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Das

Aitareya Brāhmaṇa.

Mit Auszügen aus dem Commentare von Sāyaṇācārya
und anderen Beilagen

herausgegeben

von

Theodor Aufrecht.

Bonn,

bei Adolph Marcus.

1879.

Ueber den Verfasser des Aitareyabrāhmaṇa theilt Sāyaṇa in der Einleitung zu seinem Commentare folgende Ueberlieferung mit:

Prakṛitasya tu brāhmaṇasyaitareyakatve sampradāya-
vida etām ākhyāyikām ācakshate | kasyacit khalu mahar-
rsher bahvyaḥ patnyo vidyante | tāsām madhye kasyāscid
Itareti nāmadheyam | tasyā Itarāyāḥ putro Mahidāsākhyāḥ
kumāraḥ | etac cāraṇyakāṇḍe samāmnāyate | etad dha sma
vai tad vidvān Mahidāsa Aitareya iti | tadīyasya tu pītur
bhāryāntaraputreshv eva snehātisaṇḍa, na tu Mahidāse | tataḥ
kasyāmcid yajñasabhāyām tam Mahidāsam avajñāyānyān
putrān svotsaṅge sthāpayām āsa | tadānīm khinnavadanam
Mahidāsam avagatyetarākhyā tanmātā svakīyakuladevatām
bhūmim anusasmāra | sā ca bhūmir devatā divyamūrtidharā
satī yajñasabhāyām samāgatya Mahidāsāya divyaṁ sinhā-
sanam dattvā tatrainam upavesya sarveshv api kumāreshu
pāṇḍityādhikyam avagamayyaitadbrāhmaṇapratibhāsanarū-
paṁ varam dadau | tadanugrahāt tasya Mahidāsasya ma-
nasā: Agnir vai devānām avama ityādikam strīnuta strīnuta
ityantam catvāriṇśadhyāyopetam brāhmaṇam prādur abhūt |
tata ūrdhvam: Atha mahāvratam ityādikam ācāryā ācāryā
ityantam āraṇyakavratarūpaṁ ca brāhmaṇam āvir abhūd
iti | tasyaitareyasya prādurbhūte catvāriṇśadadhyāyopeta-
brāhmaṇe catuḥsamsthō jyotiḥstomaḥ prathamam vidhīyate,

tato gavām ayanam, tata Ādityānām ayanam, tato 'ṅgira-sām ayanam, tato dvādaśāhas, tato 'nyat sarvam prāsaṅgi-kam iti drashtavyam |

Entkleiden wir diese Angabe aller phantastischen Ausschmückung, so bleibt der Name Mahidāsa Aitareya stehen, und diesen Mann dürfen wir immerhin als den Ordner oder Herausgeber des uns vorliegenden Brāhmaṇa ansehen. Als ein Philosoph begegnet er uns im Aitareyāranyaka 2, 1, 8, 2, 3, 7, 1. Chāndogyopanishad 3, 16, 7. Es ist ein einzelner Name, der aus der Schule der anderweitig erwähnten Aitareyin heraustritt.

Zu dem Kaushītakibrāhmaṇa steht das Aitareya in einem verwandtschaftlichen Verhältniss. Die Adhyāya 7—30 des ersteren entsprechen den ersten dreissig des letzteren dergestalt, dass derselbe Stoff durchaus in ähnlicher Art, aber oft in abweichender Form und Anordnung behandelt wird. Die Sagen, welche beiden gemeinsam sind, werden meist in denselben Ausdrücken vorgetragen. Man fühlt, dass beide Schriften aus einer Schule hervorgegangen sind, nur dass die gemeinsame Lehre verschieden gefasst ist. Ein bedeutsamer Zug im Kaushītaka ist der, dass rituelle Streitfragen an die Namen Kaushītaki und Paīṅgya geknüpft sind. Auch ist die Form der Darstellung im Kaushītaka viel knapper gemessen als im Aitareya, das sich in einer gewissen Breite zu ergehen liebt.

Der Stoff der letzten zehn Adhyāya im Aitareya ist im Kaushītaka in keiner Weise vertreten, es sei denn, dass die Sage von Śunahṣepa in wenig veränderter Gestalt im Kaushītakisūtra erscheint. Kapitel 7, 1 handelt von der Vertheilung der Stücke des Opferthiers und ist vielleicht aus Aṣvalāyana 12, 9 hinübergenommen. Wenigstens ist es ungewöhnlich, dass grössere Stücke des Brāhmaṇa im

Sūtra wörtlich wiederholt werden. Es folgen neun Kapitel über Sühne von widerwärtigen Zufällen beim Opfer (Āśv. 3, 10. 11). Kapitel 13—18 enthalten die Erzählung von Śunahṣepa, deren Einschaltung dadurch gerechtfertigt wird, dass sie vom Hotri dem gesalbten König vorzutragen sei. Kapitel 19—34 besprechen das untergeordnete Verhältniss des Kshatriya im Verhältniss zu der Priesterklasse, die dem ersteren zukommende Speise und die Vorbereitung für die Salbung. Kapitel 8, 1—4 haben die bei der Salbung anzuwendenden Stotra und Śastra zum Gegenstand, Kapitel 5—23 behandeln die Wiederholung des Salbungsactes, Kapitel 24—27 die Wahl des Purohita. Das Buch schliesst mit einem im Styl der Upanishad gehaltenen Abschnitt über den Kreislauf des Vergehens und Wiederaufstehens von Blitz, Regen, Mond, Sonne, Feuer. Alle diese Materien stehen mit dem Vorwurf des Buches, den Funktionen des Hotri beim Jyotiṣṭoma, entweder in keinem oder dem losesten Zusammenhang, und man kann sich kaum der Vermuthung enthalten, dass ursprünglich das Aitareya gerade so wie das Kaushītaka in dreissig Adhyāya zum Abschluss gekommen sei. Dem steht nicht entgegen, dass die Regel Pāṇinis V, 1, 62 nach welcher trainṣa, cātvarīṇṣa ein Brāhmaṇa mit je dreissig, vierzig Abschnitten bezeichnet, wahrscheinlich auf das Kaushītaka und Aitareya zu beziehen ist. Diese Angabe würde die relative Zeit des Grammatikers betreffen, ohne die oben ausgesprochene Ansicht zu widerlegen.

In den Grihyasūtra von Śāṅkhāyana 4, 10. 6, 1 und Aṣvalāyana III, 4, 4 werden unter anderen Namen Kaushītaka — Mahākaushītaka, Aitareya — Mahaitareya als Lehrer angerufen. Auf dergleichen Benennungen ist in den Grihyasūtra kein besonderes Gewicht zu legen. Folgt man anderweitigen Analogien, so würde Mahākaushītaka,

Mahaitareya ein durch allerlei spätere Zusätze erweitertes Brähmaṇa bezeichnen.

Das Verhältniss zum Gopatha ist bereits in den Anmerkungen angedeutet. Vergleicht man die bezeichneten Stellen, so kann kein Zweifel obwalten, dass Entlehnungen der grübsten Art vorliegen. Das würde bei einem elenden Machwerke, wie es das Gopatha ist¹, von wenig Belang sein, wenn nicht wahrscheinlich wäre, dass es bereits Yāska bekannt war.

Von viel grösserer Bedeutung ist, dass allem Anschein nach bereits die Taittiriyasamhitā das Aitareya benutzt hat. Die Uebereinstimmung von einer Reihe von Stellen, namentlich im sechsten Buche der Ts., beruht zwar minder auf dem Wortlaut als dem Inhalte, dennoch wird eine unbefangene Prüfung beider Brähmaṇa die hier ausgesprochene Ansicht bestätigen und weiter begründen helfen.

Fragen wir nach der Gottheit, die in unserem Brähmaṇa nicht bloss wie die verschiedenen Gestalten des vedischen Pantheons aus alterthümlicher Gewohnheit ohne Blut und Leben an uns vorschwebt, sondern in Wahrheit und Wirklichkeit gescheut und gefürchtet wird: so tritt uns als solche, ebenso wie im Kaushītaka und Śatapatha, jener Rudra entgegen, der in den späteren Śiva übergeht. Als der Herr der Geschöpfe seiner eigenen Tochter nachstellt, suchen die Götter vergebens nach einem Rächer dieser Unbill. Sie thun ihre grauenvollsten Gestalten zusammen und aus dieser Verbindung entsteht der Gott, der den Namen Bhūtapati führt. Er verwundet Prajāpati und erhält zum Lohne die Herrschaft über die Thiere und heisst hinfür

1) Der Unwerth des Inhaltes wird nur von der schlechten Ausgabe, die es in der Bibliotheca Indica erfahren hat, überboten.

Paśupati (3, 33). Um die gefürchtete Erwähnung seines Namens zu meiden, muss der Wortlaut eines vedischen Verses geändert werden (3, 34). In 6, 14 tritt er in schwarzen Gewändern auf und nimmt bei einem Opfer die Opferthiere für sich in Anspruch. Auch hier wird in ängstlicher Scheu sein Name mit Stillschweigen übergangen. So wurde denn unser Brähmaṇa zu einer Zeit abgefasst, wo der alte Polytheismus in Verfall gerathen war, und ein neuer Glaube sich Bahn gebrochen hatte.

Die Person, welche ein Opfer darbrachte, war mit Leib und Seele in die Hände des Opferers gegeben, und dieser konnte durch eine Störung der herkömmlichen Gebräuche nach Belieben ihm Schaden zufügen. Solche Mittel sind in 2, 33. 3, 3. 7. Zauber, die zur Vernichtung von Feinden dienen, in 3, 22 und 8, 28 angegeben. Von diesen Auswüchsen des Aberglaubens hält das Kaushītaka sich frei.

Man wird von mir ein Urtheil über die Leistung meines Vorgängers erwarten. Der neunte Band der Indischen Studien überhebt mich der unangenehmen Verpflichtung das Fehlerhafte zu rügen und rechtfertigt die gegenwärtige Ausgabe. Die Uebersetzung von Haug verdient als der erste Versuch, ein ganzes Brähmaṇa in ein Europäisches Gewand zu bringen, alle Anerkennung, und die Anmerkungen haben unsere Kenntniss des vedischen Rituals bedeutend gefördert. Der Hauptfehler von Haug war, dass er den Commentar nicht verstand, oder die Mühe scheute ihn zu verstehen. Der Text ist nachlässig behandelt. Um mich gegen Vorwürfe zu schützen, lasse ich einige Beweisstellen folgen. 1, 14 hat Haug: esha vai somo rājā yo yajate, und übersetzt: "he who brings the sacrifice is the king Soma." Alle Hss. lesen: somarājā und der Satz bedeutet: "derjenige welcher opfert, hat Soma zum Könige". — 1, 15 liest

Haug: tad yathaivādo manushyarājany āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ kshadanta evāsmā. Die Hss. lesen: tad yathaivādo manushyarāja āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ vā kshadanta evam evāsmā. — 2, 14. Haug: te 'bhitāḥ praticaranta aitya, die Hss. te 'bhitāḥ paricaranta ait. — 2, 17. eshām eva devalokānām, die Hss. eshām eva lokānām. — 2, 31. taṃ yathā gṛihāṇi tam, die Hss. taṃ yathā gṛihān itam. — 3, 19. pāṣān iva, die Hss. pāṣād iva. — 3, 23. yad u virājan daṣinīm abhi sam padyetām, die Hss. yad u virājaṃ daṣinīm abhisama-padyetām. — 4, 3. tad atichandasah, die Hss. tad yad atichandasah. — 4, 15. te ete jyotishī. ubhayataḥ saṃ loke te. "they are the two Jyotish (lights) on both sides facing (one another) in the world". Das steht für: te ete jyotishī ubhayataḥ saṃloketē "diese beiden Jyotis-Tage blicken von beiden Enden einander an". 5, 3. āpyante chandāṇsi tritīye 'hany eva tad eva, die Hss. āpyante chandāṇsi tritīye 'hany etad eva. — 5, 18. mahaṣ cit tvam indra yata etāni sūktāni, die Hss. mahaṣ cit tvam indra yata etān iti sūktam u. s. w. Wen die Mühe nicht verdriesst beide Ausgaben zu vergleichen, wird Abweichungen mannigfacher Art entdecken. Für den von mir gegebenen Text übernehme ich die Verantwortung in jeder Beziehung.

AITAREYA BRAHMAṆA.

1 Agnir vai devānām avamo Viṣṇuḥ paramas, tada-ntareṇa sarvā anyā devatā 2 āgnāvaishṇavam puroḷāṣaṃ nirvapanti dikshaṇiyam ekādaṣakapālaṃ 3 sarvābhya evainam tad devatābhyo 'nantarāyaṃ nirvapanty 4 Agnir vai sarvā devatā, Viṣṇuḥ sarvā devatā 5 ete vai yajñasyāntye tanvau yad Agniḥ ca Viṣṇuḥ ca. tad yad āgnāvaishṇavam puroḷāṣaṃ nirvapanty, antata eva tad devān ṛidhnuvanti 6 tad āhur: yad ekādaṣakapālaḥ puroḷāṣo dvāv Agnāvishṇū, kainayos tatra kṛiptiḥ kā vibhaktir ity 7 ashtākāpāla āgneyo, 'shtāksharā vai gāyatrī, gāyātram Agneḥ chandas; trikapālo vaishṇavas, trir bidaṃ Viṣṇur vyakramata: sainayos tatra kṛiptiḥ sāv vibhaktir 8 ghṛite caruṃ nirvapeta yo 'prati-shthito manyetā 9 syām vāva sa na pratitishthati yo na pratitishthati 10 tad yad ghṛitaṃ tat striyai payo, ye taṇḍulās te puisas, tan mithunam: mithunenaivainam tat prajāyā paṣubhiḥ prajanayati prajātyai 11 prajāyate prajāyā paṣubhir ya evaṃ vedā 12 rabdhayaājño vā esha ārabdhadevato yo darṣapūrṇamāsābhyāṃ yajata. āmāvāsyena vā havishe-shtvā paurṇamāsena vā tasminn eva haviṣi tasmin barhi-shi dikshetaisho ekā dikshā 13 saptadaṣa sāmīdhenir anubrūyāt 14 saptadaṣo vai Prajāpatir: dvādaṣa māsāḥ pañca-rtavo hemantaṣiṣrayoḥ samāsena. tāvān samvatsaraḥ, samvatsaraḥ Prajāpatiḥ 15 prajāpatyāyatanābhir evābhī rādhnoti ya evaṃ veda || 1 || 1 ||

1 Yajño vai devebhya udakrāmat, tam ishtibhiḥ prai-
sham aichan. yad ishtibhiḥ praisham aichaṁs, tad ishtinām
ishtitvam. tam anvavindann 2 anuvittayajño rādlnoti ya
evam vedā 3 hūtaḥ vai nāmaitā yad āhutaḥ, etābhir vai
devān yajamāno hvayati, tad āhutinām āhutipvam 4 ūta-
yaḥ khalu vai tā nāma yābhir devā yajamānasya havam
āyanti. ye vai panthāno yāḥ srutayas tā vā ūtayas; ta
u evaitat svargayānā yajamānasya bhavanti 5 tad āhur:
yad anyo juhoty, atha yo 'nu cāḥa yajati ca kasmāt tam
hotety ācakshata iti 6 yad vāva sa tatra yathābhājanam
devatā amum āvahāmum āvahety āvāhayati, tad eva hotur
hotṛitvam 7 hotā bhavati, hotety enam ācakshate ya evam
veda || 2 || 2 ||

1 Punar vā etam ṛitvijo garbham kurvanti yaṁ diksha-
yanty 2 adbhīr abhishīncanti 3 reto vā āpaḥ, saretasam evai-
nam tat kṛtvā dikshayanti 4 navanītenābhyañjanty 5 ājyam
vai devānām, surabhi ghṛitam manushyāṇām, āyutam pitṛi-
nām, navanītam garbhāṇām. tad yan navanītenābhyañjanti,
svenaivainam tad bhāgadheyena samardhayanty 6 āñjanty
enam 7 tejo vā etad akshyor yad āñjanam, satejasam evai-
nam tat kṛtvā dikshayanty 8 ekaviṁśatyā darbhapiñjūlaiḥ
pāvayanti 9 śuddham evainam tat pūtam dikshayanti 10 dī-
kshitavimitam prapādayanti 11 yonir vā eshā dikshitasya
yad dikshitavimitam, yonim evainam tat svām prapādayanti
12 tasmād dhruvād yoner āste ca carati ca 13 tasmād dhru-
vād yoner garbhā dhīyante ca pra ca jāyante 14 tasmād
dikshitam nānyatra dikshitavimitād ādityo 'bhyudiyād vā-
bhyastamiyād vāpi vābhyāṣṛāvayeyur 15 vāsasā prornuvanty
16 ulbam vā etad dikshitasya yad vāsa, ulbenaivainam tat
prornuvanti 17 kṛṣṇājinam uttaram bhavaty 18 uttaram vā
ulbāj jarāyu, jarāyunaivainam tat prornuvanti 19 mushṭi ku-
rute 20 mushṭi vai kṛtvā garbho 'ntaḥ ṣete, mushṭi kṛtvā

kumāro jāyate. tad yan mushṭi kurute, yajñam caiva tat sa-
rvāṣ ca devatā mushṭyoḥ kurute 21 tad āhur: na pūrvadī-
kshiṇaḥ samsavo 'sti, parigrihīto vā etasya yajñāḥ, pari-
grihīta devatā, naitasyārtir asty aparadīkshiṇa eva yathā
tathety 22 unmueya kṛṣṇājinam avabhṛitham abhyavaiti,
tasmān muktā garbhā jarāyor jāyante 23 sahaiva vāsasā-
bhyavaiti, tasmāt sahaivolbena kumāro jāyate || 3 || 3 ||

1 Tvam agne saprathā asi, soma yās te mayo-
bhūva ity ājyabhāgayoḥ puronuvākye anubrūyād, yaḥ
pūrvam anijānaḥ syāt tasmai 2 tvayā yajñam vi tanvata
iti, yajñam evāsmā etad vitanoty 3 agniḥ pratnena ma-
nmanā, soma gīrbhish ṭvā vayam iti, yaḥ pūrvam ijā-
naḥ syāt tasmai 4 pratnam iti pūrvam karmābhivadati
5 tat-tan nāḍṛityam 6 agnir vṛitrāṇi jāṅghanat, tvam
somāsi satpatir iti vārtraghnāv eva kuryād 7 vṛitram
vā esha hanti yaṁ yajña upanamati, tasmād vārtraghnāv
eva kartavyāv 7 agnir mukham prathamam devatā-
nām, agniḥ ca vishṇo tapa uttamam maha ity āgnā-
vaishṇavasya havisho yājyānuvākye bhavata 9 āgnāvaishṇa-
vyau rūpasamṛiddhe. etad vai yajñasya samṛiddham yad
rūpasamṛiddham, yat karma kriyamānam ṛig abhivadaty
10 Agniḥ ca ha vai Vishṇuḥ ca devānām dikshāpālau, tau
dikshāyā īṣāte. tad yad āgnāvaishṇavam havir bhavati yau
dikshāyā īṣāte tau pṛitau dikshām prayachatām, yau dī-
kshayitārau tau dikshayetām iti 11 trisṭubhau bhavataḥ
sendriyatvāya || 4 || 4 ||

1 Gāyatriyau svishtakṛitāḥ samyājye kurvita tejaskāmo
brahmavarcasakāmas 2 tejo vai brahmavarcasam gāyatrī
3 tejasvī brahmavarcasī bhavati ya evam vidvān gāyatriyau
kuruta 4 ushṇihāv āyushkāmāḥ kurvitā 5 yur vā ushṇik 6 sa-
rvam āyur eti ya evam vidvān ushṇihau kurute 7 'nushṭubhau
svargakāmāḥ kurvita 8 dvayor vā anusṭubhoḥ catuḥshashtīr

aksharāṇi, traya ima ūrdhvā ekaviṃśā lokā; ekaviṃśatyai-
ka-
viṃśatyai-
vemañil lokān rohati, svarga eva loke catuḥśashti-
tamena pratitishṭhati 9 pratitishṭhati ya evaṃ vidvān anu-
shṭubhau kurute 10 bṛihatyaū śrikāmo yaśaskāmaḥ kurvīta
11 śrīr vai yaśaś chandasām bṛihatī 12 śriyam eva yaśa ātman
dhatte ya evaṃ vidvā n bṛihatyaū kurute 13 pañkti yajñakā-
maḥ kurvīta 14 pānkto vai yajña 15 upainam yajño namati
ya evaṃ vidvān pañkti kurute 16 trishṭubhau vīryakāmaḥ
kurvītau 17 jo vā indriyam vīryam trishṭub 18 ojasvīndriyavān
vīryavān bhavati ya evaṃ vidvāns trishṭubhau kurute 19 ja-
gatyau paśukāmaḥ kurvīta 20 jāgatā vai paśavaḥ 21 paśumān
bhavati ya evaṃ vidvān jagatyau kurute 22 virājāv annādya-
kāmaḥ kurvīta 23 nnaṃ vai virāt 24 tasmād yasyaiveha bhūyi-
shṭham annam bhavati sa eva bhūyishṭham loke virājati,
tad virājo virātṭvam 25 vi sveshu rājati, śreshṭhaḥ svānām
bhavati ya evaṃ veda || 5 || ॥

1 Atho pañcavīryam vā etac chando yad virāt 2 yat
tripadā tenoshṇihāgāyatriyau, yad asyā ekādaśaksharāṇi
padāni tena trishṭub, yat trayastrīṇśadaksharā tenānushṭum.
na vā ekenākshareṇa chandānsi viyanti na dvābhyām. yad
virāt tat pañcamam 3 sarveshām chandasām vīryam avaru-
nddhe, sarveshām chandasām vīryam aśnute, sarveshām cha-
ndasām sāyujyam sarūpatām salokatām aśnute, 'nnādo 'nna-
patir bhavaty, aśnute prajāyānnādyam ya evaṃ vidvān virā-
jau kurute 4 tasmād virājāv eva kartavye 5 preddho agna,
imo agna ity ete 6 ritam vāva dikshā satyam dikshā, ta-
smād dikshitena satyam eva vaditavyam 7 atho khalv āhuh:
ko 'rhati manushyah sarvam satyam vaditum; satyasam-
hitā vai devā, anṛitasamhitā manushyā iti 8 vicakshaṇa-
vatim vācam vadee 9 cakshur vai vicakshaṇam, vi hy enena
paśyatīty 10 etad dha vai manushyeshu satyam nihitam yac
cakshus 11 tasmād ācakshāṇam āhur: adrāg iti. sa yady ada-

rsam ity āhāthāsyā śrad dadhati. yady u vai svayam paśyati,
na bahūnām canānyeshām śrad dadhāti 12 tasmād vicaksha-
ṇavatim eva vācam vadet, satyottarā haivāsyā vāg uditā
bhavati bhavati || 6 || ॥

Iti prathamapañcikāyām prathamō 'dhyāyah.

Iti prathamādhyāye shashṭhaḥ khaṇḍaḥ.

1 Svargam vā etena lokam upa prayanti yat prāyaṇīyas,
tat prāyaṇīyasya prāyaṇīyatvam 2 prāṇo vai prāyaṇīya,
udāna udayanīyah, samāno hotā bhavati, samānau hi prā-
ṇodānau, prāṇānām kṛīptyai prāṇānām pratiprajñātyai 3 ya-
jño vai devebhya udakrāmat, te devā na kiṃ canāśaknuvan
kartum na prājānaṃs. te 'bruvann Aditiṃ: tvayemam ya-
jñam prajānāmeti. sā tathety abravīt, sā vai vo varam vṛiṇā
iti. vṛiṇishveti. saitam eva varam avṛiṇīta: matprāyaṇā
yajñāḥ santu madudayanā iti. tatheti. tasmād ādityaś ca-
ruḥ prāyaṇīyo bhavaty āditya udayanīyo, varavṛito hy asyā
4 atho etaṃ varam avṛiṇīta: mayaiva prācīm diśam prajā-
nāthāgninā dakshinām, Somena prācīm, Savitrodicīm iti
5 Pathyām yajati 6 yat Pathyām yajati, tasmād asau pura
udeti, paścāstam eti; Pathyām hy esho 'nusaṃcarat 7 Agniṃ
yajati 8 yad Agniṃ yajati, tasmād dakshināto 'gra osha-
dhayah pacyamānā āyanty, āgneyyo hy oshadhayah 5 So-
mam yajati 10 yat Somam yajati, tasmāt prācīyo 'py āpo
bahvyah syandante, saumyā hy āpaḥ 11 Savitāram yajati
12 yat Savitāram yajati, tasmād uttarataḥ paścād ayam bhū-
yishṭham pavamānaḥ pavate, savitriprasūto hy esha etat
pavata 13 uttamām Aditiṃ yajati 14 yad uttamām Aditiṃ
yajati, tasmād asāv imām vṛiṣṭyābhyunatty abhijighrati
15 pañca devatā yajati, pānkto yajñāḥ. sarvā diśaḥ kalpante,
kalpate yajño 'pi 16 tasyai janatāyai kalpate yatraivam
vidvān hotā bhavati || 7 || ॥

1 Yas tejo brahmavarcaśam ichet prayājābutibhiḥ prāṇ

sa iyāt, tejo vai brahmavarcasam prācī dik 2 tejasvī brahmavarcasī bhavati ya evaṃ vidvān prāñ eti 3 yo 'nnādyam ichet prayājāhutibhir dakṣiṇā sa iyād, annādo vā esho 'nnapatir yad Agnir 4 annādo 'nnapatir bhavaty, aṣnute prajāyānnādyam ya evaṃ vidvān dakṣiṇaiti 5 yaḥ paṣūn ichet prayājāhutibhiḥ pratyāñ sa iyāt, paṣavo vā ete yad āpaḥ 6 paṣumān bhavati ya evaṃ vidvān pratyāññ eti 7 yaḥ somapītham ichet prayājāhutibhir udañ sa iyād, uttarā ha vai somo rājā 8 pra somapītham āpnoti ya evaṃ vidvān udaññ eti 9 svargyaivordhvā dik, sarvāsu dikṣu rādhnoti 10 samyañco vā ime lokāḥ, samyañco 'smā ime lokāḥ śriyai dīdyati ya evaṃ veda 11 Pathyām yajati. yat Pathyām yajati, vācam eva tad yajñamukhe sambharati 12 prāñāpāñāv Agnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 13 Pathyām eva yajati. yat Pathyām eva yajati, vācaiva tad yajñam panthām apinayati 14 cakshushī evāgnishomau, prasavāya Savitā, pratishṭhityā Aditiḥ 15 cakshushā vai devā yajñam prājānañ, cakshushā vā etat prajāñyate yad aprajāñeyam; tasmād api mugdhaḥ caritvā yadaivānushṭhyā cakshushā prajāñaty atha prajāñāti 16 yad vai tad devā yajñam prajāñann asyām vāva tat prajāñann, asyām sambharann; asyai vai yajñas tāyate, 'syai kriyate, 'syai sambhriyata, iyaṃ hy Aditis. tad uttamām Aditiṃ yajati. yad uttamām Aditiṃ yajati, yajñasya prajāñatyai svargasya lokasyānukhyātyai || 8 || 2 ||

1 Devaviṣaḥ kalpayitavyā ity āhuḥ, tāḥ kalpamānā anu manushyaviṣaḥ kalpanta iti; sarvā viṣaḥ kalpante, kalpate yajño 'pi 2 tasyai janatāyai kalpate yatraivaṃ vidvān hotā bhavati 3 svasti naḥ pathyāsu dhanvasv ity anvāha 4 svasty apsu vṛijane svarvati | svasti naḥ putra-kṛitheshu yonishu svasti rāye maruto dadhātāneti 5 Maruto vai devānām viṣas, tā evaitad yajñamukhe

'ciklipat 6 sarvaiḥ chandobhir yajed ity āhuḥ. sarvair vai chandobhir ishtvā devāḥ svargam lokam ajayañs, tathaivaitad yajamānaḥ sarvaiḥ chandobhir ishtvā svargam lokam jayati 7 svasti naḥ pathyāsu dhanvasu, svastir id dhi prapathe śreshṭheti pathyāyāḥ svastes trishṭubhāv. agne naya supathā rāye asmān, ā devānām api panthām aganmety Agnes trishṭubhau. tvaṃ soma pra cikito manīshā, yā te dhāmāni divi yā pṛithivyām iti Somasya trishṭubhāv. ā viṣvadevaṃ satpatim, ya imā viṣvā jātānīti Savitur gāyatriyau. sūtrāmānam pṛithivīm dyām aneḥasam, mahīm ū shu mātaram suvratānām ity Aditer jagatyāv 8 etāni vāva sarvāni chandāñsi: gāyatram traishṭubham jāgatam, anv anyāny; etāni hi yajñe pratamām iva kriyanta 9 etair ha vā asya chandobhir yajataḥ sarvaiḥ chandobhir ishtam bhavati ya evaṃ veda || 9 || 3 ||

Tā vā etāḥ pravatyō netrīmatyaḥ pathimatyaḥ svastimatya etasya havisho yājyānuvākya. etābhir vā ishtvā devāḥ svargam lokam ajayañs, tathaivaitad yajamāna etābhir ishtvā svargam lokam jayati 2 tāsu padam asti: svasti rāye maruto dadhātāneti. Maruto ha vai devaviṣo 'ntarikshabhājanās. tebhyo ha yo 'nivedya svargam lokam etiṣvarā hainam ni vā roddhor vi vā mathitoḥ. sa yad āha: svasti rāye maruto dadhātāneti, tam Marudbhyo devavidbhyo yajamānam nivedayati; na ha vā enam Maruto devaviṣaḥ svargam lokam yantam nirundhate, na vi-mathnate 3 svasti hainam atyarjanti svargam lokam abhi ya evaṃ veda 4 virājāv etasya havishaḥ svishtakṛitaḥ sam-yājye syātām ye trayastriṃśadakshare 5 sed agnir agnīñr aty astv anyān, sed agnir yo vanushyato nipātīty ete 6 virāḍbhyām vā ishtvā devāḥ svargam lokam ajayañs, tathaivaitad yajamāno virāḍbhyām ishtvā svargam

lokaṃ jayati 7 te trayastrīṣadakshare bhavatas. trayastrīṣad vai devā: asṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiḥ ca Vashatkāraḥ ca. tat prathame yajñamukhe devatā aksharabhājaḥ karoty, akshareṇākshareṇaiva tad devatām prīṇāti, devapātreṇaiva tad devatās tarpayati || 10 || 4 ||

1 Prayājavat ananuyājam kartavyam prāyaṇīyam ity āhur, hīnam iva vā etad īnkhitam iva yat prāyaṇīyasyānu-yājā iti 2 tat-tan nādrītyam 3 prayājavat evānuyājavat kar-tavyam. prāṇā vai prayājāḥ prajānuyājā; yat prayājān antariyāt prāṇāns tad yajamānasyāntariyād, yad anuyājān antariyāt prajāṃ tad yajamānasyāntariyāt 4 tasmāt prayā-javad evānuyājavat kartavyam 5 patnīr na samyājāyet, sam-sthitayajur na juhuyāt 6 tāvataiva yajño 'samsthitaḥ 7 prā-yaṇīyasya nishkāsam nidadhyāt, tam udayaniyenābhini-rvaped, yajñasya samtatyai yajñasyāvvyavachedāyā 8 tho khalu yasyām eva sthālyām prāyaṇīyam nirvapet tasyām udaya-nīyam nirvapet, tāvataiva yajñāḥ samtato 'vyavachinno bha-vaty 9 amushmin vā etena loke rādhnuvanti nāsminn, ity āhur, yat prāyaṇīyam iti. prāyaṇīyam iti nirvapanti prāya-ṇīyam iti caranti, prayanty evāsmāl lokād yajamānā ity 10 avidyayaiva tad āhur. vyatishajed yājyānuvākya 11 yāḥ prāyaṇīyasya puronuvākyaḥ tā udayaniyasya yājyāḥ ku-ryād, yā udayaniyasya puronuvākyaḥ tāḥ prāyaṇīyasya yājyāḥ kuryāt. tad vyatishajaty ubhayor lokayor ṛiddhyā, ubhayor lokayor pratishṭhityā. ubhayor lokayor ṛidhnoty, ubhayor lokayor pratitishṭhati 12 pratitishṭhati ya evaṃ vedā 13 dityaḥ caruḥ prāyaṇīyo bhavaty āditya udayaniyo yajñasya dhṛityai, yajñasya barsanaddhyai, yajñasyāpra-sraṇsāya 14 tad yathaivāda, iti ha smāha, tejanyaḥ ubhayato 'ntayor aprasraṇsāya barsau nahyaty, evaṃ evaitad yajña-syobhayato 'ntayor aprasraṇsāya barsau nahyati yad ādi-tyaḥ caruḥ prāyaṇīyo bhavaty āditya udayaniyaḥ 15 pathya-

yaivetaḥ svastyā prayanti, pathyām svastim abhy udyanti; svasty evetaḥ prayanti, svasty udyanti svasty udyanti || 11 || 5 ||

Iti prathamapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti dvitryadhyāye pañcamaḥ khaṇḍaḥ.

1 Prācyām vai diṣi devāḥ somaṃ rājānam akrīṇaṁs, tasmāt prācyām diṣi kriyate 2 tam trayodaśān māsād akrī-ṇaṁs, tasmāt trayodaśo māso nānuvidyate; na vai somavi-krayy anuvidyate, pāpo hi somavikrayī 3 tasya kritasya manushyān abhy upāvartamānasya diṣo vīryāṇīndriyāṇi vyudasīdaṁs, tāny ekayarcāvārurutsanta, tāni nāśaknuvaṁs. tāni dvābhyām tāni tisṛibhis tāni catasṛibhis tāni pañcabhis tāni shadḥbhis tāni saptabhir naivāvārundhata, tāny ashtā-bhir avārundhatashtābhir āśnavata. yad ashtābhir avāru-ndhatashtābhir āśnavata, tad ashtānām ashtatvam 4 aśnute yad-yat kāmāyate ya evaṃ veda 5 tasmād eteshu karmasv ashtāv-ashtāv anūcyanta, indriyāṇāṃ vīryāṇāṃ avaruddhyai || 12 || 1 ||

1 Somāya kritāya prohyamāṇāyānubrūhity āhādhvaryur 2 bhadraḥ abhi śreyaḥ prehity anvāha 3 yaṃ vāva loko bhadras. tasmād asāv eva lokaḥ śreyān, svargam eva tal lokaṃ yajamānaṃ gamayati 4 bṛihaspatiḥ puraetā te astv iti. brahma vai Bṛihaspatir, brahmaivāsmā etat puro-gavam akar, ṇa vai brahmaṇvad rishyaty 5 athem ava sya vara ā pṛithivyā iti. devayajanaṃ vai varam pṛi-thivyai, devayajana evainaṃ tad avasāyayaty. āre śatrūn kṛiṇuhi sarvavīra iti. dvishantam evāsmā tat pāpmā-nam bhrātṛivyaṃ apabādhate 'dharam pādayati 6 soma yās te mayobhuva iti tṛicaṃ saumyaṃ gāyatram anvāha some rājani prohyamāṇe, svayaivainaṃ tad devatayā svena chandasā samardhayati 7 sarve nandanti yaśasā gate-nety anvāha 8 yaśo vai somo rājā, sarvo ha vā etena krī-

yamāṇena nandati yaṣ ca yajñe lapsyamāno bhavati yaṣ
 ca na 9 sabhāsāhena sakhyā sakhyā ity. esha vai
 brāhmaṇānām sabhāsāhaḥ sakhyā yat somo rājā 10 kilbisha-
 sprid ity. esha u eva kilbishasprid 11 yo vai bhavati, yaḥ
 śreshṭhatām aṣnute sa kilbisham bhavati 12 tasmād āhur:
 mānuvoco mā prācārīḥ, kilbisham nu mā yātayann iti
 13 pitushaṇir ity. annam vai pitu, dakṣiṇā vai pitu;
 tām enena sanoty, annasanīm evainam tat karoty 14 aram
 hito bhavati vājināyetīndriyam vai vīryam vāji-
 nam 15 ājarasam hāsmāi vājinam nāpachidyate ya evam
 vedā 16 gan deva ity anvāhā 17 gato hi sa tarhi bhavaty
 18 rītubhir vardhatu kshayam ity. pītavo vai soma-
 sya rājño rājabhrātaro yathā manushyasya, tair evainam
 tat sahāgamayati 19 dadhātu naḥ savitā suprajām
 isham ity āśisham āśāste 20 sa naḥ kshapābhir aha-
 bhiḥ ca jinvatv ity. ahāni vā ahāni rātrayaḥ kshapā, aho-
 rātrair evāsmā etām āśisham āśāste. prajāvantam rayim
 asme sam invatv ity āśisham evāśāste 21 yā te dhā-
 māni havishā yajantīty anvāha 22 tā te viṣvā pari-
 bhūr astu yajñam | 23 gayasphānaḥ prataraṇaḥ su-
 vira iti, gavām naḥ sphāvayitā pratārayitaidhīty eva tad
 āhā 24 vīrahā pra carā soma duryān iti. grīhā vai du-
 ryā. bibhyati vai somād rājña āyato yajamānasya grīhāḥ.
 sa yad etām anvāha śāntyaivainam tac chamayati, so 'sya
 śānto na prajāṃ na paśūn hinasti 25 mā m dhiya m śiksha-
 mānasya deveti vārunyā paridadhāti 26 varuṇadevatyo
 vā esha tāvad yāvad upanaddho, yāvat pariśritāni prapa-
 dyate; svayaivainam tad devatayā svena chandasā sama-
 rdhayati 27 śikshamānasya deveti. śikshate vā esha yo
 yajate 28 kratum dakṣam varuṇa sam śiśādhīti, vī-
 ryam prajānam Varuṇa sam śiśādhīty eva tad āha 29 ya-
 yāti viṣvā duritā tarema sutarmāṇam adhi nāvam

ruhemeti. yajño vai sutarmā nauḥ, kṛishṇājinaṃ vai su-
 tarmā naur, vāg vai sutarmā naur; vācam eva tad āruhya
 tayā svargam lokam abhi samtarati 30 tā etā aṣṭāv anvāha
 rūpasamriddhā 31 etad vai yajñasya samriddham yad rūpa-
 samriddham, yat karma kriyamāṇam riḡ abhivadati 32 tāsām
 triḥ prathamām anvāha trir uttamām 33 tā dvādaśa sampa-
 dyante: dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Pra-
 jāpatiḥ 34 prajāpatyāyatanābhir evābhi rādhnoti ya evam
 veda 35 triḥ prathamām trir uttamām anvāha, yajñasyaiva
 tad barsau nahyati sthemne balāyāvisraṇsāya || 13 || 2 ||

1 Anyataro 'nadvān yuktaḥ syād anyataro vimukto 'tha
 rājānam upāvahareyur 2 yad ubhayor vimuktayor upāva-
 hareyuh, pītridevatyam rājānam kuryur 3 yad yuktayor,
 ayogakshemaḥ prajā vindet, tāḥ prajāḥ pariplaveran 4 yo
 'nadvān vimuktas tac chālāsadām prajānam rūpam, yo yu-
 ktas tac cakriyānām. te ye yukte 'nye vimukte 'nya upā-
 vaharanty, ubhāv eva te kshemayogau kalpayanti 5 devā-
 surā vā eshu lokeshu samayatanta. ta etasyām prācyām
 diṣy ayatanta, tāns tato 'surā ajayaṇs. te dakṣiṇasyām
 diṣy ayatanta, tāns tato 'surā ajayaṇs. te prācyām diṣy
 ayatanta, tāns tato 'surā ajayaṇs. ta udīcyām diṣy ayatanta,
 tāns tato 'surā ajayaṇs. ta udīcyām prācyām diṣy ayatanta,
 te tato na parājayanta. saishā dig aparājītā, tasmād eta-
 syām diṣi yateta vā yātayed veṣvaro hānriṇākartos 6 te
 devā abruvann: arājatayā vai no jayanti, rājānam karavā-
 mahā iti. tatheti. te somam rājānam akurvaṇs, te somena
 rājñā sarvā diṣo 'jayann. esha vai somarājā yo yajate.
 prāci tishṭhaty ādadhati, tena prācīm diṣam jayati. tam
 dakṣiṇā parivahanti, tena dakṣiṇām diṣam jayati. tam
 pratyāncam āvartayanti, tena prācīm diṣam jayati. tam
 udicas tishṭhata upāvaharanti, tenodīcīm diṣam jayati 7 so-
 mena rājñā sarvā diṣo jayati ya evam veda || 14 || 3 ||

1 Havir ātithyaṃ nirupyate some rājany āgate 2 somo vai rājā yajamānasya grīhān āgachati, tasmā etad dhavir ātithyaṃ nirupyate, tad ātithyasyātithyatvaṃ 3 navakapālo bhavati. nava vai prānāḥ, prānānām kṛityai prānānām pratiprajñātyai 4 Vaiśṇavo bhavati. Viśṇur vai yajñāḥ, svayaivainaṃ tad devatayā svena chandasā samardhayati 5 sarvāṇi vāva chandāṃsi ca prishthāni ca somaṃ rājānaṃ kṛitam anv āyanti, yāvantaḥ khalu vai rājānaṃ anuyanti tebhyaḥ sarvebhya ātithyaṃ kriyate 6 'gnim manthanti some rājany āgate. tad yathaiṃdo manushyarāja āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ vā kshadanta, evam evāsmā etad kshadante yad agnim manthanty; agnir hi devānām paśuḥ || 15 || 4 ||

1 Agnaye mathyamānāyānubṛūhity āhādihvaryur 2 abhi tvā devā savitar iti sāvitrīm anvāha 3 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmāt sāvitrīm anvāheti 4 Savitā vai prasavānām īse, savitṛiprasūtā evainaṃ tan manthanti. tasmāt sāvitrīm anvāha 5 mahī dyauḥ pṛithivī ca na iti dyāvāpṛithiviyām anvāha 6 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmād dyāvāpṛithiviyām anvāheti. dyāvāpṛithivibhyām vā etaṃ jātāṃ devāḥ paryagṛihṇāṃs, tābhyām evādyāpi parigṛihītas. tasmād dyāvāpṛithiviyām anvāha 7 tvām agne pushkarād adhīti trīcam āgneyaṃ gāyatram anvāhāgnau mathyamāne, svayaivainaṃ tad devatayā svena chandasā samardhayaty 8 atharvā nir amanthateti rūpasamṛiddham. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇaṃ ṛig abhivadati 9 sa yadi na jāyeta yadi ciraṃ jāyeta, rākshoghnyo gāyatryo 'nūcyā 10 agne haṃsi ny atrīṇaṃ ity etā 11 rakshasām apahatyai 12 rakshāṃsi vā enaṃ tarhy ālabhante, yarhi na jāyate yarhi ciraṃ jāyate 13 sa yady ekasyām evānūktāyām jāyeta yadi

dvayor, atho ta bruvantu jantava iti jātāya jātavatīm abhirūpām anubrūyād 14 yad yajñe 'bhirūpaṃ tat samṛiddham 15 ā yaṃ haste na khādinam iti 16 hastābhyām hy enaṃ manthanti 17 ṣiṣuṃ jātāṃ iti. ṣiṣur iva vā esha prathamajāto yad agnir 18 na bibhrati | viśām agnim svadhvaram iti 19 yad vai devānām neti tad eshām oṣm iti 20 pra devaṃ devavitaye bharatā vasuvittamam iti prahriyamāṇābhirūpā 21 yad yajñe 'bhirūpaṃ tat samṛiddham 22 ā sve yonau ni shīdatv ity 23 esha ha vā asya svo yonir yad agnir agner 24 ā jātāṃ jātavedasiti 25 jāta itaro, jātavedā itaraḥ 26 priyaṃ ṣiṣītātithim ity. esha ha vā asya priyo 'tithir yad agnir agneḥ 27 syona ā grīhapatim iti, śāntiām evainaṃ tad dadhāty 28 agnināgniḥ sam idhyate kavir grīhapatir yuvā | havyavād juhvā-sya ity abhirūpā 29 yad yajñe 'bhirūpaṃ tat samṛiddham 30 tvam hy agne agninā vipro vipreṇa san sateti 31 vipra itaro vipra itaraḥ, sann itaraḥ sann itaraḥ 32 sakhā sakhyā samidhyasa ity. esha ha vā asya svaḥ sakhā yad agnir agnes 33 tam marjayanta sukratum puroyāvānam ājishu | sveshu kshayeshu vājinam iti 34 esha ha vā asya svaḥ kshayo yad agnir agner 35 yajñena yajñam ayajanta devā ity uttamayā paridadhāti 36 yajñena vai tad devā yajñam ayajanta yad agnināgnim ayajanta, te svargaṃ lokam āyaṃs 37 tāni dharmāni prathamāny āsan | te ha nākam mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devā iti 38 chandāṃsi vai Sādhyā devās, te 'gre 'gnināgnim ayajanta, te svargaṃ lokam āyann 39 Ādityāḥ caivehāsann Aṅgirasas ca, te 'gre 'gnināgnim ayajanta, te svargaṃ lokam āyan 40 saishā svargyāhutir yad agnyāhutir. yadi ha vā apy abrahmaṇokto yadi duruktokto yajate 'tha haishāhutir gachaty eva devān, na pāpmanā samsṛijyate 41 gachaty asyāhutir devān

nāsyābutiḥ pāpmanā samsrījyate ya evaṃ veda 42 tā etās trayodaśānvāha rūpasamṛiddhā 43 etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 44 tāsāṃ triḥ prathamām anvāha trir uttamām, tāḥ saptadaśa sampadyante. saptadaśo vai Prajāpatir: dvādaśa māsāḥ pañcartavas. tāvān samvatsaraḥ, samvatsaraḥ Prajāpatiḥ 45 prajāpatyāyatanābhir evābhi rādhnōti ya evaṃ veda 46 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṇsāya || 16 || ॥

1 Samidhāgniṃ duvasyat, ā pyāyasva sam etu ta ity ājyabhāgayoḥ puronuvākye bhavata ātithyavatyau rūpasamṛiddhe 2 etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 3 saishāgneya atithimati, na saumyātithimaty asti. yat saumyātithimati syāc, chaśvat sū syād 4 etat tv evaishātithimati yad āpinavati 5 yadā vā atithim parivevishaty āpina iva vai sa tarhi bhavati 6 taylor jushāṇenaiva yajati 7 daṃ vishṇur vi cakrame, tad asya priyam abhi pātho aśyām iti vaishṇavyau 8 tripadām anūcyā catuspadayā yajati 9 sapta padāni bhavanti. śiro vā etad yajñasya yad ātithyaṃ, sapta vai śirshan prāṇāḥ, śirshann eva tat prāṇān dadhāti 10 hotāraṃ citraratham adhvarasya, pra-prāyam agnir bharatasya śriṇva iti svishṭakṛitāḥ samyājye bhavata ātithyavatyau rūpasamṛiddhe. etad vai yajñasya samṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamāṇam ṛig abhivadati 11 trishṭubhau bhavataḥ sendriyatvāye 12 lāntam bhavati lāntena vā etena devā arādhnuvan yad ātithyaṃ, tasmād ilāntam eva kartavyam 13 prayājān evātra yajanti nānuyājān 14 prāṇā vai prayājānuyājās, te ya ime śirshan prāṇās te prayājā, ye 'vāñcas te 'nuyājāḥ. sa yo 'trānuyājān yajed, yathemān prāṇān ālupya śirshan dhi-tset tādṛik tad 15 atiriktam tat, sam u vā ime prāṇā vi-

dre ye ceme ye ceme 16 tad yad evātra prayājān yajanti nānuyājāns, tatra sa kāma upāpto yo 'nuyājeshu yo 'nuyājeshu || 17 || ॥

Iti prathamapañcikāyāṃ tṛitīyo 'dhyāyah.

Iti tṛitīyādhyāye shasṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhya udakrāman: na vo 'ham annam bhavishyāmīti. neti devā abruvann, annam eva no bhavishyasīti. taṃ devā vimethire, sa haibhyo vihrīto na prababhūva. te hocur devā: na vai na itthaṃ vihrīto 'lam bhavishyati, hantemaṃ yajñam sambharāmeti. tatheti. taṃ samjabhruḥ 2 taṃ sambhṛityocur Aśvināv: imam bhishajyātam ity. Aśvinau vai devānām bhishajāv, Aśvināv adhvaryū. tasmād adhvaryū gharmaṃ sambharatas 3 taṃ sambhṛityāhatur: brahman pravargyeṇa pracarishyāmo hotar abhi-shṭubhīti || 18 || ॥

1 Brahma jajñānam prathamam purastād iti pratipadyate. brahma vai Bṛihaspatir, brahmaṇaivainam tad bhishajyati 2 yaṃ vai pitre rāshṭry ety agra iti. vāg vai rāshṭrī, vācam evāsmins tad dadhāti 3 mahān mahī astabhāyad vi jāta iti brāhmaṇaspatyā. brahma vai Bṛihaspatir, brahmaṇaivainam tad bhishajyaty 4 abhi tyam devaṃ savitāram oṇyor iti sāvitṛi. prāno vai Savitā, prāṇam evasmins tad dadhāti 5 sam sīdasva mahān asīty evainam samasādayann 6 añjanti yam prathayanto na viprā ity alyamānāyābhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 7 patamgam aktaṃ asurasya māyayā, yo naḥ sanutyo abhidāsad agne, bhavā no agne sumanā upetāv iti dve-dve abhirūpe. yad yajñe 'bhirūpaṃ tat samṛiddham 8 kṛiṇushva pājāḥ prasitim na prithvīm iti pañca rākshoghnyo, rakshasām apahatyai 9 paritvā girvaṇo giro, 'dhi dvayor adadhā ukthyam vacaḥ, sukraṃ te anyad yajataṃ te anyad, apaśyam

gopām anipadyamānam iti catasra ekapātīnyas 10 tā ekaviṁṣatir bhavanty 11 ekaviṁṣo 'yam puruṣo: daṣa hastyā aṅgulo daṣa pādya ātmaikaviṁṣas. tam imam ātmānam ekaviṁṣam saṃskurute || 19 || 2 ||

1 Srakve drapsasya dhamataḥ sam asvarann iti nava pāvamānyo. nava vai prāṇāḥ, prāṇān evāsmins tad dadhāty 2 ayaṃ venaṣ codayat priṣṇigarbhā ity 3 ayaṃ vai veno. 'smād vā ūrdhvā anye prāṇā venanty avāñco 'nye, tasmād venaḥ. prāṇo vā ayaṃ san nābher iti, tasmān nābhis, tan nābher nābhitvam. prāṇam evāsmins tad dadhāti 4 pavitraṃ te vitatam brahmaṇas pate, taposh pavitraṃ vitatam divas pade, vi yat pavitraṃ dhishaṇā atanvateti pūtavantāḥ prāṇās. ta ime 'vāñco retasyo mūtryaḥ purishya ity, etān evāsmins tad dadhāti || 20 || 3 ||

1 Gaṇānām tvā gaṇapatiṃ havāmaha iti brāhmaṇaspatyam. brahma vai Bṛhaspatir, brahmaṇaivainam tad bhishajyati 2 prathaṣ ca yasya saprathaṣ ca nūmeti gharmatanvaḥ. satanum evainam tat sarūpaṃ karoti 3 ratham taram ā jabhūrā vasishṭhaḥ || bharaadvājo bṛihad ā cakre agner iti. bṛihad ratham taravantam evainam tat karoty 4 apaśyaṃ tvā manasā cekitānam iti Prajāvān Prājāpatyaḥ. prajāṃ evāsmins tad dadhāti 5 kā rādhad dhotrāṣvinā vām iti nava vichandasas. tad etad yajñasyāntastyam. vikshudram iva vā antastyam, aṇiya iva ca sthaviya iva ca. tasmād etā vichandaso bhavanty 6 etābhir hāṣvinoḥ Kakshivān priyaṃ dhāmopāgachāt, sa paramaṃ lokam ajayad 7 upāṣvinoḥ priyaṃ dhāma gachāt, jayati paramaṃ lokam ya evaṃ vedā 8 bhāty agnir ushasām anikam iti sūktam 9 pīpivāṇsam aṣvinā gharmam achety abhirūpaṃ. yad yajñe 'bhirūpaṃ tat samṛiddham 10 tad u traisṭubham. vīryam vai

trisṭub, vīryam evāsmins tad dadhāti 11 grāvāṇeva tad id arthaṃ jarethe iti sūktam. akshī iva karṇāv iva nāsevety aṅgasamākhyāyam evāsmins tad indriyāṇi dadhāti 12 tad u traisṭubham. vīryam vai trisṭub, vīryam evāsmins tad dadhāti 13 le dyāvāprithivī pūrvacittaya iti sūktam 14 agniṃ gharmam surucaṃ yā manniṣṭaya ity abhirūpaṃ. yad yajñe 'bhirūpaṃ tat samṛiddham 15 tad u jāgataṃ. jāgatā vai paśavaḥ, paśūn evāsmins tad dadhāti 16 yābhir amum āvataṃ yābhir amum āvataṃ ity. etāvato hātrāṣvinau kāmān dadṛisatus, tān evāsmins tad dadhāti, tair evainam tat samardhayaty 17 arūrucad ushasaḥ priṣṇir agriya iti rucitavati, rucam evāsmins tad dadhāti 18 dyubhir aktubhiḥ pari pātam asmān ity uttamayā paridadhāty 19 arisṭēbbhir aṣvinā saubhagebbhiḥ | tan no mitro varuṇo māmāhantām aditiḥ sindhuḥ prithivī uta dyaus ity etair evainam tat kāmāḥ samardhayati 20 ti nu pūrvam paṭalam || 21 || 4 ||

1 Athottaram 2 upa hvaye sudughāṃ dhenum etāṃ, hiṅkṛiṇvati vasupatnī vasūnām, abhi tvā deva savitaḥ, sam ī vatsam na mātribhiḥ, sam vatsa iva mātribhir, yas te stanaḥ ṣaṣayo yo mayobhūr, gaur amīmed anu vatsam mishantam, namased upa sīdata, samjānānā upa sīdann abhijñv, ā daṣabhir vivasvato, duhanti saptaikām, samiddho agnir aṣvinā, samiddho agnir vṛishaṇāratiḥ divas, tad u prayakshatamam asya karmā, tmanvan nabho duhyate ghṛitam paya, uttiṣṭha brahmaṇas pate, 'dhukshat pipyushīm isham, upa drava payasā godhug osham, ā sute siñcata śriyam, ā nūnam aṣvinor ṛishiḥ, sam u tye mahatir apa ity ekaviṁṣatir abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 3 ud

u shya devaḥ savitā hiraṇyayety anūttishṭhati, praitu brahmaṇas patir ity anuprait, gandharva itthā padam asya rakshatīti kharam avekshate, nāke suparṇam upa yat patantam ity upavisati, tapto vām gharmo nakshati svahoto, bhā pibatam aśvineti pūrvāhṇe yajaty 4 agne vihity anuvashaṭkaroti, svishtakṛidbhājanam 5 yad usriyāsv āhutam ghṛitam payo, sya pibatam aśvinety aparāhṇe yajaty, agne vihity anuvashaṭkaroti, svishtakṛidbhājanam 6 trayāṇām ha vai havishām svishtakṛite na samavadyanti: somasya ghar-masya vājinasyeti. sa yad anuvashaṭkaroty, agner eva svishtakṛito 'nantarityai 7 viśvā āśā dakṣiṇasād iti brahmā japati 8 svāhākṛitaḥ śucir deveshu gharmah, samudrād ūrmim ud iyarti veno, drapsaḥ samudram abhi yaj jigāti, sakhe sakhāyam abhy ā vavṛitsvo, rdhva ū shu na ūtaya, ūrdhvo naḥ pāhy anhasas, tam ghem itthā namasvina ity abhirūpā. yad yajñe 'bhirūpaṁ tat samṛiddham 9 pāvakaṣoce tava hi kshayam parīti bhaksham ākāṅkshate 10 hutam havir madhu havir indratame 'gnāv aśyāma te deva gharma | madhumataḥ pitumato vājavato 'ngirāsvato namas te astu mā mā hiṁsīti ghar-masya bhakshayati 11 syeno na yoniṁ sadanam dhiyā kṛitam, ā yasmin sapta vāsavā iti samsādyamānāyānvāha 12 havir havishmo mahi sadma daivyam iti yad ahar utsādayishyanto bhavanti 13 sūyavasād bhagavati hi bhūyā ity uttamayā paridadhāti 14 tad etad devamithunam yad gharmah. sa yo ghar-mas tac chiṣnam, yau śaphau tau śaphau, yopayamani te śronikapāle, yat payas tad retas. tad idam agnau devayonyām prajanane retaḥ sicyate. 'gnir vai devayoniḥ. so 'gner devayonyā āhutiḥbhyah sambhavaty 15 ṛiṇmayo yajurmayah sāmamayo vedamayo brahmamayo

'mritamayah sambhūya devatā apyeti ya evaṁ veda yaś caivaṁ vidvān etena yajñakratunā yajate || 22 || ॥

1 Devāsura vā eshu lokeshu samayatanta. te vā asurā imān eva lokān puro 'kurvata, yathaujiyāṁso baliyāṁsa evaṁ. te vā ayasmayīm evemām akurvata rajatām antariksham hariṇīm divam, te tathemāñl lokān puro 'kurvata. te devā abruvan: puro vā ime 'surā imāñl lokān akrata, pura imāñl lokān pratikaravāmahā iti. tatheti. te sada evāsyāḥ pratyakurvataḥgnidhram antarikshād dhavirdhāne divas. te tathemāñl lokān puraḥ pratyakurvata 2 te devā abruvann: upasada upāyāmopasadā vai mahāpuraṁ jayantiti. tatheti. te yām eva prathamām upasadam upāyaṁs tayavainān asmāl lokād anudanta, yām dvitīyām tayāntarikshād, yām tṛitīyām tayā divas. tāṁs tathaibhyo lokebhyo 'nudanta 3 te vā ebhyo lokebhyo nuttā asurā ṛitūn aśrayanta. te devā abruvann: upasada evopāyāmeti. tatheti. ta imāḥ tisraḥ satir upasado dvir-dvir ekaikām upāyaṁs, tāḥ śhaṭ samapadyanta. śhaḍ vā ṛitavas. tān vā ṛitubhyo 'nudanta 4 te vā ṛitubhyo nuttā asurā māsān aśrayanta. te devā abruvann: upasada evopāyāmeti. tatheti. ta imāḥ śhaṭ satir upasado dvir-dvir ekaikām upāyaṁs, tā dvādaśa samapadyanta. dvādaśa vai māsās. tān vai māsebhya 'nudanta 5 te vai māsebhya nuttā asurā ardhamāsān aśrayanta. te devā abruvann: upasada evopāyāmeti. tatheti. ta imā dvādaśa satir upasado dvir-dvir ekaikām upāyaṁs, tāḥ caturviṁsatih samapadyanta. caturviṁsatir vā ardhamāsās. tān vā ardhamāsebhya 'nudanta 6 te vā ardhamāsebhya nuttā asurā ahorātre aśrayanta. te devā abruvann: upasadā evopāyāmeti. tatheti. te yām eva pūrvāhṇa upasadam upāyaṁs tayaivainān ahno 'nudanta, yām aparāhṇe tayā rātres; tāṁs tathobhābhyām antarāyaṁs 7 tasmāt supūrvāhṇa eva pūrvayopasadā pracaritavyam svaparāhṇe

'parayā; tāvantam eva tad dvishate lokam pariśinashtī
|| 23 || 6 ||

1 Jitayo vai nāmaitā yad upasado, 'sapatnām vā etābhir devā vijitīm vyajayantā 2 sapatnām vijitīm vijayate ya evaṃ veda 3 yām devā eshu lokeshu yām ritushu yām māseshu yām ardhmāseshu yām ahorātrayor vijitīm vyajayanta, tām vijitīm vijayate ya evaṃ veda 4 te devā abibhayur: asmākaṃ vipremāṇam anv idam asurā ābhaviśhyantīti. te vyutkramyāmantrayantāgnir Vasubhir udakrāmad, Indro Rudrair, Varuṇa Ādityair, Bṛihaspatir Viśvair devais 5 te tathā vyutkramyāmantrayanta. te 'bruvan: hanta yā eva na imāḥ priyatamās tanvas tā asya Varuṇasya rājño gṛihe samnidadhāmahai; tābhir eva naḥ sa na samgachātai yo na etad atikrāmād, ya ālulobhayishād iti. tatheti. te Varuṇasya rājño gṛihe tanūḥ samnyadadhata 6 te yad Varuṇasya rājño gṛihe tanūḥ samnyadadhata tat tātūnaptram abhavat, tat tātūnaptrasya tātūnaptratvam 7 tasmād āhur: na satātūnaptrīṇe drogdhavyam iti 8 tasmād v idam asurā nānvābhavanti || 24 || 7 ||

1 Śiro vā etad yajñasya yad ātithyaṃ, grīvā upasadaḥ. samānabarhishī bhavataḥ, samānaṃ hi śirogrīvam 2 iṣhuṃ vā etāṃ devāḥ samaskurvata yad upasadas. tasyā Agnir anīkaṃ āsit, Somaḥ śalyo, Viśṇus tejanam, Varuṇaḥ parṇāni. tām ājyadhanvāno vyasṛjāns, tayā puro bhindanta āyaṃs 3 tasmād etā ājyahaviṣho bhavanti 4 caturo 'gre stanān vratam upaity upasatsu, catuṣsamdhir hīshur: anīkaṃ śalyas tejanam parṇāni 5 trīn stanān vratam upaity upasatsu, trīṣamdhir hīshur: anīkaṃ śalyas tejanam. dvau stanau vratam upaity upasatsu, dvīṣamdhir hīshuḥ: śalyas ca hy eva tejanam caikaṃ stanam vratam upaity upasatsv, ekā hy eveshur ity ākhyāyata, ekayā vīryam kriyate 6 paro varīyāṃso vā ime lokā arvāg anhiyāṃsaḥ, parastād arvācīr

upasada upaity eṣhām eva lokānām abhijityā 7 upasadyāya mīlḥusha, imām me agne samidham imām upasadam vaner iti tisras-tisraḥ sāmīdhenyo rūpasamriddhā. etad vai yajñasya samriddham yad rūpasamriddham, yat karma kriyamāṇam iḡ abhivadati 8 jaghnivatīr yājyānuvākyāḥ kuryād 9 agnir vṛitrāṇi jāṅghanad, ya ugra iva śaryahā, tvam somāsi satpatir, gayasphāno amivahe, daṃ viṣṇur vi cakrame, trīṇi padā vi cakrama ity etā 10 viparyastābhir aparāḥṇe yajati 11 ghnanto vā etābhir devāḥ puro bhindanta āyan yad upasadaḥ 12 sachandasah kartavyā na vichandaso 13 yad vichandasah kuryād, grīvāsu tad gaṇdam dadhyād, iṣvaro glāvo janitos 14 tasmāt sachandasa eva kartavyā na vichandasas 15 tad u ha smāhopāvir Jānaśruteya, upasadam kila vai tad brāhmaṇe: yasmād apy aślīlasya śrotṛiyasya mukham vy eva jñāyate trīptam iva rebhativety. ājyahaviṣho hy upasado, grīvāsu mukham adhyāhitam; tasmād dha sma tad āha || 25 || 8 ||

1 Devavarma vā etad yat prayājāṣ cānuyājāṣ cāprayājam ananuyājam bhavatīṣhvai saṃṣityā apratiṣarāya 2 sakṛd atikramyāśrāvayati, yajñasyābhikrāntīyā anapakramāya 3 tad āhuḥ: krūram iva vā etat somasya rājño 'nte caranti yad asya ghṛitenānte caranti; ghṛitena hi vajrenendro vṛitram ahaṃs 4 tad yad: aṃsur-aṃsush te deva. somāpyāyatām indrāyaikadhanavida ā tubhyam indraḥ pyāyatām ā tvam indrāya pyāyasvā pyāyayāsmān sakhīn | sanyā medhayā svasti te deva soma su-tyām udṛicam aṣīyeti rājānam āpyāyanti, yad evāsyā tat krūram ivānte caranti tad evāsyaitenāpyāyanty, atho enaṃ vardhayanty eva 5 dyāvāprithivyor vā esha garbho yat somo rājā. tad yad: eshtā rāya eshtā vāmāni pre-she bhagāya | ṛitam ṛitavādibhyo namo dive na-

maḥ pṛithivyā iti prastare nihnavate, dyāvāpṛithivībhyām
eva tan namaskurvanty, atho ene vardhayanty eva vardha-
yanty eva || 26 || 9 ||

Iti prathamapañcikāyām caturtho 'dhyāyaḥ.

Iti caturthādhyāye navamaḥ khaṇḍaḥ.

1 Somo vai rājā Gandharveshv āsīt, tam devāḥ ca ṛi-
shayaḥ cābhyadhyāyan: katham ayam asmān somo rājā
gached iti. sā vāg abravīt: strikāmā vai Gandharvā, ma-
yaiva striyā bhūtayā paṇadhvam iti. neti devā abruvan,
katham vayam tvad ṛite syāmeti. sābravīt: kṛiṇāiva, yarhi
vāva vo mayārtho bhavitā tarhy eva vo 'ham punar āgan-
tāsmīti. tatheti. tayā mahānagnyā bhūtayā somam rājānam
akṛiṇāns 2 tām anukṛitim askannām vatsatarīm ājanti soma-
krayanīm, tayā somam rājānam kṛiṇanti 3 tām punar ni-
shkṛiṇiyāt, punar hi sā tām āgachāt 4 tasmād upāṇṣu vācā
caritavyam. some rājani kṛite Gandharveshu hi tarhi vāg
bhavati, sāgnāv eva praṇiyamāne punar āgachati || 27 || 1 ||

1 Agnaye praṇiyamānāyānubrūhīty āhādhvaryuḥ 2 pra
devam devyā dhiyā bharatā jātavedasam | havyā
no vakshad ānushag iti gāyatrīm brāhmaṇasyānubrūyād
3 gāyatro vai brāhmaṇas, tejo vai brahmavarcasam gāyatrī;
tejasaivainam tad brahmavarcasena samardhayati 4 mam
mahe vidathyāya śūsham iti trisṭubham rājanyasyānu-
brūyāt 5 traishṭubho vai rājanya, ojo vā indriyam vīryam
trisṭub; ojasavainam tad indriyeṇa vīryeṇa samardhayati
6 śaṣvat kṛitva idyāya pra jabhrur iti 7 svānām evai-
nam tac chraishṭhyam gamayati 8 śṛiṇotu no damye-
bhir anikāiḥ śṛiṇotv agnir divyair ajasra ity
9 ājarasam hāsminn ajasro dīdāya ya evam vedā 10 yam
iha prathamam dhāyī dhātrībhir iti jagatīm vaiśya-
syānubrūyāj 11 jāgato vai vaiśyo, jāgataḥ paṣavaḥ; paṣu-
bhir evaimam tat samardhayati 12 vaneshu citram vi-

bhvam viṣe-ṣa ity abhirūpā. yad yajñe 'bhirūpam tat
samṛiddham 13 ayam u shya pra devayur ity 14 anu-
shṭubhi vācam visṛijate 15 vāg vā anusṭub, vācy eva tad
vācam visṛijate 16 'yam u shya iti yad āhāyam u syā-
gamam yā purā Gandharveshv avāksam ity eva tad vāk
prabrūte 17 'yam agnir urushyatīty 18 ayam vā Agnir
urushyaty 19 amṛitād iva janmana ity, amṛitatvam
evāsmiṇs tad dadhāti 20 sahasaḥ cit sahīyān devo ji-
vātave kṛita iti 21 devo hy esha etaj jivātave kṛito yad
Agnir 22 ilāyās tvā pade vayam nābhā pṛithivyā
adhīty 23 etad vā ilāyās padam yad uttaravedinābhir
24 jātavedo ni dhīmahi, nidhāsyanto hy enam bha-
vanty 25 agne havyāya volhava iti, havyam hi va-
kshyan bhavaty 26 agne viṣvebhiḥ svanika devair
ūrṇāvantam prathamam sīda yonim iti 27 viṣvair evai-
nam tad devaiḥ sahasādayati 28 kulāyinaḥ ghṛitava-
ntam savitra iti, kulāyam iva hy etad yajñe kriyate yat
paitudāravāḥ paridhaya gulgulūrṇāstukāḥ sugandhitejanā-
nīti. yajñam naya yajamānāya sādhy iti, yajñam eva
tad ṛijudhā pratishṭhāpayati 29 sīda hotaḥ sva u loke
cikitvān ity; Agnir vai devānām hotā, tasyaisha svo loko
yad uttaravedinābhiḥ 30 sādāyā yajñam sukṛitasya
yonāv iti; yajamāno vai yajño, yajamānāyaivaitām āsi-
sham āsāste 31 devāvīr devān havishā yajāsy agne
brīhad yajamāne vayo dhā iti; prāṇo vai vayah, prā-
ṇam eva tad yajamāne dadhāti 32 ni hotā hotṛishadane
vidāna ity; Agnir vai devānām hotā, tasyaitad dhotṛisha-
danam yad uttaravedinābhis 33 tvesho dīdivāṇ asadat
sudaksha ity, āsanmo hi sa tarhi bhavaty 34 adabdhā-
vratapramatir vasishṭha ity, Agnir vai devānām vasi-
shṭhaḥ 35 sahasrambharaḥ śucijihvo agnir ity, eshā
ha vā asya sahasrambharatā yad enam ekam santam ba-

huhā viharanti 36 pra ha vai sāhasram posham āpnoti ya evaṃ veda 37 tvam dūtas tvam u naḥ paraspā ity uttamayā paridadhāti 38 tvam vasya ā vṛishabha pranetā | agne tokasya nas tane tanūnām aprayuchan dīdyad bodhi gopā ity 39 Agnir vai devānām gopā; Agnim eva tat sarvato goptāram paridatta ātmane ca yajamānāya ca yatraivam vidvān etayā paridadhāty, atho samvatsarinām evaitam svastim kurute 40 tā etā ashtāv anvāha rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamānam ṛig abhivadati 41 tāsām triḥ prathamām anvāha trir uttamām, tā dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ. prajāpatyāyatanābhir evābhi rādhnoti ya evaṃ veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṇsāya || 28 || 2 ||

1 Havirdhānābhyām prohyamānābhyām anubrūhīty āhādhvaryur 2 yuje vām brahma pūrvyam namobhir ity anvāha. brahmaṇā vā ete devā ayuñjata yad dhavirdhāne, brahmaṇaivaine etad yunkte; na vai brahmaṇvad rishyati 3 pretām yajñasya sambhuveti tricam dyāvāprithivīyam anvāha 4 tad āhur: yad dhavirdhānābhyām prohyamānābhyām anu vācāhātha kasmāt tricam dyāvāprithivīyam anvāheti. dyāvāprithivī vai devānām havirdhāne āstām, te u evādyāpi havirdhāne; te hīdam antareṇa sarvam havir yad idam kimca. tasmāt tricam dyāvāprithivīyam anvāha 5 yame iva yatamāne yad aitam iti, yame iva hy ete yatamāne prabāhug itaḥ 6 pra vām bharan mānuśhā devayanta iti, devayanto hy ene mānushāḥ prabharanty 7 ā sīdatam svam u lokam vidāne svāsasthe bhavatam indave na iti, somo vai rājenduh, somāyavaine etad rājña āsade 'ciklipad 8 adhi dvayor adadhā ukthyaṃ vaca iti 9 dvayor hy etat tritīyaṃ chadir adhi-

nidhiyata 10 ukthyaṃ vaca iti yad āha, yajñiyaṃ vai karmokthyaṃ vaco, yajñam evaitena samardhayati 11 yatasrucā mithunā yā saparyataḥ | asamyatto vrate te ksheti pushyatīti 12 yad evādaḥ pūrvam yattavat padam āha tad evaitena śāntiyā śamayati 13 bhadrā śaktir yajamānāya sunvata ity āśisham āśaste 14 viśvā rūpāṇi prati muñcate kavir iti viśvarūpām anvāha 15 sa rarātyām ikshamāṇo 'nubrūyād 16 viśvam iva hi rūpam rarātyāḥ śuklam iva ca kṛishṇam iva ca 17 viśvam rūpam avarunddha ātmane ca yajamānāya ca yatraivam vidvān etām rarātyām ikshamāṇo 'nvāha 18 pari tvā girvano gira ity uttamayā paridadhāti 19 sa yadaiva havirdhāne sampariṣrite manyetātha paridadhyād 20 anagnam bhāvukā ha hotuḥ ca yajamānasya ca bhāryā bhavanti yatraivam vidvān etayā havirdhānayoḥ sampariṣritayoḥ paridadhāti 21 yajushā vā ete pariṣriyete yad dhavirdhāne, yajushaivaine etat pariṣrayanti 22 tau yadaivādhvaryuḥ ca pratiprasthātā cobhayato methyau nihanyātām atha paridadhyād 23 atra hi te sampariṣrite bhavatas 24 tā etā ashtāv anvāha rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamānam ṛig abhivadati. tāsām triḥ prathamām anvāha trir uttamām, tā dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ. prajāpatyāyatanābhir evābhi rādhnoti ya evaṃ veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṇsāya || 29 || 3 ||

1 Agnīśomābhyām praṇīyamānābhyām anubrūhīty āhādhvaryuḥ 2 sāvīr hi deva prathamāya pitra iti sāvitrīm anvāha 3 tad āhur: yad Agnīśomābhyām praṇīyamānābhyām anu vācāhātha kasmāt sāvitrīm anvāheti. Savitā vai prasavānām īṣe, savitṛiprasūtā evainau tat praṇayanti.

tasmāt sāvitrīm anvāha 4 praitu brahmaṇas patir iti
brāhmaṇaspatyām anvāha 5 tad āhur: yad Agnīshomābhyām
praṇīyamānābhyām anu vācāhātha kasmād brāhmaṇaspa-
tyām anvāheti. brahma vai Bṛihaspatir, brahmaivābhyām etat
purogavam akar, na vai brahmaṇvad rishyati 6 pra devy
etu sūnṛiteti. sasūnṛitam eva tad yajñam karoti. tasmād
brāhmaṇaspatyām anvāha 7 hotā devo amartya iti tri-
cam āgneyam gāyatrām anvāha some rājani praṇīyamāne
8 somam vai rājānam praṇīyamānam antareṇaiva sadoha-
virdhānāny asurā rakshānsy ajighāṇsaṁs, tam Agnir māya-
yātanayat 9 purastād eṭi māyayeti. māyayā hi sa
tam atyanayat, tasmād v asyāgnim purastād dharanty
10 upa tvāgne dive-diva, upa priyam panipnatam
iti tisraṣ caikām cānvāhellṣvarau ha vā etau saṁyantau
yajamānam hiṁsitor yaṣ cāsau pūrva uddhṛito bhavati, yam
u cainam aparam praṇayanti. tad yat tisraṣ caikām cā-
nvāha saṁjānānāv evainau tat saṁgamayati, pratishṭhāyām
evainau tat pratishṭhāpayaty, ātmanas ca yajamānasya cā-
hiṁsāyā 12 agne jushasva prati harya tad vaca ity
āhutyām hūyamānāyām anvāha 13 gnaya eva taj jushṭim
āhutim gamayati 14 somo jigāti gātuvid iti tricam sau-
myam gāyatrām anvāha some rājani praṇīyamāne, svayai-
vainam tad devatayā sveṇa chandasā samardhayati 15 so-
mah sadhastham āsada ity. āsatsyan hi sa tarhi bha-
vati 16 tad atikramyaivānubrūyāt priṣṭhata ivāgnīdhrām
kṛtvā 17 tam asya rājā varuṇas tam aśvineti vai-
shṇavim anvāha 18 kratum sacanta mārutasya vedha-
saḥ | dādāhāra daksham uttamam aharvidam vra-
jam ca vishṇuḥ sakhivāñ apornuta iti 19 Vishṇur vai
devānām dvārapaḥ, sa evāsmā etad dvāram vivṛiṇoty
20 antaṣ ca prāgā aditir bhavāsīti prapādyamāne
'nvāha 21 syeno na yonim sadanam dhiyā kṛitam

ity āsanne 22 hiraṇyayam āsadam deva eshatīti
23 hiraṇmayam iva ha vā esha etad devebhyas chadayati
yat kṛishṇājinaṁ 24 tasmād etām anvāha 25 stabhnād
dyām asuro viśvavedā iti vāruṇyā paridadhāti 26 varu-
ṇadevatyō vā esha tāvad yāvad upanaddho, yāvat pariṣri-
tāni prapadyate; svayaivainam tad devatayā svena chan-
dasā samardhayati 27 tam yady upa vā dhāveyur abhayam
vecherann evā vandasva varuṇam bṛihantam ity etayā
paridadhyād 28 yāvadbhyo hābhayam icchati yāvadbhyo hā-
bhayam dhiyāyati, tāvadbhyo hābhayam bhavati yatraivam
vidvān etayā paridadhāti. tasmād evam vidvān etayaiva
paridadhyāt 29 tā etāḥ saptadaśānvāha rūpasamṛiddhā. etad
vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma
kriyamānam ṛig abhivadati. tāsāṁ triḥ prathamām anvāha
trir uttamām, tā ekaviṁṣatiḥ sampadyanta. ekaviṁṣo vai
Prajāpatir: dvādaśa māsāḥ pañcartavas traya ime lokā,
asāv Āditya ekaviṁṣa uttamā pratishṭhā 30 tad daivam
kshatram, sā śris, tad ādhipatyam, tad bradhnasya viṣṭa-
pam, tat Prajāpater āyatanam, tat svārājyam 31 ṛidhnoty
etam evaitābhīr ekaviṁṣatyāikaviṁṣatyā || 30 || 4 ||

Iti prathamapañcīkāyām pañcamo 'dhyāyaḥ.

Iti pañcamādhyāye caturthaḥ khaṇḍaḥ.

1 Yajñena vai devā ūrdhvāḥ svargam lokam āyañs. te 'bibhayur: imam no dṛiṣṭvā manushyāḥ ca ṛishayaḥ cānu-prajñāsyantīti. tam vai yūpenaivāyopayañs, tam yad yūpenaivāyopayañs tad yūpasya yūpatvam. tam avācīnāgram nimityordhvā udāyañs. tato vai manushyāḥ ca ṛishayaḥ ca devānām yajñavāstv abhyāyan: yajñasya kiṃcid eshishyāmaḥ prajñātyā iti. te vai yūpam evāvindann avācīnāgram nimitam. te 'vidur: anena vai devā yajñam ayūyupann iti. tam utkhāyordhvam nyaminvañs, tato vai te pra yajñam ajānan pra svargam lokam 2 tad yad yūpa ūrdhvo nimīyate, yajñasya prajñātyai svargasya lokasyānukhyātyai 3 vajro vā esha yad yūpaḥ, so 'shtāṣṛiḥ kartavyo. 'shtāṣṛir vai vajras. tam-tam praharati dvishate bhrāṭṛivṛyā vadhām, yo 'sya śṛityas tasmai startavai 4 vajro vai yūpaḥ, sa esha dvishato vadha udyatas tishṭhati. tasmād dhāpy eṭarhi yo dveshṭi tasyāpriyam bhavaty amushyāyam yūpo 'mushyāyam yūpa iti dṛiṣṭvā 5 khādiram yūpam kurvita svargakāmaḥ. khādireṇa vai yūpena devāḥ svargam lokam ajayañs, tathaivaitad yajamānaḥ khādireṇa yūpena svargam lokam jayati 6 bailvam yūpam kurvītannādyakāmaḥ pusṭhikāmaḥ. samām-samām vai bilvo gṛibhitas, tad annādyasya rūpam; ā mūlāc chākḥābhīr anucitas, tat pusṭhē 7 pushyati prajam ca paśūñs ca ya evam vidvān bailvam yūpam kurute 8 yad eva bailvā 3m | bilvam jyotir iti vā ācakshate 9 jyotiḥ sveshu bhavati, śreshṭhāḥ svānām bhavati ya evam veda 10 pālāṣam yūpam kurvita tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasam vanaspatinām

palāṣas 11 tejasvī brahmavarcasī bhavati ya evam vidvān pālāṣam yūpam kurute 12 yad eva pālāṣā 3m | sarveshām vā esha vanaspatinām yonir yat palāṣas. tasmāt palāṣasyaiva palāṣenācakshate, 'mushya palāṣam amushya palāṣam iti 13 sarveshām hāsyā vanaspatinām kāma upāpto bhavati ya evam veda || 1 || 1 ||

1 Añjmo yūpam, anubrūhīty āhādhvaryur 2 añjanti tvām adhvare devayanta ity anvāhā 3 dhvare hy enam devayanto 'ñjanti 4 vanaspate madhunā daivyenety. etad vai madhu daivyaṃ yad ājyaṃ 5 yad ūrdhvas tishṭhā draviṇeha dhattād yad vā kshayo māturaḥ asyā upastha iti. yadi ca tishṭhāsi yadi ca śayāsai draviṇam evāsmāsu dhattād ity eva tad āho 6 c chrayasva vanaspata ity uccṛīyamānāyābhirūpā. yad yajñe 'bhirūpam tat samriddham 7 varshman pṛithivyā adhīty. etad vai varshma pṛithivyai yatra yūpam unminvanti 8 sumiti mīyamāno varco dhā yajñavāhasa ity āśisham āśāste 9 samiddhasya śrayamānaḥ purastād iti 10 samiddhasya hy esha etat purastāc chrayate 11 brahma vanvāno ajaram suvīram ity āśisham evāśāsta 12 āre asmad amatim bādhamāna ity. aśanāyā vai pāpmāmatīs, tām eva tad ārān nudate yajñāc ca yajamānāc co 13 c chrayasva mahate saubhagāyety āśisham evāśāsta 14 ūrdhva ū shu ṇa ūtaye tishṭhā devo na savitēti 15 yad vai devānām neti tad eshām o 3m iti. tishṭhā deva iva Savitēty eva tad āho 16 rdhvo vājasya sanitēti. vājasanim evainam tad dhanasām sanoti 17 yad añjibhir vāghadbhir vilhvayāmaha iti. chandānsi vā añjāyo vāghatas, tair etad devān yajamānā vilhvayante: mama yajñam āgachata mama yajñam iti 18 yadi ha vā apī bahava iva yajante, 'tha hāsyā devā yajñam aiva gachanti yatraivam vidvān etām anvāho 19 rdhvo naḥ pāhy anhaso ni ke-

tunā viṣvaṃ sam atrinaṃ daheti 20 rakshāṁsi vai pāpmātriṇo, rakshāṁsi pāpmānaṃ dahety 'eva tad āha 21 kṛidhī na ūrdhvāñ carathāya jīvasa iti yad āha, kṛidhī na ūrdhvāñ caranāya jīvasa ity eva tad āha 22 yadi ha vā api nīta iva yajamāno bhavati, pari haivainaṃ tat samvatsarāya dadāti 23 vidā deveśhu no duva ity āṣi-sham evāśāste 24 jāto jāyate sudinatve alnām iti 25 jāto hy esha etaj jāyate 26 samarya ā vidathe var-dhamāna iti. vardhayanty evainaṃ tat 27 punanti dhīrā apaso manīsheti. punanty evainaṃ tat 28 de-vayā vipra ud iyarti vācam iti. devebhya evainaṃ tan nivedayati 29 yuvā suvāsāḥ parivīta āgād ity uttamayā paridadhāti 30 prāṇo vai yuvā suvāsāḥ, so 'yaṃ ṣarīraiḥ parivṛitaḥ 31 sa u ṣreyān bhavati jāyamāna iti. ṣreyāñ-chreyān hy esha etad bhavati jāyamānas 32 taṃ dhīrāsah kavaya un nayanti svādhyo manasā devayanta iti. ye vā anūcānās te kavayas, ta evainaṃ tad unnayanti 33 tā etaḥ saptānvāha rūpasamṛiddhā. etad vai yajñasya sam-ṛiddhaṃ yad rūpasamṛiddhaṃ, yat karma kriyamānaṃ ṛig abbivadati. tāsāṃ triḥ prathamām anvāha trir uttamām, tā ekādaśa sampadyanta. ekādaśāksharā vai trisṭup, trisṭub Indrasya vajra. indrāyatanābhir evābhī rādhnōti ya evaṃ veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvīśraṁsāya || 2 ||² ||

1 Tishṭhet yūpā3h | anuprahare3t ity āhus 2 tishṭhet paṣukāmasya 3 devebhyo vai paṣavo 'nnādyāyālabhāya-nātishṭhanta. te 'pakramya prativāvadato 'tishṭhan: nāsmān ālapsyadhve nāsmān iti. tato vai devā etaṃ yūpaṃ vajram apaśyañs, tam ebhya udaśrayañs; tasmād bibhyata upāvar-tanta, tam evādyāpy upāvṛittās. tato vai devebhyah paṣavo 'nnādyāyālabhāyatishṭhanta 4 tishṭhante 'smāi paṣavo 'nnādyāyālabhāya ya evaṃ veda yasya caivaṃ vidusho yū-

pas tishṭhaty 5 anupraharet svargakāmasya 6 tam u ha smaitam pūrve 'nv eva praharanti 7 yajamāno vai yūpo ya-jamānaḥ prastaro, 'gnir vai devayoniḥ; so 'gner devayonyā āhutibhyah sambhūya hiraṇyasaṛira ūrdhvah svargam lokam eshyatīty 8 atha ye tebhyo 'vara āsañs ta etaṃ svarum apa-śyan yūpaśakalam. taṃ tasmin kāle 'nupraharet. tatra sa kāmā upāpto yo 'nupraharaṇe, tatra sa kāmā upāpto yah sthāne 9 sarvābhyo vā esha devatābhyā ātmānam ālabhate yo dikshate. 'gniḥ sarvā devatāḥ, Somaḥ sarvā devatāḥ. sa yad agnīshomīyam paṣum ālabhate, sarvābhyā eva tad devatābhyo yajamāna ātmānam nishkrīṇite 10 tad āhur: dvirūpo 'gnīshomīyah kartavyo, dvidevatyo hīti. tat-tan nāḍṛityam. pīva iva kartavyah. pīvorūpā vai paṣavaḥ, kṛi-ṣita iva khalu vai yajamāno bhavati. tad yat pīvā paṣur bhavati, yajamānam eva tat svena medhena samardhayati 11 tad āhur: nāgnīshomīyasya paṣor aśnīyāt, purushasya vā esho 'śnāti yo 'gnīshomīyasya paṣor aśnāti; yajamāno hy etenātmānam nishkrīṇita iti 12 tat-tan nāḍṛityam. vārtra-ghnaṃ vā etad dhavir yad agnīshomīyo. 'gnīshomābhyām vā Indro vṛitram ahañs, tāv enam abrūtām: āvābhyām vai vṛitram avadhīr, varam te vṛiṇāvahā iti. vṛiṇāthām iti. tāv etaṃ eva varam avṛiṇātām: śvaḥsutyāyām paṣum. sa ena-yor esho 'cyuto, varavṛito hy enayos. tasmāt tasyāṣita-vyam caiva līpsitavyam ca || 3 ||³ ||

1 Āprībhīr āprīṇāti 2 tejo vai brahmavarcasam āpriyas, tejaśaivainaṃ tad brahmavarcasena samardhayati 3 samidho yajati 4 prāṇā vai samidhaḥ, prāṇā hīdam sarvaṃ samidhate yad idaṃ kīmea; prāṇān eva tat prīṇāti, prāṇān ya-jamāne dadhāti 5 'Tanūnapātāṃ yajati. prāṇo vai 'Tanūna-pāt, sa hī tanvaḥ pāti; prāṇam eva tat prīṇāti, prāṇam ya-jamāne dadhāti 6 Narāsañsam yajati. prajā vai naro, vāk sañsah; prajāṃ caiva tad vācam ca prīṇāti, prajāṃ ca vā-

cam ca yajamāne dadhāti 7 lo yajaty. annam vā iḷo; 'nnam eva tat prīṇāty, annam yajamāne dadhāti 8 barhiṛ yajati. paṣavo vai barhiḥ; paṣūn eva tat prīṇāti, paṣūn yajamāne dadhāti 9 duro yajati. vṛiṣṭīr vai duro; vṛiṣṭīm eva tat prīṇāti, vṛiṣṭīm annādyam yajamāne dadhāti 10 ushāsā-naktā yajaty. ahorātre vā ushāsānaktāhorātre eva tat prīṇāty, ahorātrayor yajamānam dadhāti 11 daivyā hotārā yajati. prāṇāpānau vai daivyā hotārā; prāṇāpānāv eva tat prīṇāti, prāṇāpānau yajamāne dadhāti 12 tisro devīr yajati. prāṇo vā apāno vyānas tisro devyas; tā eva tat prīṇāti, tā yajamāne dadhāti 13 Tvasṭāram yajati. vāg vai Tvasṭā, vāg ghīdam sarvaṃ tāṣṭīva; vācam eva tat prīṇāti, vācam yajamāne dadhāti 14 vanaspatiṃ yajati. prāṇo vai vana-spatiḥ; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti 15 svāhākṛitir yajati. pratishṭhā vai svāhākṛitayaḥ, prati-shṭhāyām eva tad yajñam antataḥ pratishṭhāpayati 16 tā-bhir yatharishy āprīṇiyād. yad yatharishy āprīṇāti, yajamānam eva tad bandhutāyā notsrijati || 4 || * ||

1 Paryagnaye kriyamāṇāyānubrūhity āhādhvaryur 2 agnir hotā no.adhvara iti trīcam āgneyam gāyatram anvāha paryagni kriyamāṇe, svayaivainam tad devatayā svena chandasā samardhayati 3 vājī san pari ṇiyata iti. vājinam iva hy enam santam parinayanti 4 pari trivishṭy adhvaram yāty agnī rathīr ivety. esha hi rathīr ivādhvaram pariyāti 5 pari vājapatiḥ kavir ity. esha hi vājanam patir 6 ata upapreshya hotaravyā devebhya ity āhādhvaryur 7 ajaid agnir asanad vājam iti maitrāvaruṇa upapraisham pratipadyate 8 tad āhur: yad adhva-ryur hotāram upapreshyaty, atha kasmān maitrāvaruṇa upapraisham pratipadyata iti 9 mano vai yajñasya maitrā-varuṇo, vāg yajñasya hotā. manasā vā ishītā vāg vadati. yām hy anyamanā vācam vadaty, asuryā vai sāvāg adeva-

jushṭā. tad yan maitrāvaruṇa upapraisham pratipadyate manasaiva tad vācam irayati, tan manaseritayā vācā devebhyo havyam sampādayati || 5 || * ||

1 Daivyāḥ samitāra ārabhadhvam uta manu-shyā ity āha 2 ye caiva devānām samitāro ye ca manu-shyānām tām eva tat samṣṣṭy 3 upanayata medhyā dura āśāsānā medhapatibhyām medham iti 4 paṣur vai medho, yajamāno medhapatir; yajamānam eva tat svena medhena samardhayaty 5 atho khalv āhur: yasyai vāva kasyai ca devatāyāi paṣur ālabhyate saiva medhapatir iti 6 sa yady ekadevatyaḥ paṣuḥ syān medhapataya iti brūyād, yadi dvidevatyo medhapatibhyām iti, yadi bahudevatyo medhapatibhya ity. etad eva sthitam 7 prāsmā agnim bharateti 8 paṣur vai nīyamānaḥ sa mṛityum prāpaśyat, sa devān nānvakāmayataitum. tam devā abruvann: ehi, svargam vai tvā lokam gamayishyāma iti. sa tathety abra-vīt, tasya vai me yushmākam ekaḥ purastād aitiv iti. ta-theti. tasyāgnih purastād ait, so 'gnim anuprācyavata 9 ta-smād āhur: āgneyo vāva sarvaḥ paṣur, Agnim hi so 'nuprā-cyavateti 10 tasmād v asyāgnim purastād dharanti 11 strī-ṇita barhiṛ ity. oshadhyātmā vai paṣuḥ, paṣum eva tat sarvātmānam karoty 12 anv enam mātā manyatām anu pitānu bhrātā sagarbhyo 'nu sakhā sayūthya iti. janitair evainam tat samanumatam ālabhanta 13 udicīnāñ asya pado ni dhattāt, sūryam cakshur gamayatād, vātam prāṇam anvavasrijatād, antariksham asum, diṣaḥ śrotram, prithivīm śarīram ity. eshv evainam tal lokeshv ādadhāty 14 ekadhāsyā tvacam āchayatāt, purā nābhyā apiśaso vapām utkhidatād, antar evoshmānam vārayadhvād iti. paṣushv eva tat prāṇān dadhāti 15 syenam asya vakshaḥ kṛiṇutāt, praśasā bāhū, śalā doshaṇī, kaśyapevānsāchidre

ṣronī, kavashorū, srekaparnāsthivantā. shadvī-
ṇṣatir asya vaṅkrayas, tā anushṭhyoccyāvayatād,
gātram-gatram asyānūnam kṛiṇutād ity aṅgāny
evāsya tad gātrāṇi prīṇaty 16 ūvadhya goham pārthi-
vam khanatād ity āhaushadham vā ūvadyam, iyam vā
oshadhinām pratishṭhā, tad enat svāyām eva pratishṭhāyām
antataḥ pratishṭhāpayati || 6 || *

1 Asnā rakshaḥ samsṛijātād ity āha. tushair vai
phalikaraṇair devā haviryajñebhyo rakshāṅsi nirabhajann,
asnā mahāyajñāt. sa yad asnā rakshaḥ samsṛijātād
ity āha, rakshāṅsy eva tat svena bhāgadheyena yajñān
niravadayate 2 tad āhur: na yajñe rakshasām kīrtayet, kāni
rakshāṅsy, rīterakshā vai yajña iti 3 tad u vā āhuḥ: kīrta-
yed eva 4 yo vai bhāginam bhāgān nudate, cayate vainam,
sa yadi vainam na cayate 'tha putram atha pautram, ca-
yate tv evainam iti 5 sa yadi kīrtayed, upāṅsu kīrtayet.
tira iva vā etad vāco yad upāṅsu, tira iva itad yad rakshā-
ṅsy 6 atha yad uccaiḥ kīrtayed, īśvaro hāsya vāco raksho-
bhāsho janitor 7 yo 'yam rākshasīm vācam vadati sa 8 yām
vai dṛipto vadati yām unmattaḥ, sā vai rākshasī vān 9 nā-
tmanā dṛipyati, nāsya prajāyām dṛipta ājāyate ya evam
veda 10 vanishṭhum asya mā rāviṣṭorūkam ma-
nyamānā, ned vas toke tanaye ravitā ravac cha-
mitāra iti. ye caiva devānām ṣamitāro ye ca manushyā-
nām, tebhya evainam tat paridadāty 11 adhrigo ṣamī-
dhvam, suṣami ṣamīdhvam, ṣamīdhvam adhrigāḥ 3u
iti trir brūyād apāpeti cādhigur vai devānām ṣamitāpāpo
nigrabhītā, ṣamitribhyaḥ caivainam tan nigrabhīttribhyaḥ ca
samprayachati 12 ṣamitāro yad atra sukṛitam kṛiṇa-
vathāsmāsu tad, yad dushkṛitam anyatra tad ity
āhāgnir vai devānām hotāsīt, sa enam vācā vyaśād; vācā
vā enam hotā viśāsti. tad yad arvāg yat paraḥ kṛintanti

yad ulbaṇam yad vithuram kṛiyate, ṣamitribhyaḥ caivainat
tan nigrabhīttribhyaḥ ca samanudīṣati, svasty eva hotonmu-
cyate sarvāyuh sarvāyutvāya 13 sarvam āyur eti ya evam
veda || 7 || *

1 Puruṣam vai devāḥ paṣum ālabhanta. tasmād āla-
bdhān medha udakrāmat, so 'ṣvam prāviṣat, tasmād aṣvo
medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa
kimpurusho 'bhavat 2 te 'ṣvam ālabhanta. so 'ṣvād āla-
bdhād udakrāmat, sa gām prāviṣat, tasmād gaur medhyo
'bhavad. athainam utkrāntamedham atyārjanta, sa gaura-
mṛigo 'bhavat 3 te gām ālabhanta. sa gor ālabdhād uda-
krāmat, so 'vim prāviṣat, tasmād avir medhyo 'bhavad.
athainam utkrāntamedham atyārjanta, sa gavayo 'bhavat.
te 'vim ālabhanta. so 'ver ālabdhād udakrāmat, so 'jam
prāviṣat, tasmād ajo medhyo 'bhavad. athainam utkrānta-
medham atyārjanta, sa ushṭro 'bhavat 4 so 'je jyoktamām
ivāramata, tasmād esha eteshām paṣūnām prayuktatamo
yad ajas 5 te 'jam ālabhanta. so 'jād ālabdhād udakrāmat,
sa imām prāviṣat, tasmād iyam medhyābhavad. athainam
utkrāntamedham atyārjanta, sa ṣarabho 'bhavat 6 ta eta
utkrāntamedhā amedhyāḥ paṣavas, tasmād eteshām nāṣnī-
yāt 7 tam asyām anvagachan, so 'nugato vrīhir abhavad.
tad yat paṣau puroḷāṣam anunirvapanti: samedhena naḥ
paṣunesṭam asat, kevalena naḥ paṣunesṭam asat iti 8 sa-
medhena hāsya paṣunesṭam bhavati, kevalena hāsya paṣu-
nesṭam bhavati ya evam veda || 8 || *

1 Sa vā esha paṣur evālabhyate yat puroḷāṣas 2 tasya
yāni kīmśārūṇi tāni romāṇi, ye tushāḥ sā tvag, ye phalī-
karaṇās tad asṛig, yat piṣṭam kīknaśas tan mānsam, yat
kīmctikam sārām tad asthi 3 sarveshām vā esha paṣūnām
medhena yajate, yaḥ puroḷāṣena yajate 4 tasmād āhuḥ:
puroḷāṣasatram lokyam iti 5 yuvam etāni divi roca-

nāny agniṣ ca soma sakratū adhattam | yuvaṃ
sindhūñr abhiṣaster avadyād agniṣhomāv amuñca-
tam gribhitān iti vapāyai yajati 6 sarvābhir vā esha de-
vatābhir ālabdho bhavati, yo dikshito bhavati. tasmād
āhur: na dikshitasyaṣṇīyād iti. sa yad agniṣhomāv
amuñcatam gribhitān iti vapāyai yajati, sarvābhya eva
tad devatābhyo yajamānam pramuñcati. tasmād āhur: aṣi-
tavyam vapāyām hutāyām, yajamāno hi sa tarhi bhava-
tity 7 ānyam divo mātariṣvā jabhāreti puroḷāṣasya
yajaty 8 amathnād anyam pari ṣyeno adrer itita iva
ca hy esha, ita iva ca medhāḥ samāhrito bhavati 9 svada-
sva havyā sam isho didihīti puroḷāṣasvishtakṛito ya-
jati 10 havir evāsmā etat svadayatisham ūrjam ātman dha-
tta 11 ilām upahvayate. paṣavo vā ilā, paṣūn eva tad upa-
hvayate, paṣūn yajamāne dadhāti || 9 || 9 ||

1 Manotāyai havisho 'vadiyamānasyānubrūhīty āhā-
dhvaryus 2 tvam hy agne prathamō manoteti sūktam
anvāha 3 tad āhur: yad anyadevatya uta paṣur bhavaty,
atha kasmād āgneyīr eva Manotāyai havisho 'vadiyamāna-
syānvāheti 4 tisro vai devānām Manotās, tāsu hi teshām
manāṁsy otāni. vāg vai devānām Manotā, tasyām hi te-
shām manāṁsy otāni; gaur vai devānām Manotā, tasyām
hi teshām manāṁsy otāny; Agnir vai devānām Manotā, ta-
smin hi teshām manāṁsy otāny. Agniḥ sarvā Manotā,
Agnau Manotāḥ saṁgachante. tasmād āgneyīr eva Mano-
tāyai havisho 'vadiyamānasyānvāhā 5 gniṣhomā havishāḥ
prasthitasyeti havisho yajati 6 havisha iti rūpasamṛi-
ddhā, prasthitasyeti rūpasamṛiddhā 7 sarvābhir hāsya
samṛiddhibhiḥ samṛiddham havyam devān apyeti ya evam
veda 8 vanaspatim yajati. prāṇo vai vanaspatir 9 jīvaṁ
hāsya havyam devān apyeti yatraivam vidvān vanaspatim
yajati 10 svishtakṛitam yajati. pratishthā vai svishtakṛit,

pratishthāyām eva tad yajñam antataḥ pratishthāpayati 11 ilām
upahvayate. paṣavo vā ilā, paṣūn eva tad upahvayate, pa-
ṣūn yajamāne dadhāti dadhāti || 10 || 10 ||

Iti dvitīyapañcīkāyām prathamō 'dhyāyaḥ.

Iti shashthādhyāye daṣamaḥ khaṇḍaḥ.

1 Devā vai yajñam atanvata. tāns tanvānān asurā
abhyāyan: yajñaveśasam eshām karishyāma iti; tān āprite
paṣau pura iva paryagner yūpam prati purastād upāyaṁs.
te devāḥ pratibudhyāgnimayīḥ puras tripuram paryāsyanta
yajñasya cātmanas ca guptyai. tā eshām imā agnimayyaḥ
puro dīpyamānā bhrājamānā atishthāns. tā asurā anapa-
dhrishyaivāpādravaṁs. te 'gninaiva purastād asurarakshāṁsy
apāghnatāgninā paścāt 2 tathaivaitad yajamānā yat parya-
gni kurvanti, agnimayīr eva tat puras tripuram parya-
syante yajñasya cātmanas ca guptyai. tasmāt paryagni
kurvanti, tasmāt paryagnaye 'nvāha 3 tam vā etam paṣum
āprītam santam paryagnikṛitam udañcam nayanti 4 tasyo-
lmukam purastād dharanti 5 yajamāno vā esha nidānena
yat paṣur, anena jyotishā yajamānaḥ purojyotiḥ svargam
lokam eshyatīti tena jyotishā yajamānaḥ purojyotiḥ sva-
rgam lokam eti 6 tam yatra nihanishyanto bhavanti, tad
adhvaryur barhir adhistād upāsyati 7 yad evainam ada
āprītam santam paryagnikṛitam bahirvedi nayanti, barhi-
shadam evainam tat kurvanti 8 tasyovadhyagoham khana-
nty 9 aushadham vā ūvadyam, iyaṁ vā oshadhīnām pra-
tishthā, tad enat svāyām eva pratishthāyām antataḥ pra-
tishthāpayanti 10 tad āhur: yad esha havir eva yat paṣur,
athāsya bahv apaiti lomāni tvag aṣṛik kushthikāḥ ṣaphā
vishāṇe, skandati piṣitam: kenāsya tad āpūryata iti 11 yad
evaitat paṣau puroḷāṣam anunirvapanti, tenaivāsya tad
āpūryate 12 paṣubhyo vai medhā udakrāmaṁs, tau vrihiḥ
caiva yavaḥ ca bhūtāv ajāyetām. tad-yat paṣau puroḷāṣam

anunirvapanti: samedhena naḥ paṣuneshtam asat, kevalena naḥ paṣuneshtam asad iti 13 samedhena hāsya paṣuneshtam bhavati, kevalena hāsya paṣuneshtam bhavati ya evaṃ veda || 11 || 1 ||

1 Tasya vapām utkhidyāharanti. tām adhvaryuḥ sruveṇābhghārayann āha: stokebhyo 'nubrūhīti 2 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokā: nen ma ime 'nabhipritā devān gachān iti 3 jushasva saprathastamam ity anvāha 4 vaco devapsarastamam | havyā juhvāna āsanīty 5 Agner evaināns tad āsye juhōti 6 maṃ no yajñam amṛiteshu dhehīti sūktam anvāhe 7 mā havyā jātavedo jushasveti havyajushtim āśāste 8 stokānām agne medaso ghṛitasyeti, medasaḥ ca hi ghṛitasya ca bhavanti 9 hotaḥ prāṣāna prathamo nishadyety. Agnir vai devānām hotāgne prāṣāna prathamo nishadyety eva tad āha 10 ghṛitavantaḥ pāvaka te stokā ṣcotanti medasa iti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 11 svadharmān devavītaye śreshṭham no dhehi vāryam ity āśisham āśāste 12 tubhyam stokā ghṛitaṣcuto 'gne viprāya santyety, ghṛitaṣcuto hi bhavanty 13 ṛishih śreshṭhaḥ sam idhyase yajñasya prāvitā bhaveti yajñasamṛiddhim āśāste 14 tubhyam ṣcotanty adhrigo śacīva stokāso agne medaso ghṛitasyeti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 15 kaviṣasto brīhatā bhānunāgā havyā jushasva medhireti havyajushtim evāśāsta 16 ojishṭham te madhyato meda udbhrītam pra te vayam dadāmahe | ṣcotanti te vaso stokā adhi tvaci prati tām devaṣo vihīty 17 abhy evaināns tad vashaṭkaroti, yathā somasyāgne vihīti 18 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokā, tasmād iyaṃ stokāṣo vṛishṭir vibhaktopācarati || 12 || 2 ||

1 Tad āhuḥ: kā svāhākṛitīnām puronuvākyāḥ kaḥ praishah kā yājyeti 2 yā evaitā anvāhātāḥ puronuvākyā, yaḥ praishah sa praisho, yā yājyā sā yājyā 3 tad āhuḥ: kā devatāḥ svāhākṛitaya iti 4 Viṣve devā iti brūyāt 5 tasmāt svāhākṛitam havir adantu devā iti yajantīti 6 devā vai yajñena śrameṇa tapasāhutibhiḥ svargam lokam ajayaṃs, teshām vapāyām eva hutāyām svargo lokah prākhyāyata, te vapām eva hutvānādṛityetarāṇi karmāṇy ūrdhvāḥ svargam lokam āyaṃs. tato vai manushyāḥ ca ṛishayaḥ ca devānām yajñavāstv abhyāyan: yajñasya kimeid eshishyāmaḥ prajñātyā iti. te 'bhitāḥ paricaranta ait pasum eva nirāntram śayānam, te vidur: iyān vāva kila pasur yāvati vapeti 7 sa etāvān eva pasur yāvati vapā 8 tha yad enaṃ tṛtīyasavane śrapayitvā juhvati: bhūyasibhir na āhutibhir ishtam asat, kevalena naḥ paṣuneshtam asad iti 9 bhūyasibhir hāsyaāhutibhir ishtam bhavati, kevalena hāsya paṣuneshtam bhavati ya evaṃ veda || 13 || 3 ||

1 Sā vā eshāmṛitāhutir eva yad vapāhutir, amṛitāhutir agnyāhutir, amṛitāhutir ājyāhutir, amṛitāhutir somāhutir. etā vā aśarīrā āhutayo. yā vai kāścāsarīrā āhutayo, 'mṛitavm eva tābhir yajamāno jayati 2 sā vā eshā reta eva yad vapā. preva vai reto liyate preva vapā liyate, śuklam vai retah śuklā vapāsarīram vai reto 'sarīrā vapā. yad vai lohitaṃ yan mānsam, tac charīram. tasmād brūyād: yāvad alohitam tāvat parivāsayeti 3 sā pañcāvattā bhavati. yady api caturavattī yajamānaḥ syād, atha pañcāvattaiva vapā 4 jyasyopastṛiṇāti, hiraṇyāśalko, vapā, hiraṇyāśalka, ājyasyo parishṭād abhghārayati 5 tad āhur: yad dhiranyam na vidyeta katham syād iti. dvir ājyasyo pastīrya vapām avadāya dvir uparishṭād abhghārayaty 6 amṛitam vā ājyam, amṛitam hiraṇyam. tatra sa kāmā upāpto ya ājye, tatra sa kāmā upāpto yo hiraṇye. tat pañca sampadyante 7 pā-

ñkto 'yam purushaḥ pañcadhā vihito: lomāni tvañ mānsam
asthi majjā. sa yāvān eva purushas tāvantam yajamānam
samskṛityāgnau devayonyāṃ juhoty. Agnir vai devayoniḥ.
so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyaśarīra
ūrdhvaḥ svargam lokam eti || 14 || 4 ||

1 Devebhyaḥ prātaryāvabhyo hotar anubrūhīty āhā-
dhvaryur 2 ete vāva devāḥ prātaryāvāno yad Agnir Ushā
Aśvinau. ta ete saptabhiḥ-saptabhiḥ chandobhir āgachanty
3 āsya devāḥ prātaryāvāno havaṃ gachanti ya evaṃ veda
4 Prajāpatau vai svayaṃ hotari prātaranuvākam anu-
vakshyaty ubhaye devāsura yajñam upāvasann: asmabhyam
anuvakshyaty asmabhyam iti. sa vai devebhya evānvabra-
vīt 5 tato vai devā abhavan, parāsura 6 bhavaty ātmanā,
parāsyā dvishan pāpmā bhrātṛivyo bhavati, ya evaṃ veda
7 prātar vai sa taṃ devebhyo 'nvabravīd. yat prātar anva-
bravīt, tat prātaranuvākasya prātaranuvākatvam 8 mahati
rātryā anūcyāḥ sarvasyai vācaḥ sarvasya brahmaṇaḥ pari-
grīhītyai. yo vai bhavati yaḥ śreshṭhatām aśnute, tasya
vācam proditām anupravadanti. tasmān mahati rātryā anū-
cyāḥ 9 purā vācaḥ pravādītor anūcyo 10 yad vāci prodiṭā-
yām anubrūyād, anyasyaivainam uditānurvādinam kuryāt
11 tasmān mahati rātryā anūcyāḥ 12 purā śakunivādād anu-
brūyān 13 Nirṛiter vā etan mukhaṃ yad vayānsi yac cha-
kunayas. tad yat purā śakunivādād anubrūyān: māyajñi-
yām vācam proditām anupravadiṣmeti. tasmān mahati
rātryā anūcyo 14 'tho khalu yadaivādhvaryur upākuryād,
athānubrūyād 15 yadā vā adhvaryur upākaroti, vācaivopā-
karoti, vācā hotānvāha; vāg ghi brahma. tatra sa kāma
upāpto yo vāci ca brahmaṇi ca || 15 || 5 ||

1 Prajāpatau vai svayaṃ hotari prātaranuvākam anu-
vakshyati sarvā devatā āśaṃsanta: mām abhi pratipatsyati
mām abhīti. sa Prajāpatir aikshata: yady ekām devatām

ādishtām abhi pratipatsyāmītārā me kena devatā upāptā
bhaviṣhyantīti. sa etām ṛicam apaśyad: āpo revatīr ity.
āpo vai sarvā devatā, revatyāḥ sarvā devatāḥ. sa etayarcā
prātaranuvākam pratyapadyata. tāḥ sarvā devatāḥ prāmo-
danta: mām abhi pratyapādi mām abhīti 2 sarvā hāsmīn
devatāḥ prātaranuvākam anubruvati pramodante 3 sarvābhir
hāsyā devatābhiḥ prātaranuvākāḥ pratipanno bhavati ya
evaṃ veda 4 te devā ābibhayur: ādātāro vai na imam prātar-
yajñam asurā yathaujīyāṃso balīyāṃsa evam iti. tān abravīd
Indro: mā bibhīta, trishamṛiddham ebhyo 'ham prātar va-
jram prahartāsmīty, etām vāva tad ṛicam abravīd. vajras
tena yad aponaptriya, vajras tena yat trishṭub, vajras tena
yad vāk. tam ebhyaḥ prāharat, tenainān ahaṃs. tato vai
devā abhavan, parā asurā 5 bhavaty ātmanā, parāsyā dvi-
shan pāpmā bhrātṛivyo bhavati, ya evaṃ veda 6 tad āhuḥ:
sa vai hotā syād ya etasyām ṛici sarvāṇi chandānsi praja-
nayed ity. eshā vāva trir anūktā sarvāṇi chandānsi bha-
vaty, eshā chandasām prajātiḥ || 16 || 6 ||

1 Śatam anūcyam āyushkāmya. śatāyur vai puru-
shaḥ śatavīryaḥ śatendriya, āyushy evainam tad vīrya in-
driye dadhāti 2 trīṇi ca śatāni shasṭīḥ cānūcyāni yajña-
kāmya. trīṇi ca vai śatāni shasṭīḥ ca samvatsarasyā-
hāni, tāvān samvatsaraḥ, samvatsaraḥ Prajāpatiḥ, Prajā-
patir yajña 3 upainam yajño namati yasyaivam vidvāns
trīṇi ca śatāni shasṭīm cānvāha 4 sapta ca śatāni viṃśatiḥ
cānūcyāni prajāpaśukāmya. sapta ca vai śatāni viṃśatiḥ
ca samvatsarasyāhorātrās, tāvān samvatsaraḥ, samvatsaraḥ
Prajāpatir yam prajāyamānam viṣvaṃ rūpani idam anu-
prajāyate. Prajāpatim eva tat prajāyamānam prajāyā pa-
subhir anuprajāyate prajātyai 5 prajāyate prajāyā paṣubhir
ya evaṃ vedāḥ 6 śṭau śatāny anūcyāny abrahmaṇoktasya,
yo vā duroktoktaḥ samalagṛihīto yajetāśṭākṣarā vai gā-

yatrī, gāyatrī vai devāḥ pāpmānam śamalam apāghnata. gāyatrīvaivāsyā tat pāpmānam śamalam apahanty 7 apa pāpmānam hate ya evaṃ veda 8 sahasram anūcyam svar-gakāmasya. sahasrāśvine vā itaḥ svargo lokāḥ, svargasya lokasya samashtyai sampattiyai samgatya 9 aparimitam anūcyam. aparimito vai Prajāpatiḥ. Prajāpater vā etad ukthaṃ yat prātaranuvākas, tasmin sarve kāmā avarudhyante. sa yad aparimitam anvāha, sarveshām kāmānām avaruddhyai 10 sarvān kāmān avarunddhe ya evaṃ veda 11 tasmād aparimitam evānūcyam 12 saptāgneyāni chandānsy anvāha. sapta vai devalokāḥ 13 sarveshu devalokeshu rādhnoti ya evaṃ veda 14 saptoshasyāni chandānsy anvāha. sapta vai grāmyāḥ paśavo 15 'va grāmyān paśūn runddhe ya evaṃ veda 16 saptāśvināni chandānsy anvāha. saptadhā vai vāg avadat, tāvad vai vāg avadat, sarvasyai vācaḥ sarvasya brahmaṇaḥ parigrīhītyai 17 tisro devatā anvāha. trayo vā ime trivṛito lokā, eshām eva lokānām abhijityai || 17 || 7 ||

1 Tad āhuḥ: katham anūcyāḥ prātaranuvāka iti 2 yathāchandasam anūcyāḥ prātaranuvākaḥ. Prajāpater vā etāny aṅgāni yac chandānsy, esha u eva Prajāpatir yo yajate. tad yajamānāya hitam 3 paccho 'nūcyāḥ prātaranuvākaḥ. chatushpādā vai paśavaḥ, paśūnām avaruddhyā 4 ardharcasa evānūcyo, yathavainam etad anvāha; pratiśthāyā eva. dvipratishtho vai puruṣaḥ catushpādāḥ paśavo, yajamānam eva tad dvipratishtham catushpātsu paśushu pratishthāpayati. tasmād ardharcasa evānūcyas 5 tad āhur: yad vyūlhaḥ prātaranuvākaḥ, katham avyūlho bhavati. yad evāsyā bṛihatī madhyān naitīti brūyāt tenety 6 āhutibhāgā vā anyā devatā anyāḥ stomabhāgāḥ chandobhāgāḥ. tā yā agnāv ābutayo hūyante tābhir āhutibhāgāḥ prīṇāty, atha yat stuvanti ca śaṁsanti ca tena stomabhāgāḥ chandobhāgā 7 ubhayo hāsyaitā devatāḥ prītā abhīṣṭā

bhavanti ya evaṃ veda 8 trayastriṅsad vai devāḥ somapās, trayastriṅsad asomapā. ashtau Vasava ekādaśa Rudrā dvādaśādityāḥ Prajāpatiḥ ca Vashatkāraḥ caite devā somapā, ekādaśa prayājā ekādaśānuyājā ekādaśopayājā ete 'sompāḥ paśubhājanāḥ. somena somapān prīṇāti, paśunāsompān 9 ubhayo hāsyaitā devatāḥ prītā abhīṣṭā bhavanti ya evaṃ vedā 10 bhūd ushā ruṣatpaśur ity uttamayā paridadhāti 11 tad āhur: yat trīn kratūn anvāhāgneyam ushāsyam āśvinam, katham asyaikayarcā paridadhataḥ sarve trayāḥ kratavaḥ parihitā bhavanti 12 abhūd ushā ruṣatpaśur ity Ushaso rūpam, āgnir adhāry ritviya ity Agner, ayoji vām vṛiṣhaṇvasū ratho dasrāv amartyo mādhvī mama śrutam havam ity Aśvinor. evam u hāsyayarkā paridadhataḥ sarve trayāḥ kratavaḥ parihitā bhavanti bhavanti || 18 || 8 ||

Iti dvitīyapañcīkāyaṃ dvitīyo 'dhyāyāḥ.

Iti saptamādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Rishayo vai Sarasvatyāṃ satram āsata. te Kavasham Ailūṣham somād anayan: dāsyāḥ putraḥ kitavo 'brāhmaṇaḥ katham no madhye 'dīkshishṭeti. tam bahir dhanvodavahann: atrainam pipāsā hantu, Sarasvatyā udakam mā pād iti. sa bahir dhanvodūlhaḥ pipāsāyā vitta etad aponaptrīyam apaśyat: pra devatrā brahmaṇe gātur etv iti, tenāpām priyam dhāmopāgachāt. tam āpo 'nūdāyaṃ, tam Sarasvatī samantam paryadhāvāt 2 tasmād dhāpy etarhi Parisārakam ity ācakshate, yad enaṃ Sarasvatī samantam parisasāra 3 te vā rishayo 'bruvan: vidur vā imaṃ devā, upemaṃ hvayāmāḥ iti. tatheti. tam upāhvayanta, tam upahūyaitad aponaptrīyam akurvata: pra devatrā brahmaṇe gātur etv iti, tenāpām priyam dhāmopāgachann upa devānām 4 upāpām priyam dhāma gachaty upa devānām, jayati paramam lokam ya evaṃ veda yaś caivam

vidvān etad aponaptriyaṃ kurute 5 tat saṃtatam anubrūyāt 6 saṃtatavarshī ha prajābhyah parjanyo bhavati yatraivaṃ vidvān etat saṃtatam anvāha 7 yad avagrāham anubrūyāj, jīmūtavarshī ha prajābhyah parjanyaḥ syāt. tasmāt tat saṃtatam evānūcyam 8 tasya triḥ prathamam saṃtatam anvāha, tenaiva tat sarvaṃ saṃtatam anūktam bhavati || 19 || 1 ||

1 Tā etā navānantarāyam anvāha 2 hinotā no adhvaram devayajyetai daśamīm 3 āvarvritatīr adha nu dvidhārā ity avṛttāsv ekadhanāsu 4 prati yad āpo adṛṣram āyatīr iti pratidṛṣyamānāsv 5 ā dhenavaḥ payasā tūrṇyarthā ity upāyatīshu 6 sam anyā yanty upa yanty anyā iti samāyatīshv 7 āpo vā aspardhanta: vayam pūrvam yajñam vakshyāmo vayam iti yāś cemāḥ pūrvedyur vasatīvaryo grihyante yāś ca prātar ekadhanās. tā Bhrīgur apasyad: āpo vai spardhanta iti. tā etayarcā samajñapayat: sam anyā yanty upa yanty anyā iti. tāḥ samajñanata 8 samjñanā hāsyāpo yajñam vahanti ya evam vedā9po na devīr upa yanti hotriyam iti hotṛicamase samavanīyamānāsv anvāha vasatīvarīshv ekadhanāsu cā-10ver apo 'dhvaryā3u iti hotādhvaryum prīchaty 11 āpo vai yajño, 'vido yajnā3m ity eva tad āhol2tem anannamur ity adhvaryuḥ pratyāho13temāḥ paśyety eva tad āha 14tāsv adhvaryo Indrāya somaṃ sotā madhuman-tam | vṛiṣṭīvanīm tivrāntam bahuramadhyam vasumate rudravata ādityavata ṛibhumate vibhumate vājavate bṛihaspativate viśvadevyāvate | yasyendraḥ pītvā vṛitrāṇi jaṅghanat pra sa janyāni tārīsho3m iti pratyutthīḥthati 15 pratyuttheyā vā āpah, prati vai śreyāṅsam āyantam uttīṣṭhanti, tasmāt pratyuttheyā 16 anuparyāvṛityā 17 anu vai śreyāṅsam paryāvartante, tasmād anuparyāvṛityā. anubruvataivānuprapatta-

vyam 18 īṣvaro ha yady apy anyo yajetātha hotāram yaśo 'rtos, tasmād anubruvataivānuprapattavyam 19 ambayo yanty adhvarbhir ity etām anubruvann anuprapadyeta 20 jāmāyo adhvariyaṭām | prīṇcatīr madhunā paya iti 21 yo 'madhavyo yaśo 'rtor bubhūshed 22 amūr yā upa sūrye yābhir vā sūryaḥ saheti tejaskāmo brahmavarecasakāmo 23 'po devīr upa hvaye yatra gāvaḥ pibanti na iti paśukāmas 24 tā etāḥ sarvā evānubruvann anuprapadyetaiteshām kāmānām avaruddhyā 25 etān kāmān avarunddhe ya evam vedai26mā agman revatīr jivadhanyā iti sādyaṃmānāsv anvāha vasatīvarīshv ekadhanāsu cā27gmann āpa uṣatīr barbhir edam iti sannāsu. sa etayā paridadhāti || 20 || 2 ||

1 Śiro vā etad yajñasya yat prātaranuvākaḥ, prāṇāpānā upāṇṣvantaryāman, vajra eva vān. nāhutayor upāṇṣvantaryāmayor hotā vācam viśṛijeta 2 yad ahutayor upāṇṣvantaryāmayor hotā vācam viśṛijeta, vācā vajreṇa yajamānasya prāṇān vīyād. ya enam tatra brūyād: vācā vajreṇa yajamānasya prāṇān vyagāt, prāṇa enam hāsyatīti, śaśvat tathā syāt. tasmān nāhutayor upāṇṣvantaryāmayor hotā vācam viśṛijeta 3 prāṇam yacha svāhā tvā suhava sūryāyety upāṇṣum anumantrayeta, tam abhiprānet: prāṇa prāṇam me yachety. apānam yacha svāhā tvā suhava sūryāyety antaryāmam anumantrayeta, tam abhyapāned: apānāpānam me yacheti. vyānāya tvety upāṇṣusavanam grāvāṇam abhimṛīṣya vācam viśṛijeta 4 ātmā vā upāṇṣusavana, ātmany eva tad dhotā prāṇān pratidhāya vācam viśṛijate sarvāyuh sarvāyutvāya 5 sarvam āyur eti ya evam veda || 21 || 3 ||

1 Tad āhuḥ: śarpe3t | na sarpe3t iti | sarped iti haika āhur, ubhayeshām vā esha devamanushyānām bhaksho yad bahishpavamānas, tasmād enam abhisamgachanta iti va-

dantas 2 tat-tan nāḍṛityam 3 yat sarped, ṛicam eva tat sāmno 'nuvartmānam kuryād. ya enam tatra brūyād: anuvartmā nvā ayam hotā sāmagasyābhūd, udgātari yaśo 'dhād, acyoshtāyatanāc, cyoshyata āyatanād iti, śaśvat tathā syāt 4 tasmāt tatraivāsīno 'numantrayeta 5 yo devānām iha somapītho yajñe barhishi vedyā3m | tasyāpi bhakṣhayāmasīty 6 evam u hāsyātmā somapīthād anantarito bhavaty 7 atho brūyān: mukham asi mukham bhūyāsam iti 8 mukham vā etad yajñasya yad bahishpavamāno 9 mukham sveshu bhavati, sreshthah svānām bhavati ya evam vedā10 suri vai Dīrghajihvī devānām prātaḥsavanam avālet, tad vyamādyat. te devāḥ prājijñāsanta, te Mitrāvaruṇāv abruvan: yuvam idaṃ nishkurutam iti. tau tathety abrūtām, tau vai vo varam vṛiṇāvahā iti. vṛiṇāthām iti. tāv etam eva varam avṛiṇātām: prātaḥsavane payasyām. sainayor eshācyutā, varavṛitā hy enayos. tad yad asyai vimattam iva tad asyai samṛiddham, vimattam iva hi tau tayā nirakurutām || 22 || 4 ||

1 Devānām vai savanāni nādhriyanta. ta etān puroḷāśān apasyāns, tān anusavanam niravapan savanānām dhṛityai, tato vai tāni teshām adhriyanta 2 tad yad anusavanam puroḷāśā nirupyante, savanānām eva dhṛityai; tathā hi tāni teshām adhriyanta 3 puro vā etān devā akrata yat puroḷāśās, tat puroḷāśānām puroḷāśatvam 4 tad āhur: anusavanam puroḷāśān nirvaped, ashtākapaḷam prātaḥsavana, ekādaśakapaḷam mādhyamdine savane, dvādaśakapaḷam tṛtīyasavane; tathā hi savanānām rūpaṃ tathā chandasām iti 5 tat-tan nāḍṛityam. aindrā vā eṭe sarve nirupyante yad anusavanam puroḷāśās, tasmāt tān ekādaśakapaḷān eva nirvaped 6 tad āhur: yato ghṛitenānaktam syāt tataḥ puroḷāśasya prāśniyāt somapīthasya guptyai, ghṛitena hi vajre-

ṇendro Vṛitram ahann iti 7 tat-tan nāḍṛityam. havir vā etad yad utpūtam, somapītho vā esha yad utpūtam. tasmāt tasya yata eva kutaḥ ca prāśniyāt. sarvato vā etāḥ svadhā yajamānam upaksharanti yad etāni havinshy: ājyam dhānāḥ karambhaḥ parivāpaḥ puroḷāśaḥ payasyeti 8 sarvata evainam svadhā upaksharanti ya evam veda || 23 || 5 ||

1 Yo vai yajñam havishpañkṛtiṃ veda, havishpañkṛtinā yajñena rādhnoti. dhānāḥ karambhaḥ parivāpaḥ puroḷāśaḥ payasyety esha vai yajñe havishpañkṛtir, havishpañkṛtinā yajñena rādhnoti ya evam veda 2 yo vai yajñam aksharpañkṛtiṃ vedāksharpañkṛtinā yajñena rādhnoti. su mat pad vag da ity esha vai yajño 'ksharpañkṛtir, aksharpañkṛtinā yajñena rādhnoti ya evam veda 3 yo vai yajñam narāśaṇsapañkṛtiṃ veda, narāśaṇsapañkṛtinā yajñena rādhnoti. dvinārāśaṇsam prātaḥsavanam dvinārāśaṇsam mādhyamdinam savanam sakṛinnārāśaṇsam tṛtīyasavanam, esha vai yajño narāśaṇsapañkṛtir. narāśaṇsapañkṛtinā yajñena rādhnoti ya evam veda 4 yo vai yajñam savanapañkṛtiṃ veda, savanapañkṛtinā yajñena rādhnoti. paśur upavasathe trīni savanāni paśur anūbandhya ity esha vai yajñah savanapañkṛtiḥ, savanapañkṛtinā yajñena rādhnoti ya evam veda 5 harivāñ Indro dhānā attu, pūshanvān karambham, sarasvatīvān bhāratīvān, parivāpa, Indrasyāpūpa iti havishpañkṛtyā yajaty 6 ṛiksāme vā Indrasya harī 7 paśavaḥ Pūshannam karambhaḥ 8 sarasvatīvān bhāratīvān iti, vāg eva Sarasvatī prāṇo Bharataḥ 9 parivāpa Indrasyāpūpa ity, annam eva parivāpa, indriyam apūpa 10 etāsām eva tad devatānām yajamānam sāyujyam sarūpatām salokātām gamayati. gachati śreyasaḥ sāyujyam, gachati sreshthatām ya evam veda 11 havir Agne vīhīty anusa-savanam puroḷāśasvishtākṛito yajaty 12 Avatsāro vā etenāgneḥ priyam dhāmopāgachat, sa paramam lokam ajayad

13 upāgneḥ priyaṃ dhāma gachati, jayati paramaṃ lokam
ya evaṃ veda yaṣ caivaṃ vidvān etayā havishpañktyā
yajate yajatīti ca yajatīti ca || 24 || 6 ||

Iti dvitīyapañcīkākāyaṃ tṛtīyo 'dhyāyāḥ.

Ity aṣṭamādhyāye śaṣṭhāḥ khaṇḍaḥ.

1 Devā vai somasya rājño 'grapeye na samapādayann.
aham prathamāḥ pibeyam aham prathamāḥ pibeyam ity
evākāmayanta. te sampādayanto 'bruvan: hantājim ayāma,
sa yo na ujjeshyati sa prathamāḥ somasya pāsyatīti. ta-
theti. ta ājim ayus, teshām ājim yatām abhisṛiṣṭānām
Vāyur mukham prathamāḥ pratyapadyatāthendro 'tha Mi-
trāvaruṇāv athāṣvinau 2 so 'ved Indro Vāyur ud vai jaya-
tīti, tam anuparāpatat: saba nāv, athojjayāveti. sa nety
abravid, aham evojjeshyāmīti. tṛtīyam me, 'thojjayāveti.
neti haivābravid, aham evojjeshyāmīti. turīyam me, 'thojja-
yāveti. tatheti. taṃ turīye 'tyārjata, tat turīyabhāg Indro
'bhavat tribhāg Vāyus 3 tau sahaivendravāyū udajayatām
saha Mitrāvaruṇau sahaṣvinau, ta eshām ete yathojjitam
bhakṣhā: Indravāyvoḥ prathamō 'tha Mitrāvaruṇayor athā-
ṣvinoḥ 4 sa esha indraturīyo graho gṛihyate yad aindravā-
yavas 5 tad etad ṛishīḥ paśyann abhyanūvāca: niyutvāñ
indrasārathir iti 6 tasmād dhāpy etarhi bharatāḥ satva-
nām vittim prayanti, turīye haiva samgrahītāro vadante
'munaivānūkāṣena, yad ada Indrāḥ sārathir iva bhūtvoja-
jayat || 25 || 1 ||

1 Te vā ete prāṇā eva yad dvidevatyā 2 vāk ca prā-
ṇaṣ caindravāyavaṣ, cakṣuṣ ca manaṣ ca maitrāvaruṇaḥ,
ṣrotram cātmā cāṣvinas 3 tasya haitasyaindravāyavasyāpy
eke 'nusṭubhau puronuvākye kurvanti gāyatryau yājye
4 vāk ca vā esha prāṇaṣ ca graho yad aindravāyavas, tad
api chandobhyām yathāyatham klapsyete iti 5 tat-tan nā-
drītyam. vyṛiddham vā etad yajñe kriyate yatra puronu-

vākyaḥ jyāyasī yājyāyai. yatra vai yājyā jyāyasī, tat sam-
riddham, atho yatra same. yasyo tat kāmāya tathā ku-
ryāt prāṇasya ca vācaṣ cātraiva tad upāptam 6 vāyavyā
pūrvā puronuvākyaaindravāyavya uttaraiṣvām yājyayoh. sā
yā vāyavyā tayā prāṇam kalpaṇyati, Vāyur hi prāṇo. 'tha
yaindravāyavi tasyai yad aindram padaṃ tena vācam ka-
lpayati, vāg ghy aindry. upo taṃ kāmam āpnoti yaḥ
prāṇe ca vāci ca, na yajñe vishamaṃ karoti || 26 || 2 ||

1 Prāṇā vai dvidevatyā, ekapātrā gṛihyante tasmāt
prāṇā ekanāmāno, dvipātrā hūyante tasmāt prāṇā dvan-
dvam 2 yenaivādhvaryur yajushā prayachati, tena hotā
pratigṛihṇāty 3 esha vasuḥ purūvasur iha vasuḥ pu-
rūvasur mayi vasuḥ purūvasur vākpā vācam me
pāhīty aindravāyavam bhakṣhayaty 4 upahūtā vāk saha
prāṇenopa mām vāk saha prāṇena hvayatām; upa-
hūtā ṛishayo daivyāṣas tanūpāvānas tanvas ta-
poajā, upa mām ṛishayo daivyāṣo hvayantām tanū-
pāvānas tanvas tapojā iti 5 prāṇā vā ṛishayo daivyāṣas
tanūpāvānas tanvas tapojās, tān eva tad upahvayata
6 esha vasur vidadvasur iha vasur vidadvasur
mayi vasur vidadvasuḥ cakṣhushpāṣ cakṣhur me
pāhīti maitrāvaruṇam bhakṣhayaty. upahūtam cakṣuḥ
saha manasopa mām cakṣuḥ saha manasā hvaya-
tām; upahūtā ṛishayo daivyāṣas tanūpāvānas ta-
nvas tapojā, upa mām ṛishayo daivyāṣo hvaya-
ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo
daivyāṣas tanūpāvānas tanvas tapojās, tān eva tad upa-
hvayata 7 esha vasuḥ samyadvasur iha vasuḥ sam-
yadvasur mayi, vasuḥ samyadvasuḥ ṣrotrapāḥ ṣro-
tram me pāhīty āṣvinam bhakṣhayaty. upahūtam ṣro-
tram sahātmanopa mām ṣrotram sahātmanā hva-
yatām; upahūtā ṛishayo daivyāṣas tanūpāvānas

tanvas tapojā, upa mām ṛishayo daivyāso hvayan-
ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo
daivyāsas tanūpāvānas tanvas tapojās, tām eva tad upa-
hvayate 8 purastāt pratyāñcam aindravāyavam bhakshayati,
tasmāt purastāt prāṇāpānau. purastāt pratyāñcam maitrā-
varuṇam bhakshayati, tasmāt purastāt cakshushī. sarvataḥ
parihāram āśvinam bhakshayati, tasmān manushyāś ca
paśavaś ca sarvato vācam vadantīm śṛiṇvanti || 27 || 3 ||

1 Prāṇā vai dvidevatyā, anavānam dvidevatyān yajet prā-
ṇānām samṭatyai prāṇānām avyavachedāya 2 prāṇā vai dvi-
devatyā, na dvidevatyānām anuvashaṭkuryād 3 yad dvideva-
tyānām anuvashaṭkuryād asaṁsthitān prāṇān samsthāpayet,
samsthā vā eshā yad anuvashaṭkāro. ya enam tatra brūyād:
asaṁsthitān prāṇān samatishṭhipat prāṇa enam hāsyatīti, śa-
śvat tathā syāt. tasmān na dvidevatyānām anuvashaṭkuryāt
4 tad āhur: dvir āgūrya maitrāvaruṇo dviḥ preshyati, sa-
kṛid āgūrya hotā dvir vashaṭkaroti: kā hotur āgūr iti
5 prāṇā vai dvidevatyā, āgūr vajras. tad yad hotāntareṇā-
guretagurā vajreṇa yajamānasya prāṇān viyād. ya enam
tatra brūyād: āgurā vajreṇa yajamānasya prāṇān vyagāt
prāṇa enam hāsyatīti, śaśvat tathā syāt. tasmāt tatra ho-
tāntareṇa nāguretagurā 6tho mano vai yajñasya maitrāvaruṇo,
vāg yajñasya hotā. manasā vā ishita vā vadati; yām hy
anyamanā vācam vadaty, asuryā vai sā vāg adevajushtā.
tad yad evātra maitrāvaruṇo dvir āgurate, saiva hotur
āgūḥ || 28 || 4 ||

1 Prāṇā vā ṛituyājās. tad yad ṛituyājais caranti, prā-
ṇān eva tad yajamāne dadhati 2 shaḥ ṛituneti yajanti, prā-
ṇam eva tad yajamāne dadhati 3 catvāra ṛitubhir iti yaja-
nty, apānam eva tad yajamāne dadhati 4 dvir ṛitunety upa-
rishtād, vyānam eva tad yajamāne dadhati 5 sa vā ayam
prāṇas tredhā vibitah: prāṇo 'pāno vyāna iti. tad yad ṛi-

tuna ṛitubhir ṛituneti yajanti, prāṇānām samṭatyai prāṇā-
nām avyavachedāya 6 prāṇā vā ṛituyājā. nartuyājānām
anuvashaṭkuryād, asaṁsthitā vā ṛitava, ekaika eva 7 yad
ṛituyājānām anuvashaṭkuryād asaṁsthitān ṛitūn samsthā-
payet, samsthā vā eshā yad anuvashaṭkāro. ya enam tatra
brūyād: asaṁsthitān ṛitūn samatishṭhipad dushshamam bha-
vishyatīti, śaśvat tathā syāt. tasmān nartuyājānām anu-
vashaṭkuryāt || 29 || 5 ||

1 Prāṇā vai dvidevatyāḥ, paśava ilā. dvidevatyān bha-
kshayitvelām upahvayate. paśavo vā ilā, paśūn eva tad
upahvayate, paśūn yajamāne dadhāti 2 tad āhur: avānta-
relām pūrvām prāṣṇiyā3t | hotṛicamasam bhakshaye3t iti |
3 avāntarelām eva pūrvām prāṣṇiyād, atha hotṛicamasam
bhakshayed 4 yad vāva dvidevatyān pūrvān bhakshayati,
tenāsyā somapithaḥ pūrvō bhakshito bhavati. tasmād avanta-
relām eva pūrvām prāṣṇiyād, atha hotṛicamasam bhakshayet.
tad ubhayato 'nnādyam parigṛiṇhāti somapithābhyām, annā-
dyasya parigṛiṇhityai 5 prāṇā vai dvidevatyā, ātmā hotṛica-
maso. dvidevatyānām samsravān hotṛicamase samavana-
yaty, ātmany eva tad dhotā prāṇān samavanayate sarvā-
yulḥ sarvāyutvāya 6 sarvam āyur eti ya evam veda || 30 || 6 ||

1 Devā vai yad eva yajñe 'kurvaṅs tad asurā akur-
vaṅs, te samāvadvirya evāsan na vyāvartanta. tato vai
devā etaṁ tūshṇīmsānsam apaśyaṅs, tam eshām asurā nā-
nvavāyaṅs. tūshṇīmsāro vā esha yat tūshṇīmsāno 2 devā
vai yam-yam eva vajram asurebhya udayachaṅs, tam-tam
eshām asurāḥ pratyabudhyanta. tato vai devā etaṁ tū-
shṇīmsānsam vajram apaśyaṅs, tam ebhya udayachaṅs,
tam eshām asurā na pratyabudhyanta. tam ebhyaḥ prā-
haraṅs, tenainān apratibuddhenāghnaṅs. tato vai devā
abhavan, parāsurā 3 bhavaty ātmanā, parāsyā dvishan pā-
pmā bhrātrivyo bhavati, ya evam veda 4 te vai devā viji-

tino manyamānā yajñam atanvata, tam eshām asurā abhyā-
yan: yajñaveśasam eshām karishyāma iti. tām samantam
evodārān pariyattān udapasyaṁs, te 'bruvan: samsthāpayā-
memam yajñam, yajñam no 'surā mā vadhishur iti. tatheti.
tam tūshnīmṣaṁse samsthāpayan: bhūr Agnir jyotir jyoti-
tir Agnir ity ājyapraṭge samsthāpayann: Indro jyotir
bhuvō jyotir Indra iti nishkevalyamarutvatiye samsthā-
payan: Sūryo jyotir jyotiḥ svaḥ Sūrya iti vaiśva-
devāgnimārute samsthāpayāṁs. tam evam tūshnīmṣaṁse
samsthāpayāṁs, tam evam tūshnīmṣaṁse samsthāpya tenā-
rishtenodricam āśnuvata 5 sa tadā vāva yajñāḥ samti-
shthate, yadā hotā tūshnīmṣaṁsam ṣaṁsati 6 sa ya enam
ṣaste tūshnīmṣaṁsa upa vā vaded anu vā vyāharet, tam
brūyād: esha evaitām ārtim ārishyati. prātar vāva vayam
adyemam ṣaste tūshnīmṣaṁse samsthāpayāmas. tam yathā
grihān itam karmanānusamīyād, evam evainam idam anu-
samīma iti. sa ha vāva tām ārtim rīchati, ya evam vidvān
samṣaste tūshnīmṣaṁsa upa vā vadaty anu vā vyāharati.
tasmād evam vidvān samṣaste tūshnīmṣaṁse nopavaden,
nānvyāharet || 31 || 7 ||

1 Cakshūṁshi vā etāni savanānām yat tūshnīmṣaṁso.
bhūr Agnir jyotir jyotir Agnir iti prātaḥsavanasya ca-
kshushī, Indro jyotir bhuvō jyotir Indra iti mādhyam-
dinasya savanasya cakshushī, Sūryo jyotir jyotiḥ svaḥ
Sūrya iti trītyasavanasya cakshushī 2 cakshushmadbhiḥ
savanai rādhnoti, cakshushmadbhiḥ savanaiḥ svargam lo-
kam eti ya evam veda 3 cakshur vā etad yajñasya yat
tūshnīmṣaṁsa. ekā satī vyābhrīti dvedhocyate, tasmād ekam
sac cakshur dvedhā 4 mūlam vā etad yajñasya yat tū-
shnīmṣaṁso. yam kāmāyetaṁ nāyatanavān syād iti, nāsya
yajñe tūshnīmṣaṁsam ṣaṁsed, unmūlam eva tad yajñam
parābhavantam anu parābhavati 5 tad u vā āhuḥ: ṣaṁsed

evāpi vai tad ṛitvije 'hitam, yad dhotā tūshnīmṣaṁsam na
ṣaṁsati. ṛitviji hi sarvo yajñāḥ pratishthito yajñe yaja-
mānas, tasmāc chaṁstavyaḥ ṣaṁstavyaḥ || 32 || 8 ||

Iti dvitīyapañcīkāyaṁ caturtho 'dhyāyaḥ.

Iti navamādhyāye 'shṭamaḥ khaṇḍaḥ.

1 Brahma vā āhavaḥ, kshatram nivid, viṭ sūktam.
āhvayate 'tha nividam dadhāti, brahmaṇy eva tat kshatram
anuniyunakti. nividam ṣastvā sūktam ṣaṁsati. kshatram
vai nivid viṭ sūktam, kshatra eva tad viṣam anuniyunakti
2 yam kāmāyeta: kshatreṇainam vyardhayāniti, madhya
etasyai nividam sūktam ṣaṁset. kshatram vai nivid viṭ
sūktam, kshatreṇaivainam tad vyardhayati 3 yam kāmāyeta:
viṣainam vyardhayāniti, madhya etasya sūktasya nividam
ṣaṁset. kshatram vai nivid viṭ sūktam, viṣaivainam tad
vyardhayati 4 yam u kāmāyeta: sarvam evāsya yathāpū-
rvam ṛiju kṛiptam syād ity, āhvayetātha nividam dadhyād
atha sūktam ṣaṁset. so sarvasya kṛiptiḥ 5 Prajāpatir vā
idam eka evāgra āsa. so 'kāmāyata: prajāyeya bhūyān
syām iti. sa tapo 'tapyata, sa vācam ayachat, sa samva-
tsarasya parastād vyāharad dvādaśakṛitvo. dvādaśapadā
vā eshā nivid, etam vāva tām nividam vyāharat, tām sa-
rvāni bhūtāny anvasṛijyanta 6 tad etad ṛishiḥ paṣyann
abhyānūvāca: sa pūrvayā nividā kavayatāyor imāḥ
prajā ajanayan manūnām iti 7 tad yad etam purastāt
sūktasya nividam dadhāti, prajātyai 8 prajāyate prajāyā
paṣubhir ya evam veda || 33 || 1 ||

1 Agnir deveddha iti ṣaṁsati. asau vā Agnir deve-
ddha, etam hi devā indhata. etam eva tad etasmiṇ loka
āyātayaty 2 Agnir manviddha iti ṣaṁsati. ayam vā
Agnir manviddha, imam hi manushyā indhate. 'gnim eva
tad asmiṇ loka āyātayaty 3 Agniḥ sushamid iti ṣaṁsati.
Vāyur vā Agniḥ sushamid, Vāyur hi svayam ātmānam

saminddhe svayam idam sarvam yad idam kimca. Vāyum eva tad antarikshaloka āyātayati 4 hotā devavṛita iti śaṁsaty. asau vai hotā devavṛita, esha hi sarvato devavṛita, etam eva tad etasmiñ loka āyātayati 5 hotā manuvṛita iti śaṁsaty. ayam vā Agnir hotā manuvṛito, 'yam hi sarvato manushyair vṛito. 'gnim eva tad asmiñ loka āyātayati 6 prañir yajñānām iti śaṁsati. Vāyur vai prañir yajñānām. yadā hi prañity, atha yajño 'thāgnihoṭram. Vāyum eva tad antarikshaloka āyātayati 7 rathir adhvarānām iti śaṁsaty. asau vai rathir adhvarānām, esha hi yathaitac carati rathir ivaitam eva tad etasmiñ loka āyātayati 8 atūrto hoteti śaṁsaty. ayam vā Agnir atūrto hotemam ha na kaṣ cana tiryāṇcam taraty. Agnim eva tad asmiñ loka āyātayati 9 tūrñir havyavālī iti śaṁsati. Vāyur vai tūrñir havyavād, Vāyur hidam sarvam sadyas tarati yad idam kimca, Vāyur devebhyo havyam vahati. Vāyum eva tad antarikshaloka āyātayati 10 ā devo devān vakshad iti śaṁsaty. asau vai devo devān āvahaty, etam eva tad etasmiñ loka āyātayati 11 yakshad Agnir devo devān iti śaṁsaty. ayam vā Agnir devo devān yajaty, Agnim eva tad asmiñ loka āyātayati 12 so 'dhvarā karati jātavedā iti śaṁsati. Vāyur vai jātavedā, Vāyur hidam sarvam karoti yad idam kimca. Vāyum eva tad antarikshaloka āyātayati || 34 || 2 ||

1 Pra vo devāyāgnaya ity anushtubhaḥ 2 prathame pade viharati, tasmāt stry ūrū viharati 3 samasyaty uttare pade, tasmāt pumān ūrū samasyati. tan mithunam, mithunam eva tad ukthamukhe karoti prajātyai 4 prajāyate prajāyā paṣubhir ya evam veda 5 pra vo devāyāgnaya ity evānushtubhaḥ. prathame pade viharati, vajram eva tat parovariyāṁsam karoti. samasyaty evottare pade. ārambhānato vai vajrasyānimātho dandasyātho paraṣor. vajram

eva tat praharati dvishate bhrātrivṛyā vadham, yo 'sya strītyas tasmai startavai || 35 || 3 ||

1 Devāsura vā eshu lokeshu samayatanta. te vai devāḥ sada evāyatanam akurvata, tām sadaso 'jayaṁs. ta āgnidhram samprāpadyanta, te tato na parājayanta. tasmād āgnidhra upavasanti na sadasy, āgnidhre hy adhārayanta. yad āgnidhre 'dhārayanta tad āgnidhrasyāgnidhratvam 2 teshāṁ vai devānām asurāḥ sadasyān agnīm nirvāpayāṁ cakrus. te devā āgnidhrād eva sadasyān agnīm viharanta, tair asurarakshāṁsy apāghnata. tathāivaitad yajamānā āgnidhrād eva sadasyān agnīm viharanty, asurarakshāṁsy eva tad apāghnate 3 te vai prātar ājyair evājayanta āyan. yad ājyair evājayanta āyaṁs tad ājyānām ājyātvaṁ 4 tāsāṁ vai hotrāṇām āyatīnām ājayantīnām achāvākīyābhiyata. tasyām Indrāgnī adhyāstām. Indrāgnī vai devānām ojiśthau balisṭhau sahisṭhau sattamau pārayishṇutamau. tasmād aindrāgnam achāvākāḥ prātaḥsavane śaṁsatindrāgnī hi tasyām adhyāstām 5 tasmād u purastād anye hotrakāḥ sadaḥ prasarpanti paścāchāvākāḥ, paṣceva hi hīno 'nusamjigamishati 6 tasmād yo brāhmaṇo bahvrico vīryavān syāt so 'syāchākīyām kuryāt, tenaiva sāhīnā bhavati || 36 || 4 ||

1 Devaratho vā esha yad yajñas, tasyaitāv antarau raśmī yad ājyapratige. tad yad ājyena pavamānam anuṣaṁsati praūgenājyam, devarathasyaiva tad antarau raśmī viharaty alobhāya 2 tām anukṛitīm manushyarathasyaivāntarau raśmī viharanty alobhāya 3 nāsya devaratho lubhyati na manushyaratho ya evam veda 4 tad āhur: yathā vāva stotram evam śastram. pāvamānīshu sāmāgāḥ stuvata, āgneyam hotājyam śaṁsati: katham asya pāvamāno 'nuṣastā bhavantīti 5 yo vā Agniḥ sa Pavamānas 6 tad apy etad ṛishinoktam: agnir ṛishiḥ pavamāna ity 7 evam u hāsyaāgneyibhir eva pratipadyamānasya pāvamāno 'nuṣa-

stā bhavanti 8 tad āhur: yathā vāva stotram evaṃ śaṣṭram. gāyatrishu sāmagaḥ stuvata, ānushṭubhaṃ hotājyaṃ śaṣṭati: katham asya gāyatriyo 'nuṣastā bhavantīti 9 sampadeti brūyāt 10 saptaitā anusṭubhas, tās triḥ prathamayā trir uttamayaikādaśa bhavanti. virāḍ yājyā dvādaśi. na vā ekenā-kshareṇa chandāṃsi viyanti na dvābhyām. tāḥ shoḷaṣa gāyatriyo bhavanty 11 evaṃ u hāsyānushṭubhir eva pratipadyamānasya gāyatriyo 'nuṣastā bhavanty 12 agna indraṣ ca dāṣuṣho duroṇa ity āgnendryā yajati 13 na vā etāv Indrāgnī santau vyajayetām, āgnendrau vā etau santau vyajayetām. tad yad āgnendryā yajati, vijityā eva 14 sā virāḍ trayastriṇśadaksharā bhavati. trayastriṇśad vai devā: aṣṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiḥ ca Vashaṭkāraḥ ca. tat prathama ukthamukhe devatā aksharabhājaḥ karoty, aksharam-aksharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tripyanti 15 tad āhur: yathā vāva śaṣṭram evaṃ yājyāgneyaṃ hotājyaṃ śaṣṭaty, atha kasmād āgnendryā yajatīti 16 yā vā āgnendryaindrāgnī vai sā, sendrāgnaṃ etad ukthaṃ graheṇa ca tūshnīmśaṣṭsena cel7ndrāgnī ā gatam sutam gīrbhir nabho vareṇyam | asya pātam dhiyeshitety aindrāgnaṃ adhvaryur graham grīhṇāti, bhūr Agnir jyotir jyotir Agnir Indro jyotir bhuvo jyotir Indraḥ Sūryo jyotir jyotiḥ svaḥ Sūrya iti hotā tūshnīmśaṣṭsam śaṣṭati: tad yathaiva śaṣṭram evaṃ yājyā || 37 || ॥

1 Hotrijapam japati, retas tat siñcaty 2 upāṇṣu japaty, upāṇṣv iva vai retasaḥ siktīḥ 3 purābhāvāj japati. yad vai kimcordhvam ābhāvāc, chastrasyaiva tat 4 parāñcam catu-shpady āsinam abhyāhvayate, tasmāt parāñco bhūtvā catu-shpādo retaḥ siñcanti 5 samyañ dvipād bhavati, tasmāt samyañco bhūtvā dvipādo retaḥ siñcanti 6 pitā Mātariṣvety āha. prāṇo vai pitā prāṇo Mātariṣvā prāṇo

reto, retas tat siñcaty 7 achidrā padā dhā iti. reto vā achidram, ato hy achidraḥ sambhavaty 8 achidroktā kavayaḥ śaṣṭsann iti. ye vā anūcānās te kavayas, ta idam achidraṃ retaḥ prajanayann ity eva tad āha 9 somo viśvavin nīthāni neshad Brīhaspatir ukthāmadāni śaṣṭsishad iti. brahma vai Brīhaspatiḥ, kshatraṃ Somah, stutaśaṣṭrāṇi nīthāni cokthāmadāni ca. daivena caivaitad brahmaṇā prasūto daivena ca kshatreṇokthāni śaṣṭaty 10 etau ha vā asya sarvasya prasavasyeṣāte yad idam kimca 11 tad yad etābhyām aprasūtaḥ karoty, akṛitaṃ tad. akṛitaṃ akar iti vai nindanti 12 kṛitaṃ asya kṛitaṃ bhavati, nāsyākṛitaṃ kṛitaṃ bhavati ya evaṃ veda 13 vāg āyur viśvāyur viśvam āyur ity āha. prāṇo vā āyuh, prāṇo reto, vāg yonir; yoniṃ tad upasamdhāya retaḥ siñcati 14 ka idam śaṣṭsishyati sa idam śaṣṭsishyatīty āha. Prajāpatir vai kaḥ, Prajāpatiḥ prajanayishyatīty eva tad āha || 38 || ॥

1 Āhūya tūshnīmśaṣṭsam śaṣṭati, retas tat siktam vikaroti. siktir vā agre 'tha vikṛitir 2 upāṇṣu tūshnīmśaṣṭsam śaṣṭaty, upāṇṣv iva vai retasaḥ siktis 3 tira iva tūshnīmśaṣṭsam śaṣṭati, tira iva vai retāṃsi vikriyante 4 śatpadam tūshnīmśaṣṭsam śaṣṭati. śadvidho vai puruṣaḥ śalāṅga, ātmānam eva tat śadvidham śalāṅgam vikaroti 5 tūshnīmśaṣṭsam śaṣṭvā purorucam śaṣṭati, retas tad vikṛitaṃ prajanayati. vikṛitir vā agre 'tha jātir 6 uccaiḥ purorucam śaṣṭaty, uccair evainam tat prajanayati 7 dvādaśapadām purorucam śaṣṭati. dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ, so 'sya sarvasya prajanayitā. sa yo 'sya sarvasya prajanayitā, sa evainam tat prajāyā paṣubhiḥ prajanayati prajātyai 8 prajāyate prajāyā paṣubhir ya evaṃ veda 9 jātavedasyām purorucam śaṣṭati jātavedonyaṅgām 10 tad āhur: yat trītiyasavanam eva jātavedasa āyatanam,

atha kasmāt prātaḥsavane jātavedasyām purorucam ṣaṁsa-
tīti 11 prāṇo vai jātavedāḥ, sa hi jātānām veda. yāvataṁ
vai sa jātānām veda te bhavanti, yeshām u na veda kim
u te syur. yo vā ājya ātmasaṁskṛitīm veda, tat suviditam
|| 39 || 7 ||

1 Pra vo devāyāgnaya iti ṣaṁsati. prāṇo vai pra,
prāṇam himāni sarvāṇi bhūtāny anuprayanti. prāṇam eva
tat sambhāvayati, prāṇam saṁskurute 2 dīdivāṁsam apū-
rvyam iti ṣaṁsati. mano vai dīdāya, manaso hi na kiṁ
cana pūrvam asti. mana eva tat sambhāvayati, manah
saṁskurute 3 sa naḥ śarmāṇi vītaya iti ṣaṁsati. vāg
vai śarma, tasmād vācānuvadantam āha: śarmavad āsmā
ayānsīti. vācam eva tat sambhāvayati, vācam saṁskuruta
4 uta no brahmann avisha iti ṣaṁsati. śrotram vai bra-
hma, śrotreṇa hi brahma śṛṇoti, śrotre brahma pratishṭhi-
tam. śrotram eva tat sambhāvayati, śrotram saṁskurute
5 sa yantā vipra eshām iti ṣaṁsati. apāno vai yantā-
pānena hy ayaṁ yataḥ prāṇo na parāṇ bhavaty. apānam
eva tat sambhāvayaty, apānam saṁskuruta 6 ṛitāvā ya-
sya rodasī iti ṣaṁsati. cakshur vā ṛitam. tasmād yataro
vivadamānayo āhāham anuṣṭhyā cakshushādarṣam iti, ta-
sya śrad dadhati. cakshur eva tat sambhāvayati, cakshuḥ
saṁskurute 7 nū no rāsva sahasravat tokavat pu-
shṭimad vasv ity uttamayā paridadhāty. ātmā vai sama-
staḥ sahasravāṁs tokavān pushtimān. ātmānam eva tat sa-
mastam sambhāvayaty, ātmānam samastam saṁskurute
8 yājyayā yajati. prattir vai yājyā, puṇyaiva lakshmiḥ.
puṇyāṁ eva tal lakshmiṁ sambhāvayati, puṇyāṁ lakshmiṁ
saṁskurute 9 sa evaṁ vidvāṁs chandomayo devatāmāyo
brahmamāyo 'mṛitamayaḥ sambhūya devatā apyeti ya
evaṁ veda 10 yo vai tad veda yathā chandomāyo de-
vatāmāyo brahmamāyo 'mṛitamayaḥ sambhūya devatā

apyeti, tat suviditam 11 ity adhyātman, athādhidaivatam
|| 40 || 8 ||

1 Shaṭpadam tūshnīmṣaṁsaṁ ṣaṁsati. shad vā ṛitava.
ṛitūn eva tat kalpayaty, ṛitūn apyeti 2 dvādaṣapadām puro-
rucam ṣaṁsati. dvādaṣa vai māsā. māsān eva tat kalpa-
yati, māsān apyeti 3 pra vo devāyāgnaya iti ṣaṁsati.
antariksham vai prāntariksham himāni sarvāṇi bhūtāny
anuprayanti. antariksham eva tat kalpayaty, antariksham
apyeti 4 dīdivāṁsam apūrvyam iti ṣaṁsati. asau vai
dīdāya yo 'sau tapaty, etasmād dhi na kiṁ cana pūrvam
asty. etam eva tat kalpayaty, etam apyeti 5 sa naḥ śa-
rmāṇi vītaya iti ṣaṁsati. Agnir vai śarmāny annādyāni
yachaty. Agnim eva tat kalpayaty, Agnim apyety 6 uta
no brahmann avisha iti ṣaṁsati. candramā vai brahma.
candramasam eva tat kalpayati, candramasam apyeti 7 sa
yantā vipra eshām iti ṣaṁsati. Vāyur vai yantā, Vāyunā
hidam yatam antariksham na samrichati. Vāyum eva tat
kalpayati, Vāyum apyety 8 ṛitāvā yasya rodasī iti ṣa-
ṁsati. dyāvāprithivī vai rodasī. dyāvāprithivī eva tat ka-
lpayati, dyāvāprithivī apyeti 9 nū no rāsva sahasravat
tokavat pushtimad vasv ity uttamayā paridadhāti. saṁ-
vatsaro vai samastaḥ sahasravāṁs tokavān pushtimān. saṁ-
vatsaram eva tat samastam kalpayati, saṁvatsaram sama-
stam apyeti 10 yājyayā yajati. vṛiṣṭir vai yājyā vidyud
eva, vidyud dhidam vṛiṣṭim annādyam samprayachati.
vidyutam eva tat kalpayati, vidyutam apyeti 11 sa evaṁ
vidvān etanmayo devatāmāyo bhavati bhavati || 41 || 9 ||

Iti dvitīyapañcīkāyām pañcamo 'dhyāyaḥ.

Iti daṣamādhyāye navamaḥ khaṇḍaḥ.

1 Grahoktham vā etad yat praṭigam. nava prātar grahā grihyante, navabhir bahishpavamāne stuvate. stute stome daṣamam grihṇāti, himkāra itarāsām daṣamaḥ. so sā sam-mā 2 vāyavyam ṣaṁsati, tena vāyavya ukthavān 3 aindra-vāyavam ṣaṁsati, tena indravāyava ukthavān 4 maitrāvaru-ṇam ṣaṁsati, tena maitrāvaruṇa ukthavān 5 āśvinam ṣaṁsati, tenāśvina ukthavān 6 aindram ṣaṁsati, tena śukrānanthinā ukthavantau 7 vaiṣvadevam ṣaṁsati, tenāgrayaṇa ukthavān 8 sārāsvatam ṣaṁsati 9 na sārāsvato graho 'sti 10 vāk tu Sarasvatī. ye tu keca vācā grahā grihyante, te 'sya sarve śastokthā 11 ukthino bhavanti ya evam veda || 1 || 1 ||

1 Annādyam vā etenāvarunddhe yat praṭigam. anyānyā devatā praṭige śasyate, 'nyad-anyad uktham praṭige kriyate 2 'nyad-anyad asyānnādyam graheshu dhriyate ya evam vedaiḥ tad dha vai yajamānasyādhyātmamatamam ivoktham yat praṭigam. tasmād enainaitad upekshyatamam ivety āhur, etena hy enam hotā saṁskarotīti 4 vāyavyam ṣaṁsati. tasmād āhur: Vāyuḥ prāṇaḥ prāṇo reto, retaḥ puruṣasya prathamam sambhavataḥ sambhavatīti. yad vāyavyam ṣaṁsati, prāṇam evāsyā tat saṁskaroty 5 aindravāyavam ṣaṁsati. yatra vāva prāṇas tad apāno. yad aindravāyavam ṣaṁsati, prāṇāpānāv evāsyā tat saṁskaroti 6 maitrāvaruṇam ṣaṁsati. tasmād āhuḥ: cakshuḥ puruṣasya prathamam sambhavataḥ sambhavatīti. yan maitrāvaruṇam ṣaṁsati, cakshur evāsyā tat saṁskaroty 7 āśvinam ṣaṁsati. tasmāt kumāram jātam samvadanta: upa vai śuśrūshate, ni vai dhyāyatīti. yad āśvinam ṣaṁsati, srotram evāsyā tat saṁskaroty 8 aindram ṣaṁsati. tasmāt kumāram jātam samva-

dante: pratidhārayati vai grivā atho śira iti. yad aindram ṣaṁsati, vīryam evāsyā tat saṁskaroti 9 vaiṣvadevam ṣaṁsati. tasmāt kumāro jātaḥ paṣceva pracarati, vaiṣvadevāni hy aṅgāni. yad vaiṣvadevam ṣaṁsati, aṅgāny evāsyā tat saṁskaroti 10 sārāsvatam ṣaṁsati. tasmāt kumāram jātam jaghanyā vāg āviṣati, vāg ghi Sarasvatī. yat sārāsvatam ṣaṁsati, vācam evāsyā tat saṁskaroty 11 esha vai jāto jāyate sarvābhya etābhyo devatābhyaḥ sarvebhya ukthebhyaḥ sarvebhyaḥ chandobhyaḥ sarvebhyaḥ praṭigebhyaḥ sarvebhyaḥ savanebhyo ya evam veda yasya caivam viduḥ sha etac chaṁsanti || 2 || 2 ||

1 Prāṇānām vā etad uktham yat praṭigam. sapta devatāḥ ṣaṁsati. sapta vai śirshan prāṇāḥ, śirshann eva tat prāṇān dadhāti 2 kiṁ sa yajamānasya pāpabhadram ādriyē-teti ha smāha yo 'sya hotā syād ity. atraivainam yathā kāmayeta tathā kuryād 3 yaṁ kāmayeta: prāṇenainam vyardhayānīti, vāyavyam asya lubdham ṣaṁsed. ṛicam vā padam vātīyāt, tenaiva tal lubdham. prāṇenaivainam tad vyardhayati 4 yaṁ kāmayeta: prāṇāpānābhyām enam vyardhayānīti, aindravāyavam asya lubdham ṣaṁsed. ṛicam vā padam vātīyāt, tenaiva tal lubdham. prāṇāpānābhyām evainam tad vyardhayati 5 yaṁ kāmayeta: cakshushainam vyardhayānīti, maitrāvaruṇam asya lubdham ṣaṁsed. ṛicam vā padam vātīyāt, tenaiva tal lubdham. cakshushaivainam tad vyardhayati 6 yaṁ kāmayeta: śrotrēnainam vyardhayānīti, āśvinam asya lubdham ṣaṁsed. ṛicam vā padam vātīyāt, tenaiva tal lubdham. vīryeṇaivainam tad vyardhayati 8 yaṁ kāmayeta: tāṅgair enam vyardhayānīti, vaiṣvadevam asya lubdham ṣaṁsed. ṛicam vā padam vātīyāt, tenaiva tal lubdham.

aṅgair evainaṃ tad vyardhayati 9 yaṃ kāmayeta: vācainaṃ vyardhayānīti, sārasvatam asya lubdham śaṁsed. ṛicam vā padam vātiyāt, tenaiva tal lubdham. vācavainaṃ tad vyardhayati 10 yaṃ u kāmayeta: sarvair enam aṅgaiḥ sarveṇātmanā samardhayānīty, etad evāsya yathāpūrvam ṛiju kṛiptam śaṁset. sarvair evainaṃ tad aṅgaiḥ sarveṇātmanā samardhayati 11 sarvair aṅgaiḥ sarveṇātmanā samṛidhyate ya evaṃ veda || 3 || 3 ||

1 Tad āhur: yathā vāva stotram evaṃ śastram. āgneyishu sāmagaḥ stuvate, vāyavyayā hotā pratipadyate: katham asya āgneyyo 'nuṣastā bhavanti 2 Agner vā etāḥ sarvās tanvo yad etā devatāḥ 3 sa yad Agniḥ pravān iva dahati, tad asya vāyavyam rūpam. tad asya tenānuṣaṁsati 4 atha yad dvaidham iva kṛitvā dahati, dvau vā Indra-vāyū, tad asyaindravāyavam rūpam. tad asya tenānuṣaṁsati 5 atha yad uc ca hrishyati ni ca hrishyati, tad asya maitravarunam rūpam. tad asya tenānuṣaṁsati 6 sa yad Agniḥ ghorasamsparsas tad asya vārunam rūpam, tam yad ghorasamsparsam santam mitrakṛityevopāsate tad asya maitram rūpam. tad asya tenānuṣaṁsati 7 atha yad enam dvābhyām bāhubhyām dvābhyām araṇibhyām manthanti, dvau vā Aśvinau, tad asyāśvinam rūpam. tad asya tenānuṣaṁsati 8 atha yad uccairghoshah stanayan bababākurvann iva dahati yasmād bhūtāni vijante, tad asyaindrām rūpam. tad asya tenānuṣaṁsati 9 atha yad enam ekam santam bābudhā viharanti, tad asya vaiṣvadevam rūpam. tad asya tenānuṣaṁsati 10 atha yat sphūrjayan vācam iva vadan dahati, tad asya sārasvatam rūpam. tad asya tenānuṣaṁsati 11 evaṃ u hāsya vāyavyayaiva pratipadyamānasya trice-na-triceṇaivaitābhir devatābhiḥ stotriyo 'nuṣasto bhavati 12 viṣvebhiḥ somyam madhv agna indreṇa vāyunā | pibā mitrasya dhāmabhir iti vaiṣvade-

vam uktham śastvā vaiṣvadevyā yajati, yathābhāgam tad devatāḥ prīṇāti || 4 || 4 ||

1 Devapātram vā etad yad vashaṭkāro. vashaṭkaroti, devapātreṇaiva tad devatās tarpayaty 2 anuvashaṭkaroti. tad yathādo 'śvān vā gā vā punarabhyākāram tarpayanty, evaṃ evaitad devatāḥ punarabhyākāram tarpayanti yad anuvashaṭkaroti 3 mān evāgnin upāsata ity āhur dhishṇyān, atha kasmāt pūrvasminn eva juhvati pūrvasmin vashaṭkurvantīti 4 yad eva somasyāgne vihitī anuvashaṭkaroti, tena dhishṇyān prīṇaty 5 asaṁsthitān somān bhakshayanīty āhur yeshām nānuvashaṭkaroti, ko nu somasya svishṭakṛidbhāga iti 6 yad vāva somasyāgne vihitī anuvashaṭkaroti, tenaiva saṁsthitān somān bhakshayanti; sa u eva somasya svishṭakṛidbhāgo. vashaṭkaroti || 5 || 5 ||

1 Vajro vā esha yad vashaṭkāro. yaṃ dvishyāt tam dhyāyed vashaṭkarishyaṁ, tasminn eva tam vajram āsthāpayati 2 shaḥ iti vashaṭkaroti. shaḥ vā ṛitava. ṛitūn eva tat kalpayaty, ṛitūn pratishṭhāpayaty. ṛitūn vai pratishṭhata idam sarvam anupratishṭhata yad idam kimca 3 pratishṭhata ya evaṃ veda 4 tad u ha smāha Hiranyadan Baida: etāni vā etena shaḥ pratishṭhāpayati. dyaur antarikshe pratishṭhitāntariksham prithivyām prithivy apsv āpaḥ satye satyam brahmaṇi brahma tapasīty. etā eva tat pratishṭhāḥ pratishṭhantīr idam sarvam anupratishṭhata yad idam kimca. pratishṭhata ya evaṃ veda 5 vaushaḥ iti vashaṭkaroty. asau vāva vāv, ṛitavaḥ shaḥ. etam eva tad ṛitushv ādadhāty, ṛitushu pratishṭhāpayati. yādṛig iva vai devebhyah karoti, tādṛig ivāsmāi devāḥ kurvanti || 6 || 6 ||

1 Trayo vai vashaṭkāra: vajro dhāmachad riktaḥ 2 sa yaṃ evocair bali vashaṭkaroti sa vajras 3 tam-tam praharati dvishate bhrātrivya vadhām, yo 'sya strītyas tasmai startavai. tasmāt sa bhrātrivya vadhā vashaṭkrītyo 4 'tha yah

samaḥ saṃtato nirbānareḥ sa dhāmachat 5 tam-tam prajāḥ
ca paṣaṇḥ cānūpatishṭhante. tasmāt sa prajākāmēna paṣu-
kāmēna vashaṭkṛityo 6 'tha yenaiva śaḥ avarādbnoti sa ri-
kto 7 riṇakty ātmānam riṇakti yajamānam, pāpiyān vashaṭ-
kartā bhavati pāpiyān yasmai vashaṭkaroti. tasmāt ta-
syāśāṃ neyāt 8 kiṃ sa yajamānasya pāpabhadram ādriye-
teti ha smāha yo 'sya hotā syād ity. atraivainam yathā
kāmayeta tathā kuryād 9 yaṃ kāmayeta: yathāivānījāno
'bhūt tathāivejānaḥ syād iti, yathāivāsyā ricam brūyāt ta-
thāivāsyā vashaṭkuryāt. sadṛiṣam evainam tat karoti 10 yaṃ
kāmayeta: pāpiyān syād ity, uccaistarām asya ricam
uktā śanaistarām vashaṭkuryāt. pāpiyānsam evainam tat
karoti 11 yaṃ kāmayeta: śreyān syād iti, śanaistarām asya
ricam uktvoccaistarām vashaṭkuryāc. chriya evainam tac
chriyām ādadhāti 12 saṃtatam ricā vashaṭkṛityaṃ, saṃta-
tyai 13 saṃdhiyate prajāyā paṣubhir ya evaṃ veda || 7 || १ ||

1 Yasyai devatāyai havir grihitam syāt, tām dhyāyed
vashaṭkarishyan. sākshād eva tad devatām prīṇāti, pratyā-
kshād devatām yajati 2 vajro vai vashaṭkāraḥ, sa esha pra-
hṛito 'śānto dīdāya. tasya haitasya na sarva iva śāntim
veda na pratishṭhām. tasmād dhāpy etarhi bhūyān iva
mṛityus. tasya haishaiva śāntir eshā pratishṭhā vāg ity
eva. tasmād vashaṭkṛitya-vashaṭkṛitya vāg ity anuman-
trayeta, sa enam śānto na hinasti 3 vashaṭkāra mā māṃ
pramṛiksho māhaṃ tvām pramṛiksham, brīhatā
mana upahvaye vyāneina śarīram, pratishṭhāsi
pratishṭhām gacha pratishṭhām mā gamayeti va-
shaṭkāram anumantrayeta 4 tad u ha smāha: dīrgham etat
sad aprabhv, ojaḥ saha oja 5 ity eva vashaṭkāram anu-
mantrayetau 6 jaḥ ca ha vai sahaḥ ca vashaṭkārasya priya-
tame tanvau 7 priyēnaivainam tad dhāmnā samardhayati
8 priyēna dhāmnā samṛidhyate ya evaṃ veda 9 vāk ca vai

prānāpānau ca vashaṭkāras, ta ete vashaṭkṛite-vashaṭkṛite
vyutkrāmanti. tām anumantrayeta: vāg ojaḥ saha oja
mayi prānāpānāv ity, ātmany eva tad dhotā vācam ca
prānāpānau ca pratishṭhāpayati sarvāyuh sarvāyutvāya
10 sarvam āyur eti ya evaṃ veda || 8 || २ ||

1 Yajño vai devebhya udakrāmat, tam praishaiḥ prai-
sham aichan. yat praishaiḥ praisham aichāns, tat praishā-
ṇām praishatvaṃ 2 tam purorugbhiḥ prārocayan. yat puro-
rugbhiḥ prārocayaṃs, tat purorucām puroruktvaṃ 3 tam ve-
dyām anvavindan. yad vedyām anvavindaṃs, tad veder ve-
ditvaṃ 4 tam vittam grahair vyagriṇata. yad vittam gra-
hair vyagriṇata, tad grahāṇām grahatvaṃ 5 tam vittvā
nividbhir nyavedayan. yad vittvā nividbhir nyavedayaṃs,
tan nividām nivittvaṃ 6 mahad vāva nashṭaishy abhy
alpaṃ vechati, yataro vāva taylor jyāya ivābhichati sa
eva tayoḥ sādhiya ichati 7 ya u eva praishān varshiyaso-
varshiyaso veda sa u eva tām sādhiyo veda, nashṭaishyam
hy etad yat praishās 8 tasmāt prahvas tishṭhan preshyati
|| 9 || ३ ||

1 Garbhā vā eta ukthānām yan nivas. tad yat pu-
rastād ukthānām prātaḥsavane dhīyante, tasmāt parāṇco
garbhā dhīyante parāṇcaḥ sambhavanti 2 yan madhyato
madhyamdine dhīyante, tasmān madhye garbhā dhṛitā
3 yad antatas trītiyasavane dhīyante, tasmād amuto 'rvāṇco
garbhāḥ prajāyante prajātyai 4 prajāyate prajāyā paṣubhir
ya evaṃ veda 5 peṣā vā eta ukthānām yan nivas. tad
yat purastād ukthānām prātaḥsavane dhīyante, yathāiva
pravayaṇataḥ peṣaḥ kuryāt tādṛik tad. yan madhyato ma-
dhyamdine dhīyante, yathāiva madhyataḥ peṣaḥ kuryāt
tādṛik tad. yad antatas trītiyasavane dhīyante, yathāivā-
vaprajjanataḥ peṣaḥ kuryāt tādṛik tat 6 sarvato yajñasya
peṣasā śobhate ya evaṃ veda || 10 || ४ ||

1 Sauryā vā etā devatā yan nivasas. tad yat purastād
 ukthānām prātahsavane dhīyante madhyato madhyamdine
 'ntatas tritīyasavane, Ādityasyaiva tad vratam anuparyā-
 vartante 2 paccho vai devā yajñam samabharaṇs, tasmāt
 paccho nivasas śasyante 3 yad vai tad devā yajñam sama-
 bharaṇs, tasmād aśvaḥ samabhavat. tasmād āhur: aśvaṃ
 nivasas śaṇstre dadyād iti, tad u khalu varam eva da-
 dati 4 na nivasas padam atiyād 5 yan nivasas padam atī-
 yād, yajñasya tac chidram kuryād, yajñasya vai chidram
 sravad yajamāno 'nu pāpīyān bhavati. tasmān na nivasas
 padam atiyān 6 na nivasas pade viparihared. yan nivasas
 pade vipariharen, mohayed yajñam, mugdho yajamānaḥ
 syāt. tasmān na nivasas pade vipariharen 7 na nivasas
 pade samasyed. yan nivasas pade samasyed, yajñasya tad
 āyuh samharet, pramāyuko yajamānaḥ syāt. tasmān na
 nivasas pade samasyet 8 predam brahma predam ksha-
 tram ity ete eva samasyed, brahmakshatrayoḥ samśrityai.
 tasmād brahma ca kshatram ca samśrite 9 na trīcam na
 caturricam ati manyeta nividdhānam, ekaikam vai nivasas
 padam ricam sūktam prati. tasmān na trīcam na caturri-
 cam ati manyeta nividdhānam, nividā hy eva stotram ati-
 śastam bhavaty 10 ekām pariśishya tritīyasavane nivasas
 dadhyād 11 yad dve pariśishya dadhyāt, prajananam tad
 upahanyād, garbhais tat prajā vyardhayet. tasmād ekām
 eva pariśishya tritīyasavane nivasas dadhyān 12 na sūktena
 nivasas atipadyeta 13 yena sūktena nivasas atipadyeta,
 na tat punar upanivarteta, vāstuham eva tad 14 anyat ta-
 ddaivatam tacchandasaṃ sūktam āhṛitya tasmin nivasas
 dadhyān 15 mā pra gāma patho vayam iti purastāt
 sūktasya śaṇsati 16 patho vā esha praiti yo yajñe muhyati.
 mā yajñād indra somina iti, yajñād eva tan na pra-
 cyavate 17 mānta sthur no arātaya ity, arātīyata eva

tad apahanti 18 yo yajñasya prasādhanaś tantur de-
 veshv ātataḥ | tam āhutaṃ naśimahiti 19 prajā vai
 tantuḥ, prajāṃ evāsmā etat samtanoti 20 mano n v ā hu-
 vāmahe nārāṇsaṇsena someneti 21 manasā vai yajñas
 tāyate, manasā kriyate 22 saiva tatra prāyaścittīḥ prāya-
 ścittīḥ || 11 || 11 ||

Iti tritīyapañcīkāyām prathamō 'dhyāyāḥ.

Ity ekādaśādhyāya ekādaśaḥ khaṇḍaḥ.

1 Devaṇīṣaḥ kalpayitavyā, ity āhuḥ, chandaś chandasi
 pratishthāpyam iti. śoṇsāvom ity āhvayate prātahsavane
 tryakshareṇa, śaṇsāmodaivom ity adhvaryuḥ pratigri-
 ṇāti pañcākshareṇa. tad aśtāksharam sampadyate. 'śtā-
 ksharā vai gāyatrī, gāyatrīm eva tat purastāt prātahsavane
 'cikḷipatām 2 uktham vācīty āha śastvā caturaksharam,
 om ukthaśā ity adhvaryuḥ caturaksharam. tad aśtāk-
 sharam sampadyate. 'śtāksharā vai gāyatrī, gāyatrīm
 eva tad ubhayataḥ prātahsavane 'cikḷipatām 3 adhva-
 ryō śoṇsāvom ity āhvayate madhyamdine śalākshareṇa, śa-
 ṇsāmodaivom ity adhvaryuḥ pratigriṇāti pañcākshareṇa.
 tad ekādaśāksharam sampadyata. ekādaśāksharā vai tri-
 śtup, trīṣṭubham eva tat purastāt madhyamdine 'cikḷi-
 patām. uktham vācīndrāyety āha śastvā saptāksharam,
 om ukthaśā ity adhvaryuḥ caturaksharam. tad ekādaśā-
 ksharam sampadyata. ekādaśāksharā vai trīṣṭup, trīṣṭu-
 bham eva tad ubhayato madhyamdine 'cikḷipatām 4 adhvā-
 ryō śoṇsāvom ity āhvayate tritīyasavane saptāksha-
 reṇa, śaṇsāmodaivom ity adhvaryuḥ pratigriṇāti pañcā-
 kshareṇa. tad dvādaśāksharam sampadyate. dvādaśāksharā
 vai jagatī, jagatīm eva tat purastāt tritīyasavane 'cikḷi-
 patām. uktham vācīndrāya devebhya ity āha śastvai-
 kādaśāksharam, om ity adhvaryur ekāksharam. tad dvāda-
 śāksharam sampadyate. dvādaśāksharā vai jagatī, jagatīm

eva tad ubhayatas tritīyasavane 'eiklipatām 5 tad etad ri-
shih paśyann abhyanūvāca 6 yad gāyatre adhi gāya-
tram āhitam traishṭubhād vā traishṭubham nira-
takshata | yad vā jagaj jagaty āhitam padam ya
it tad vidus te amṛitatvam ānaśur ity 7 etad vai tac
chandaś chandasi pratishṭhāpayati 8 kalpayati devaviśo ya
evam veda || 12 || 1 ||

1 Prajāpatir vai yajñam chandānsi devebhyo bhāga-
dheyāni vyabhajat. sa gāyatrīm evāgnaye Vasubhyaḥ prā-
taḥsavane 'bhajat, trishṭubham Indrāya Rudrebhyo ma-
dhyamdine, jagatīm Viśvebhyo devebhya Ādityebhyas tri-
tīyasavane 2 'thāsyā yat svam chanda āsīd anusṭup, tām
udantam abhy udauhad achāvākīyām abhi. sainam abravīd
anusṭup: tvam nv eva devānām pāpishṭho 'si, yasya te
'ham svam chando 'smi, yām modantam abhy udauhīr
achāvākīyām abhīti. tad ajānāt, sa svam somam āharat,
sa sve some 'gram mukham abhi paryāharad anusṭubham.
tasmād v anusṭubh agriyā mukhyā yujyate sarveshām sa-
vanānām 3 agriyo mukhyo bhavati, śreshṭhatām aśnute ya
evam veda 4 sve vai sa tat some 'kalpayat. tasmād yatra
kva ca yajamānavaśo bhavati, kalpata eva yajño 'pi 5 tasyai
janatāyai kalpate yatraivam vidvān yajamāno vaśi yajate
|| 13 || 2 ||

1 Agnir vai devānām hotāsīt, tam mṛityur bahishpava-
māne 'sīdat. so 'nusṭubhājyam pratyapadyata, mṛityum
eva tat paryakrāmat. tam ājye 'sīdat. sa prāgeṇa pra-
tyapadyata, mṛityum eva tat paryakrāmat 2 tam mādhyam-
dine pavamāne 'sīdat. so 'nusṭubhā marutvatīyam pratyapadyata, mṛityum eva tat paryakrāmat. tam mādhyamdine
bṛihatishu nāśaknot sattum. prāṇa vai bṛihatyaḥ, prāṇan
eva tan nāśaknot vyavaitum. tasmān mādhyamdine hotā
bṛihatishu stotriyenaiva pratipadyate. prāṇa vai bṛihatyaḥ,

prāṇan eva tad abhi pratipadyate 3 tam tritīyapavamāne
'sīdat. so 'nusṭubhā vaiśvadevam pratyapadyata, mṛityum
eva tat paryakrāmat. tam yajñāyajñīye 'sīdat. sa vaiśvā-
nariyeṇāgnimārutam pratyapadyata, mṛityum eva tat pa-
ryakrāmad. vajro vai vaiśvānariyam pratishṭhā yajñāya-
jñīyam, vajrenaiva tat pratishṭhāyā mṛityum nudate. sa
sarvān pāśān sarvān sthāṇūn mṛityor atimucya svasty evo-
damucyata, svasty eva hotonmucyate sarvāyuh sarvāyu-
tvāya 4 sarvam āyur eti ya evam veda || 14 || 3 ||

1 Indro vai Vṛitram hatvā nāstrishiti manyamānaḥ pa-
rāḥ parāvato 'gachat, sa paramām eva parāvatam agachad.
anusṭub vai paramā parāvad, vāg vā anusṭup. sa vācam
praviśyāśayat, tam sarvāni bhūtāni vibhajyānvaichāns. tam
pūrvedyuh pitaro 'vindann, uttaram ahar devās. tasmāt
pūrvedyuh pitribhyaḥ kriyata, uttaram ahar devān yajante
2 te 'bruvann: abhishuṇavāmaiva, tathā vāva nā āśishṭham
āgamishyatīti. tatheti. te 'bhyashuṇvaṁs, ta ā tvā ratham
yathotaya ity evainam āvartayann, idam vaso sutam
andha ity evaibhyaḥ sutakīrtyām āvir abhavad, indra
nedīya ed ihīty evainam madhyam prāpādayantā 3 gate-
ndreṇa yajñena yajate, sendreṇa yajñena rādhnoti ya evam
veda || 15 || 4 ||

1 Indram vai Vṛitram jaghnivānsam nāstriteti manya-
mānāḥ sarvā devatā ajahus, tam Maruta eva svāpayo nā-
jahuh. prāṇa vai Marutaḥ svāpayah, prāṇa haivainam tan
nājahus. tasmād esho 'cyutaḥ svāpimān pragāthaḥ śasyata:
ā svāpe svāpibhir ity 2 api ha yady aindram evāta ūr-
dhvam chandaḥ śasyate, tad dha sarvam marutvatīyam
bhavaty, esha ced acyutaḥ svāpimān pragāthaḥ śasyata:
ā svāpe svāpibhir iti || 16 || 5 ||

1 Brāhmaṇaspatyam pragātham śaṁsati 2 bṛihaspatipu-
rohitā vai devā ajayan svargam lokam, vy asmiṇ loka

'jayanta. tathaivaitad yajamāno bṛhaspatipurohita eva jayati svargam lokam, vy asmiñ loka jayate 3 tau vā etau pragāthāv astutau santau punarādāyam śasyete. tad āhur: yan na kiṃ canāstutam sat punarādāyam śasyate, 'tha ka-smād etau pragāthāv astutau santau punarādāyam śasyete iti 4 pavamānoktham vā etad yan marutvatīyam. shatsu vā atra gāyatrishu stuvate shatsu bṛihatishu tisṛishu trishṭupsu, sa vā esha trichandāḥ pañcadaśo mādhyamdinah pavamānas. tad āhuḥ: katham ta esha trichandāḥ pañcadaśo mādhyamdinah pavamāno 'nuśasto bhavatīti 5 ye eva gāyatriyā uttare pratipado yo gāyatro 'nucaras, tābhir evāsya gāyatriyo 'nuśastā bhavanti; etābhyām evāsya pragāthābhyām bṛihatyo 'nuśastā bhavanti 6 tāsu vā etāsu bṛihatishu sāmaga rauravayaudhājayābhyām punarādāyam stuvate. tasmād etau pragāthāv astutau santau punarādāyam śasyete, tac chastreṇa stotram anvaiti 7 ye eva trishṭubhau dhāyye yat traishṭubham nividdhānam, tābhir evāsya trishṭubho 'nuśastā bhavanti 8 evam u hāsyaisha trichandāḥ pañcadaśo mādhyamdinah pavamāno 'nuśasto bhavati ya evam veda || 17 || ॥

1 Dhāyyāḥ śānsati 2 dhāyyābhir vai Prajāpatir imāñ lokān adhayad yaṃ-yaṃ kāmam akāmayata 3 tathaivaitad yajamāno dhāyyābhir evemāñ lokān dhayati yaṃ-yaṃ kāmam kāmayate ya evam veda yad eva dhāyyā3ḥ | 4 yatra yatra vai devā yajñasya chidram nirajānañs, tad dhāyyābhir apidadhus, tad dhāyyānām dhāyyātvam 5 achidreṇa hāsya yajñeneshtam bhavati ya evam veda yad v eva dhāyyā3ḥ | 6 syūma haitad yajñasya yad dhāyyās. tad yathā sūcyā vāsaḥ samdadhad iyād, evam evaitābhir yajñasya chidram samdadhad eti ya evam veda yad v eva dhāyyā3ḥ | 7 tāny u vā etāny upasadām evokthāni yad dhāyyā. agnir netety āgneyī prathanopasat, tasyā etad uktham. tvam

soma kratubhir iti saumyā dvitīyopasat, tasyā etad uktham. pinvanti apa iti vaishṇavi tritīyopasat, tasyā etad uktham 8 yāvantam ha vai saumyenādhvareṇeshṭvā lokam jayati, tam ata ekaikayopasadā jayati ya evam veda yaś caivam vidvān dhāyyāḥ śānsati 9 tad dhaika āhus: tāt vo maha iti śānsed, etām vāva vayam Bharateshu śasyamānām abhivyajānīma iti vadantas 10 tat-tan nādrityam 11 yad etām śānsed, īśvaraḥ parjanya 'varshṭoh 12 pinvanti apa ity eva śānsed 13 vṛishṭivani padam, Maruta iti mārutam, atyam na mihe vi nayantīti vinītavad. yad vinītavat tad vikrāntavad, yad vikrāntavat tad vaishṇavam. vājinam itindro vai vājī. tasyām vā etasyām catvāri padāni: vṛishṭivani mārutam vaishṇavam aindram 14 sā vā eshā tritīyasavanabhājanā sati madhyamdine śasyate. tasmād dhedam Bharatānām paśavaḥ sāyamgo-shṭhāḥ santo madhyamdine saṃgavinīm āyanti. so jagatī, jāgatā hi paśava, ātmā yajamānasya madhyamdinas, tad yajamāne paśūn dadhāti || 18 || 7 ||

1 Marutvatīyam pragātham śānsati. paśavo vai Marutaḥ, paśavaḥ pragāthaḥ, paśūnām avaruddhyai 2 janishṭhā ugraḥ sahase turāyetai sūktam śānsati. tad vā etad yajamānanam eva sūktam, yajamānam ha vā etena yajñād devayonyai prajanayati 3 tat samjayam bhavati. sam ca jayati vi ca jayata 4 etad gaurivītam. Gaurivītir ha vai Śāktyo nedishṭham svargasya lokasyāgachat, sa etad sūktam apasyat, tena svargam lokam ajayat. tathaivaitad yajamāna etena sūktena svargam lokam jayati 5 tasyārdhāḥ śastvārdhāḥ pariśishya madhye nividaṃ dadhāti 6 svargasya haisha lokasya roho yan nivit 7 svargasya haital lokasyākramaṇam yan nivit. tām ākramamāna iva śānsed, upaiva yajamānam nigrihṇīta yo 'sya priyaḥ syād. iti nu svargakāmasyā 8 thābharato. yaḥ kāmayeta: kshatreṇa

viṣaṃ hanyām iti, tris tarhi nividā sūktam viṣaṃset. kshatram vai nivid viṭ sūktam, kshatreṇaiva tad viṣaṃ hanti 9 yaḥ kāmāyeta: viṣā kshatram hanyām iti, tris tarhi sūktena nividam viṣaṃset. kshatram vai nivid viṭ sūktam, viṣaiva tat kshatram hanti 10 ya u kāmāyetobhayata enam viṣaḥ paryavachinadānīty, ubhayatas tarhi nividam vyāvayitobhayata evainam tad viṣaḥ paryavachinattīti nv abhicarata, itarathā tv eva svargakāmasya 12 vayah suparnā upa sedur indram ity uttamayā paridadhāti 13 priyamedhā rishayo nādhāmānāḥ | 14 apa dhvāntam ūrṇuhīti. yena tamasā prāvṛito manyeta tan manasā gached, apa haivāsmāt tal lupyate 15 pūrdhi cakshur iti cakshushī marimṛijyetā 16 jarasam ha cakshushmān bhavati ya evam veda 17 mumugdhy asmān nidhayeve baddhān iti. pāsā vai nidhā, mumugdhy asmān pāsād iva baddhān ity eva tad āha || 19 || 8 ||

1 Indro vai Vṛitram hanishyan sarvā devatā abravīd: anu mopatishṭhadvam, upa mā hvayadvam iti. tatheti. tam hanishyanta ādravan. so 'ven: mām vai hanishyanta ādravanti, hantemān bhishayā iti. tān abhi prāśvasīt, tasya śvasathād īshamāṇā viṣve devā adravan. Maruto hainam nājahuḥ: prahara bhagavo jahi vīrayasvety evainam etām vācam vadanta upātishṭhanta. tad etad rishih paśyann abhyanūvāca: vṛitrasya tvā śvasathād īshamāṇā viṣve devā ajahur ye sakhāyaḥ | marudbbhir indra sakhyam te astv athemā viṣvāḥ pṛitanā jayāsīti. so 'ved: ime vai kila me sacivā, ime mākāmāyanta, hantemān asminn uktha ābhajā iti. tān etasminn uktha ābhajad, atha haite tarhy ubhe eva nishkevalye ukthe āsatur 2 marutvatiyaṃ grahaṃ grīhṇāti, marutvatiyaṃ pragātham śaṁsati, marutvatiyaṃ sūktam śaṁsati, marutvatiyaṃ nividam dadhāti: Marutām sā bhaktir 3 marutvatiyaṃ uktham śastvā

marutvatiyayā yajati, yathābhāgam tad devatāḥ prīṇāti 4 ye tvāhihatye maghavann avaradhan ye śāmbare harivo ye gavishtau | ye tvā nūnam anumadanti viprāḥ pibendra somam saganō marudbbhir iti 5 yatra-yatraivaibhir vyajayata yatra-yatra vīryam akarot, tad evaitat samanvedyendrenainān sasomapīthān karoti || 20 || 9 ||

1 Indro vai Vṛitram hatvā sarvā vijitir vijityābravīt Prajāpatim: aham etad asāni yat tvam, aham mahān asānīti. sa Prajāpatir abravīd: atha ko 'ham iti. yad evaitad avoca, ity abravīt. tato vai Ko nāma Prajāpatir abhavat; Ko vai nāma Prajāpatir. yan mahān Indro 'bhavat, tan Mahendrasya mahendratvam 2 sa mahān bhūtvā devatā abravīd: uddhāram ma uddharateti. yathāpy etarhīhati, yo vai bhavati yaḥ śreshṭhatām aśnute (sa mahān bliavati). tam devā abruvan: svayam eva brūshva yat te bhavishyātīti. sa etam mādhyamādinam savanānām, nishkevalyam ukthānām, trishṭubham chandasām, prishṭham sāmnam. tam asmā uddhāram udaharann. 3 ud asmā uddhāram haranti ya evam veda 4 tam devā abruvan: sarvam vā avocathā, api no 'trāstv iti. sa nety abravīt, katham vo 'pisyād iti. tam abruvann: apy eva no 'stu maghavann iti. tān ikshataiva || 21 || 10 ||

1 Te devā abruvann: iyaṃ vā Indrasya priyā jāyā vāvātā Prāsahā nāmāsyām evechāmahā iti. tatheti. tasyām aīchanta. sainān abravīt: prātar vaḥ prativaktāsmīti. tasmāt striyaḥ patyāv ichante, tasmād u stry anurātram patyāv ichatē. tām prātar upāyan, saitad eva pratyapadyata: 2 yad vāvāna purutamam purāshāl ā vṛitrahendro nāmāny aprāḥ | aceti prāsahas patis tuvishmān iti 3 Indro vai prāsahas patis tuvishmān 4 yad īm uṣmasi kārtaṇe karat tad iti. yad evaitad avocāmākarat tad ity evaināns tad abravīt 5 te devā abruvann: apy asyā ihā-

stu, yā no 'smin na vai kam avidad iti. tatheti. tasyā apy atrākurvaṅs 6 tasmād eshātrāpi śasyate: yad vāvāna purutamam purāshāl iti 7 senā vā Indrasya priyā jāyā vāvātā Prāsahā nāma, Ko nāma Prajāpatiḥ śvaśuras. tad yāsya kāme senā jayet, tasyā ardhāt tishṭhaṅs tṛṇam ubhayataḥ parichidyetarām senām abhy asyet: Prāsahe Kas tvā paśyatiti. tad yathaivādaḥ snuśhā śvaśurāl lajjamānā niliyamānaity, evam eva sā senā bhajyamānā niliyamānaiti yatraivam vidvāṅs tṛṇam ubhayataḥ parichidyetarām senām abhy asyati: Prāsahe Kas tvā paśyatiti 8 tām Indra uvācāpi vo 'trāstv iti. te devā abruvan: virād yājyāstu nishkevalyasya yā trayastriṅśadaksharā 9 trayastriṅśad vai devā: asṭāu Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiḥ ca Vashatkāraḥ ca. devatā aksharabhājāḥ karoty, aksharam-aksharam eva tad devatā anuprapibanti, devapātrenaiva tad devatās tṛipyanti 10 yaṁ kāmayetānāyatanavān syād ity, avirājāsya yajed gāyatriyā vā trishṭubhā vānyena vā chandasā, vashatkuryād: anāyatanavantam evainam tat karoti 11 yaṁ kāmayetāyatanavān syād iti, virājāsya yajet: pibā somam indra mandatu tvety etayāyatanavantam evainam tat karoti || 22 || 11 ||

1 Rik ca vā idam agre sāma cāstām, saiva nāma ṛig āsīd amo nāma sāma. sā vā ṛik sāmopāvan: mithunam sambhavāva prajātyā iti. nety abravīt sāma, jyāyān vā ato mama mahimeti. te dve bhūtvopāvatatām, te na prati cana samavadata. tās tisro bhūtvopāvaṅs, tat tisṛibhiḥ samabhavad. yat tisṛibhiḥ samabhavat tasmāt tisṛibhiḥ stuvanti, tisṛibhir udgāyanti; tisṛibhir hi sāma sammitam. tasmād ekasya bahvyo jāyā bhavanti, naikasyai bahavaḥ saha patayo. yad vai tat sā cāmaḥ ca samabhavatām, tat sāmābhavat, tat sāmnaḥ sāmadvayam 2 sāmān bhavati ya evam veda 3 yo vai bhavati yaḥ śreshṭhatām aṣṇute sa

sāmān bhavaty, asāmānya iti hi nindanti 4 te vai pañcānyad bhūtvā pañcānyad bhūtvākalpetām: āhāvāḥ ca himkāraḥ ca prastāvaḥ ca prathamā ca ṛig udgīthaḥ ca, madhyamā ca pratihāraḥ cottamā ca nidhanam ca vashatkāraḥ ca 5 te yat pañcānyad bhūtvā pañcānyad bhūtvākalpetām, tasmād āhuḥ: pāṅkto yajñāḥ pāṅktāḥ paśava iti 6 yad u virājām daśinīm abhisamapadyetām, tasmād āhur: virāji yajño daśinyām pratishṭhita ity 7 ātmā vai stotriyāḥ, prajānurūpaḥ, patnī dhāyyā, paśavaḥ pragātho, gṛihāḥ sūktam 8 sa vā asmiṅs ca loke 'mushmiṅs ca prajāyā ca paśubhiḥ ca gṛiheshu vasati ya evam veda || 23 || 12 ||

1 Stotriyam śaṁsaty, ātmā vai stotriyas 2 tam madhyamayā vācā śaṁsaty, ātmānam eva tat saṁskurute 3 'nurūpam śaṁsati, prajā vā anurūpaḥ 4 sa uccaistarām ivānurūpaḥ śaṁstavyaḥ, prajāṁ eva tac chreyasīm ātmanāḥ kurute 5 dhāyyām śaṁsati, patnī vai dhāyyā 6 sā nīcaistarām iva dhāyyā śaṁstavyā 7 prativādinī hāsya gṛiheshu patnī bhavati yatraivam vidvān nīcaistarām dhāyyām śaṁsati 8 pragātham śaṁsati 9 sa svaravatyā vācā śaṁstavyaḥ. paśavo vai svarāḥ, paśavaḥ pragāthaḥ, paśūnām avaruddhyā 10 indrasya nu vīryāṇi pra vocam iti sūktam śaṁsati 11 tad vā etat priyam Indrasya sūktam nishkevalyam hairanya-stūpam. etena vai sūktena Hiranyastūpa Āngirasa Indrasya priyam dhāmopāgachāt, sa paramam lokam ajayad 12 upeन्द्रasya priyam dhāma gachati, jayati paramam lokam ya evam veda 13 gṛihā vai pratishṭhā sūktam. tat pratishṭhitatamayā vācā śaṁstavyam. tasmād yady api dūra iva paśūṇī labhate, gṛihān evainān ājigamishati; gṛihā hi paśūnām pratishṭhā pratishṭhā || 24 || 13 ||

Iti tṛiṭiyapañcikaḥ dvitīyo 'dhyāyaḥ.

Iti dvādaśe 'dhyāye trayodaśaḥ khaṇḍaḥ.

1 Somo vai rājāmushmīṇī loka āsīt, tam devāḥ ca ṛi-

shayaṣ cābhyadhyāyan: katham ayam asmān somo rājā-gached iti. te 'bruvanṣ chandānsi: yūyam na imaṁ somam rājānam āharateti. tatheti. te suparnā bhūtvodapataṁs. te yat suparnā bhūtvodapataṁs, tad etat Sauparnam ity akhyānavida ācakshate 2 chandānsi vai tat somam rājānam achācarāṁs. tāni ha tarhi caturaksharāṇi-caturaksharāṇy eva chandānsy āsan. sā jagatī caturaksharā prathamodapatat. sā patitvārdham adhvano gatvāsrāmyat, sā parāsyā trīṇy aksharāṇy ekāksharā bhūtvā dīkshāṁ ca tapaṣ ca harantī punar abhyavāpatat. tasmāt tasya vittā dīkshā vittaṁ tapo yasya paṣavaḥ santi. jāgatā hi paṣavo, jagatī hi tān āharat 3 atha trishtub udapatat. sā patitvā bhūyo 'rdhād adhvano gatvāsrāmyat, sā parāsyāikam aksharam tryaksharā bhūtvā dakṣiṇā harantī punar abhyavāpatat. tasmān madhyamdine dakṣiṇā nīyante trishtubho loke, trishtub bhi tā āharat || 25 || 1 ||

1 Te devā abruvan gāyatrīm: tvam na imaṁ somam rājānam āharetī. sā tathety abravīt, tām vai mā sarveṇa svastyayanenānumantrayadvam iti. tatheti. sodapatat, tām devāḥ sarveṇa svastyayanenānvamantrayanta: preti ceti cety. etad vai sarvam svastyayanam yat preti ceti ceti. tad yo 'sya priyaḥ syāt tam etenānumantrayeta: preti ceti ceti, svasty eva gachati, svasti punar āgachati 2 sā patitvā somapālān blīshayitvā padbhyām ca mukhena ca somam rājānam samagṛibhṇād, yāni cetare chandasī aksharāṇy ajahitām tāni copasamagṛibhṇāt 3 tasyā anuvisṛijya Kṛiṣānuḥ somapālāḥ savyasya pado nakham achidat, tac chalyako 'bhavat, tasmāt sa nakham iva. yad vaṣam asravat sā vaṣābhavat, tasmāt sā havir ivātha yaḥ śalyo yad anīkam āsit sa sarpo nirdaṁsy abhavat, sahasaḥ svajo. yāni parṇāni te manthāvalā, yāni snāvāni te gaṇḍūpadā, yat tejanam so 'ndhāliḥ. so sā tatheshur abhavat || 26 || 2 ||

1 Sā yad dakṣiṇena padā samagṛibhṇāt, tat prātaḥsavanam abhavat. tad gāyatri svam āyatanam akuruta, tasmāt tat samṛiddhatamam manyante sarveshām savanānām. agriyo mukhyo bhavati, śreṣṭhatām aṣnute ya evaṁ vedātha yat savyena padā samagṛibhṇāt, tan mādhyamdinam savanam abhavat. tad visraṁsata, tad visrastam nānvāpnot pūrvam savanam. te devāḥ prājijñāsanta, tasmiṁs trishtubham chandasām adadhur Indraṁ devatānām, tena tat samāvadviryam abhavat pūrveṇa savanenobhābhyām savanābhyām samāvadviryābhyām samāvajjāmibhyām rādhnōti ya evaṁ vedātha yan mukhena samagṛibhṇāt, tat trītiyasavanam abhavat 2 tasya patantī rasam adhayat, tad dhītaraṁ nānvāpnot pūrve savane. te devāḥ prājijñāsanta, tat paśushv apaśyaṁs. tad yad āṣiram avanayanty, ājyena paśunā caranti, tena tat samāvadviryam abhavat pūrvābhyām savanābhyām 3 sarvaiḥ savanaiḥ samāvadviryaiḥ samāvajjāmibhiḥ rādhnōti ya evaṁ veda || 27 || 3 ||

1 Te vā ime itare chandasī gāyatrīm abhyavadetām: vittam nāv aksharāṇy anuparyāgur iti. nety abravīd gāyatrī, yathāvittam eva na iti. te deveshu praśnam aitām, te devā abruvan: yathāvittam eva va iti. tasmād dhāpy etarhi vittyām vyāhur: yathāvittam eva na iti. tato vā aṣṭāksharā gāyatri abhavat, tryaksharā trishtub, ekāksharā jagatī 2 sāsṭāksharā gāyatrī prātaḥsavanam udayachan, nāśaknot trishtub tryaksharā mādhyamdinam savanam udyantum. tām gāyatri abravīd: āyāny, api me 'trāstv iti. sā tathety abravīt trishtub, tām vai maitair aṣṭābhir akṣharair upasamdhehīti. tatheti. tām upasamadadbād. etad vai tad gāyatriyai madhyamdine yan marutvatīyasayottare pratipado yaṣ cānucarāḥ. saikādaśāksharā bhūtvā mādhyamdinam savanam udayachan 3 nāśaknoj jagaty ekāksharā trītiyasavanam udyantum. tām gāyatri abravīd:

āyāny, api me 'trāstv iti. sā tathety abravīj jagatī, tām vai maitair ekādaśabhir aksharair upasam̐dhehīti. tatheti. tām upasamadadhād. etad vai tad gāyatriyai tṛtīyasavane yad vaiṣvadevasyottare pratipado yaṣ cānucarāḥ. sā dvādaśāksharā bhūtvā tṛtīyasavanam udayachat 4 tato vā ashtāksharā gāyatri abhavad, ekādaśāksharā trishṭub, dvādaśāksharā jagatī 5 sarvaiṣ chandobhiḥ samāvadviryaiḥ samāvajjāmibhiḥ rādhnōti ya evaṁ vedaiḥ kam vai sat tat tredhābhavat. tasmād āhur: dātavyam evaṁ vidusha ity, ekaṁ hi sat tat tredhābhavat || 28 || 4 ||

1 Te devā abruvann Ādityān: yushmābhir idam savanam udyachāmeti. tatheti. tasmād ādityārambhaṇam tṛtīyasavanam, ādityagrahaḥ purastāt tasya 2 yajaty: ādityāso aditir mādayantām iti madvatyā rūpasam̐riddhayā. madvad vai tṛtīyasavanasya rūpaṁ 3 nānuvashaṭkaroti, na bhakshayati. samsthā vā eshā yad anuvashaṭkārah, samsthā bhakshaḥ, prāṇā Ādityā: net prāṇān samsthāpayānīti 4 ta Ādityā abruvann Savitāram: tvayedam saha savanam udyachāmeti. tatheti. tasmāt sāvitri pratipad bhavati vaiṣvadevasya, sāvitragrahaḥ purastāt tasya. yajati: damūnā devaḥ savitā vareṇya iti madvatyā rūpasam̐riddhayā. madvad vai tṛtīyasavanasya rūpaṁ. nānuvashaṭkaroti, na bhakshayati. samsthā vā eshā yad anuvashaṭkārah, samsthā bhakshaḥ, prāṇaḥ Savitā: net prāṇam samsthāpayānīti 5 ubhe vā esha ete savane vipibati yat Savitā: prātaḥsavanam ca tṛtīyasavanam ca. tad yat pibavat sāvitryai nividah padam purastād bhavati madvad uparishṭād, ubhayor evainam tat savanayor ābhajati: prātaḥsavanam ca tṛtīyasavane ca 6 bahvyaḥ prātar vāyavyāḥ śasyanta, ekā tṛtīyasavane. tasmād ūrdhvāḥ purushasya bhūyānsaḥ prāṇā yac cāvāñco 7 dyāvāprithivīyam śaṁsati. dyāvāprithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad

dyāvāprithivīyam śaṁsati, pratishṭhayor evainam tat pratishṭhāpayati || 29 || 5 ||

1 Ārbhavam śaṁsaty 2 Rībhavo vai deveshu tapasā somapītham abhyajayaṁs. tebhyaḥ prātaḥsavanam vāci kalpayishaṁs, tān Agnir Vasubhiḥ prātaḥsavanād anudata. tebhyo mādhyam̐dine savane vāci kalpayishaṁs, tān Indro Rudrair mādhyam̐dināt savanād anudata. tebhyaḥ tṛtīyasavane vāci kalpayishaṁs, tān Viṣve devā anonudyanta: neha pāsyanti neheti. sa Prajāpatir abravīt Savitāram: tava vā ime 'ntevāsāḥ, tvam evaibhiḥ sampibasveti. sa tathety abravīt Savitā, tān vai tvam ubhayataḥ paripibeti. tān Prajāpatir ubhayataḥ paryapibat 3 te ete dhāyye anirukte prājāpatye śasyete abhita ārbhavam: surūpakṛitnum ūtaye, 'yam venaṣ codayat priṣṇigarbhā iti. Prajāpatir evaināṁs tad ubhayataḥ paripibati. tasmād uṣreshṭhī pātre rocayaty eva yam kāmāyate tam 4 tebhyo vai devā apaivābibhatsanta manushyagandhāt, ta ete dhāyye antaradadhata: yebhyo mātai, vā pitra iti || 30 || 6 ||

1 Vaiṣvadevam śaṁsati 2 yathā vai prajā evaṁ vaiṣvadevam. tad yathāntaram janatā evaṁ sūktāni, yathāraṇyāny evaṁ dhāyyās. tad ubhayato dhāyyām paryāhvayate. tasmāt tāny aranyāni santy anaranyāni mṛigaiḥ ca vayobhiḥ ceti ha smāha 3 yathā vai puruṣa evaṁ vaiṣvadevam. tasya yathāvantaram aṅgāny evaṁ sūktāni, yathā parvāny evaṁ dhāyyās. tad ubhayato dhāyyām paryāhvayate. tasmāt purushasya parvāni śithirāni santi dṛiḥhāni, brahmaṇā hi tāni dṛitāni 4 mūlam vā etad yajñasya yad dhāyyāḥ ca yājyāḥ ca. tad yad anyā-anyā dhāyyāḥ ca yājyāḥ ca kuryur, unmūlam eva tad yajñam kuryus. tasmāt tāḥ samānya eva syuḥ 5 pāñcajanyaṁ vā etad uktham yad vaiṣvadevam. sarveshām vā etat pañcajanānām uktham: devamanushyāṇām gandharvāpsarasām sarpāṇām ca pitṛiṇām

caiteshām vā etat pañcajanānām uktham 6 sarva enam pañcajanā vidur, ainam pañcinyai janatāyai havino gachanti ya evam veda 7 sarvadevatyo vā esha hotā yo vaiṣvadevam ṣaṁsati. sarvā diṣo dhyāyec chaṁsishyan, sarvāsv eva tad dikshu rasam dadhāti 8 yasyām asya diṣi dveshyah syān na tām dhyāyed, anubāyaivāsyā tad vīryam ādatte 9 'ditir dyaaur aditir antariksham ity uttamayā paridadhātīyam vā Aditir iyaṁ dyaaur iyaṁ antariksham 10 aditir mātā sa pitā sa putra itīyaṁ vai māteyam piteyam putro 11 viṣve devā aditih pañca janā ity, asyām vai Viṣve devā asyām pañcajanā 12 aditir jātam aditir janitvam itīyaṁ vai jātam iyaṁ janitvam 13 divi pacchah paridadhāti. catuspādā vai paṣavaḥ, paṣūnām avaruddhyai. sakṛd ardharacaṣaḥ, pratishthāyā eva. dvipratishtho vai puruṣaḥ catuspādāḥ paṣavo, yajamānam eva tad dvipratishtham catuspātsu paṣushu pratishthāpayati 14 sadaiva pañcajanīyayā paridadhyāt. tad upasprīṣan bhūmim paridadhyāt. tad asyām eva yajñam sambharati, tasyām evainam tad antataḥ pratishthāpayati 15 viṣve devāḥ ṣṛiṇu-temaṁ havam ma iti vaiṣvadevam uktham ṣastvā vaiṣvadevyā yajati, yathābhāgam tad devatāḥ prīṇāti || 31 || 7 ||

1 Āgneyī prathamā ghṛitayājyā, 'saumī saumyayājyā, vaishnavī ghṛitayājyā. tvam soma pitṛibhiḥ samvidāna iti saumyasya pitṛimatyā yajati 2 ghnanti vā etat somam yad abhishunvanti, tasyaitām anustaraṇīm kurvanti yat saumyah. pitṛibhyo vā anustaraṇī, tasmāt saumyasya pitṛimatyā yajaty 3 avadhishur vā etat somam yad abhyasushavus, tad enam punaḥ sambhāvayanti 4 punar āpyāyanty upasadām rūpeṇopasadām kila vai tad rūpaṁ yad etā devatā: Agniḥ Somo Vishṇur iti 5 pratigrihya saumyaṁ hotā pūrvaḥ chandogebhyo 'vekshta 6 tam haike pūrvam chandogebhyo haranti. tat tathā na kuryād. vashaṭkartā

prathamah sarvabhakshān bhakshayatīti ha smāha, tenaiva rūpeṇa tasmād vashaṭkartaiva pūrvo 'vekshetāthainam chandogebhyo haranti || 32 || 8 ||

1 Prajāpatir vai svām duhitaram abhyadhyāyad, divam ity anya āhur Ushasam ity anye. tām ṛiṣyo bhūtvā rohitam bhūtām abhyait. tam devā apasyann: akṛitam vai Prajāpatiḥ karotīti. te tam aichan ya enam āriṣhyaty, etam anyonyāsmīn nāvindaṁs. teshām yā eva ghoratamās tanva āsaṁs, tā ekadhā samabharaṁs. tāḥ sambhṛitā esha devo 'bhavat, tad asyaitad bhūtavan nāma 2 bhavati vai sa yo 'syaitad evam nāma veda 3 tam devā abruvann: ayam vai Prajāpatir akṛitam akar, imaṁ vidhyeti. sa tathety abravīt, sa vai vo varam vṛiṇā iti. vṛiṇishveti. sa etam eva varam avṛiṇita: paṣūnām ādhipatyam. tad asyaitat paṣuman nāma 4 paṣumān bhavati yo 'syaitad evam nāma veda 5 tam abhyāyatyāvidhyat, sa viddha ūrdhva udaprapatat, tam etam Mriga ity ācakshate. ya u eva mṛigavyādhaḥ sa u eva sa, yā rohit sā Rohiṇī, yo eveshus trikāṇḍa so eveshus trikāṇḍa 6 tad vā idam Prajāpate retaḥ siktam adhāvat, tat saro 'bhavat. te devā abruvan: medam Prajāpate reto dushad iti. yad abruvan: medam Prajāpate reto dushad iti, tan mādusham abhavat, tan mādushasya mādushatvam. mādusham ha vai nāmaitad yan mānusham, tan mādusham san mānusham ity ācakshate parokshēṇa, parokshapriyā iva hi devāḥ || 33 || 9 ||

1 Tad agninā paryādadhū, tan Maruto 'dhūnvaṁs, tad agnir na prācyāvayat. tad agninā vaiṣvānareṇa paryādadhū, tan Maruto 'dhūnvaṁs, tad agnir vaiṣvānaraḥ prācyāvayat. tasya yad retasah prathamam udadipyata, tad asāv Ādityo 'bhavad. yad dvitīyam āsit, tad Bhṛigur abhavat. tam Varuṇo nyagṛiṇita, tasmāt sa Bhṛigur Vārunir. atha yat tritīyam adided iva, ta Ādityā abhavan. ye 'ngārā āsaṁs, te

'ngiraso 'bhavan. yad āṅgārāḥ punar avaśāntā udadīpyanta, tad Brīhaspatir abhavad 2 yāni parikshānāny āsaṁs te kṛishṇā paśavo 'bhavan, yā lohiniḥ mṛittikā te rohitā. atha yad bhasmāsīt, tat parushyaṁ vyasarpad: gauro gavaya ṛiṣya ushṭro gardabha iti ye caite 'rūṇāḥ paśavas te ca 3 tān vā esha devo 'bhavadata: mama vā idam, mama vai vāstuham iti. tam etayarcā niravādayanta yaishā raudrī śasyata 4 ā te pitar marutām sumnam etu mā naḥ sūryasya samdṛiṣo yuyothāḥ | tvam no vīro arvati kshamethā 5 iti brūyān nābhi na ity, anabhimānuko haiśha devaḥ prajā bhavati 6 pra jāyemahi rudriya prajābhir iti brūyān na rudrety, etasyaiva nāmnaḥ parihṛityai 7 tad u khalu śam naḥ karatīty eva śaṁsec, cham iti pratipadyate, sarvasmā eva śāntyai. nṛibhyo nāribhyo gava iti. pumāṁso vai naraḥ striyo nāryaḥ, sarvasmā eva śāntyai 8 so aniruktā raudrī śāntā, sarvāyuh sarvāyutvāya 9 sarvam āyur eti ya evaṁ veda 10 so gāyatrī. brahma vai gāyatrī, brahmaṇaivainaṁ tan namasyati || 34 || 10 ||

1 Vaiṣvānariyeṇāgnimārutam pratipadyate. vaiṣvānaro vā etad retaḥ siktam prācyāvayat, tasmād vaiṣvānariyeṇāgnimārutam pratipadyate 2 'navānam prathama ṛik śaṁsta-vyāgnīm vā esho 'rciṁshy aśāntān prasidann eti ya āgnimārutam śaṁsati, prāṇenaiva tad agniṁs taraty 3 adhiyann upahanyād, anyam vivaktāram icchet; tam eva tat setum kṛitvā tarati 4 tasmād āgnimārute na vyucyam, eṣṭavyo vivaktā 5 mārutam śaṁsati. Maruto ha vā etad retaḥ siktam dhūvantāḥ prācyāvayaṁs, tasmān mārutam śaṁsati 6 ya-jñā-ya-jñā vo agnaye, devo vo draviṇodā iti madhye yoniṁ cānurūpaṁ ca śaṁsati. tad yan madhye yoniṁ cānurūpaṁ ca śaṁsati, tasmān madhye yonir dhṛitā 7 yad u dve sūkte śastvā śaṁsati, pratishṭhāyor eva tad upariśṭhāt

prajananam dadhāti prajātyai 8 prajāyate prajāyā paśubhir ya evaṁ veda || 35 || 11 ||

1 Jātavedasyaṁ śaṁsati 2 Prajāpatiḥ prajā asrijata. tāḥ sṛiṣṭāḥ parācyā evāyan, na vyāvartanta. ta agninā paryagachāt, tā agniṁ upāvartanta, tam evādyāpy upāvrītāḥ. so 'bravij: jātā vai prajā anenāvidam iti. yad abravij: jātā vai prajā anenāvidam iti, taj jātavedasyam abhavad, taj jātavedaso jātavedastvam 3 tā agninā parigatā niruddhāḥ śocatyo dīdhyatyō 'tishṭhāṁs. tā adbhīr abhyashiṇcat, tasmād upariśṭhāj jātavedasyaśāpohiṣṭhīyam śaṁsati 4 tasmāt tac chamayateva śaṁstavyam. tā adbhīr abhishicya nijāsyai vāmanyata 5 tāsu vā Ahinā budhnyena parokṣhāt tejo 'dadhād. esha ha vā Ahir budhnyo yad agnir gārhapatyō, 'gninaivāsu tad gārhapatyena parokṣhāt tejo dadhāti. tasmād āhur: juhvad evājuhvato vasiyān iti || 36 || 12 ||

1 Devānām patnīḥ śaṁsaty anūcīr agniṁ grīhapatiṁ, tasmād anūcī patnī gārhapatyam āste 2 tad āhū: Rākām pūrvām śaṁsej, jāmyai vai pūrvapeyam iti 3 tat-tan nādrityam. devānām eva patnīḥ pūrvāḥ śaṁsed. esha ha vā etat patnīshu reto dadhāti yad agnir gārhapatyō, 'gninaivāsu tad gārhapatyena patnīshu pratyakṣhād reto dadhāti prajātyai 4 prajāyate prajāyā paśubhir ya evaṁ veda 5 tasmāt samānodaryā svasānyodaryāyāi jāyāyā anujivini jīvati 6 Rākām śaṁsati. Rākā ha vā etām purushasya sevaniṁ sivyati yaishā śiṣṇe 'dhi 7 pumāṁso 'sya putrā jāyante ya evaṁ veda 8 Pāviraṁ śaṁsati. vāg vai Sarasvatī Pāviraṁ, vācy eva tad vācam dadhāti 9 tad āhur: yāmim pūrvām śaṁse3t | pitryā3m iti | 10 yāmim eva pūrvām śaṁsed: imam yama prastaram ā hi sīdeti. rājño vai pūrvapeyam, tasmād yāmim eva pūrvām śaṁsen 11 mātālī kavyair yamo āṅgirobhir iti kāvyānām anūcīm śaṁsaty. avareṇaiva vai devān kāvyāḥ pareṇaiva pitṛiṁs, tasmāt kāvyānām anūcīm

ṣaṁsaty 12 ud īratām avara ut parāsa iti pitryāḥ ṣaṁsaty 13 un madhyamāḥ pitarāḥ soṁyāsa iti 14 ye caivāvamā ye ca paramā ye ca madhyamās, tān sarvān anantarāyam prīṇāty 15 āham pitrīn suvidatrāñ avi-tsīti dvitīyāṁ ṣaṁsati 16 barhishado ye svadhayā sutasyety. etad dha vā eshām priyam dhāma yad barhishada iti, priyeṇaivaināns tad dhāmnā samardhayati 17 priyeṇa dhāmnā samṛidhyate ya evaṁ vede 18 dam pitribhyo namo astv adyeti namaskāravatīm antataḥ ṣaṁsati, tasmād antataḥ pitribhyo namaskriyate 19 tad āhur: vyāhāvam pitryāḥ ṣaṁse3t | avyāhāvā3m iti | vyāhāvam eva ṣaṁsed, asaṁsthitam vai pitriyajñasya sādhu. asaṁsthitam vā esha pitriyajñam samsthāpayati yo vyāhāvam ṣaṁsati, tasmād vyāhāvam eva ṣaṁstavyam || 37 || 13 ||

1 Svādush kilāyam madhumāñ utāyam itīndra-syaindrīr anupānīyāḥ ṣaṁsaty. etābhir vā Indras tṛtīyasa-vanam anvapibat, tad anupānīyānām anupānīyātvam 2 mādyantīva vai tarhi devatā yad etā hotā ṣaṁsati, tasmād etāsu madvat pratigīryam 3 yayor ojasā skabhitā rajāṁsīti vaiśṇuvāruṇīm ricam ṣaṁsati. Viśṇur vai yajñasya durishtaṁ pāti Varuṇaḥ svishṭam, taylor ubhayor eva śāntyai 4 viśṇor nu kaṁ vīryāṇi pra vocam iti vaiśṇavīm ṣaṁsati. yathā vai matyam, evaṁ yajñasya Viśṇus. tad yathā dushkrishṭam durmatīkritam sukrishṭam sumatīkritam kurvann iyād, evaṁ evaitad yajñasya dushṭutam duṣṣastam sushṭutam suṣastam kurvann eti yad etām hotā ṣaṁsati 5 tantum tanvan rajaso bhānum anv ihīti prājāpatyām ṣaṁsati. prajā vai tantuḥ, prajāṁ evāsmā etat samtanoti 6 jyotishmataḥ patho raksha dhiyā kṛitān iti. devayānā vai jyotishmantaḥ panthānas, tām evāsmā etad vitanoty. anulbaṇam vayata joguvām apo manur bhava janayā daivyaṁ janam ity evai-

nam tan Manoh prajayā samtanoti prajātyai 7 prajāyate prajayā paṣubhir ya evaṁ vedai8vā na indro maghavā virapṣīty uttamayā paridadhātīyam vā Indro maghavā virapṣī 9 karat satyā carshaṇīdhṛid anarvetīyam vai satyā carshaṇīdhṛid anarvā 10 tvam rājā janushām dichey asme itīyam vai rājā janushām 11 adhi śravo māhinam yaj jaritra itīyam vai māhinam yajñāḥ śravo yajamāno jaritā, yajamānāyavaitām āśisham āśaste 12 tad upasprīṣan bhūmim paridadhyāt. tad yasyām eva yajñam sambharati, tasyām evainam tad antataḥ pratishṭhāpayaty 13 agne marudbhiḥ śubhayadbhir rikvabhir ity āgnimārutam uktham śastvāgnimārutyā yajati, yathābhāgam tad devataḥ prīṇāti prīṇāti || 38 || 14 ||

Iti tṛtīyapañcīkayām tṛtīyo 'dhyāyāḥ.

Iti trayodaśādhyāye caturdaśaḥ khaṇḍaḥ.

1 Devā vā asurair yuddham upaprāyan vijayāya, tām Agnir nānvakāmayataitum. tam devā abruvann: api tvam ehy, asmākam vai tvam eko 'sīti. sa nāstuto 'nveshyāmīty abravīt, stuta nu meti. tam te samutkramyopanivṛityāstuvāns, tām stuto 'nuprait 2 sa triṣṇreṇir bhūtvā tryanīko 'surān yuddham upaprāyad vijayāya. triṣṇreṇir iti chandānsy eva ṣreṇir akuruta, tryanika iti savanāny evānikāni. tām asambhāvyam parābhāvayat. tato vai devā abhavan, parāsurā 3 bhavaty ātmanā, parāsyā dvishan pāpmā bhrātṛivyo bhavati, ya evaṁ veda 4 sāvā gāyatri eva yad agnisṭomas. caturvīṁsatyaksharā vai gāyatri, caturvīṁsatir agnisṭomasya stutaśastrāṇi 5 tad vai yad idam āhuḥ: sudhāyām ha vai vāji suhito dadhātīti. gāyatri vai tan. na ha vai gāyatri kshamā. ramata, ūrdhvā ha vā eshā yajamānam ādāya svar etity. agnisṭomo vai tan. na ha vā agnisṭomaḥ kshamā. ramata, ūrdhvo ha vā esha yajamānam ādāya svar eti 6 sa vā esha samvatsara eva yad agni-

śtomaṣ. caturviṃṣatyardhamāso vai samvatsaraṣ, caturvi-
ṃṣatir agniśtomasya stutaṣaṣtrāṇi 7 tam yathā samudram
srotṛyā evaṃ sarve yajñakratavo 'piyanti || 39 || 1 ||

1 Dikṣhaṇīyeshṭis tāyate. tām evānu yāḥ kāṣcesṭayas,
taḥ sarvā agniśtomaṃ apiyanti 2 lām upahvayata, ilāvidhā
vai pākayajñā. ilām evānu ye keca pākayajñās, te sarve
'gniśtomaṃ apiyanti 3 sāyamprātar agnihotraṃ juhvati,
sāyamprātar vratam prayachanti; svāhākāreṇāgnihotraṃ
juhvati, svāhākāreṇa vratam prayachanti; svāhākāram
evānv agnihotraṃ agniśtomaṃ apyeti 4 pañcadaṣa prāya-
ṇīye sāmīdhenīr anvāha pañcadaṣa darṣapūrṇamāsayoḥ,
prāyaṇīyam evānu darṣapūrṇamāsāv agniśtomaṃ apītaḥ
5 somam rājānam kṛiṇanty, aushadho vai somo rājāusha-
dhibhis tam bhishajyanti yam bhishajyanti. somam eva rā-
jānam kṛiyamāṇam anu yāni kāṇica bheshajāni, tāni sa-
rvāṇy agniśtomaṃ apiyanti 6 agnim ātithye manthanti
agnim cāturmāsyeshv, ātithyam evānu cāturmāsyāṇy agni-
śtomaṃ apiyanti 7 payasā pravargye caranti payasā dā-
kshāyanayajñe, pravargyam evānu dākshāyanayajño 'gni-
śtomaṃ apyeti 8 paṣur upavasathe bhavati, tam evānu ye
keca paṣubandhās te sarve 'gniśtomaṃ apiyanti 9 lādadhō
nāma yajñakratuṣ, tam dadhnā caranti dadhnā dadhigha-
rme, dadhigharman evānv ilādadhō 'gniśtomaṃ apyeti
|| 40 || 2 ||

1 Iti nu purastād, athopariśṭāt. pañcadaṣokthyasya
stotrāṇi pañcadaṣa ṣaṣtrāṇi, sa māsō. māsadhā samvatsaro
vihitaḥ, samvatsaro 'gnir vaiṣvānaro, 'gnir agniśtomaḥ.
samvatsaram evānūkthyo 'gniśtomaṃ apyety. ukthyam
apiyantam anu vājapeyo 'pyety, ukthyo hi sa bhavati
2 dvādaṣa rātreḥ paryāyāḥ, sarve pañcadaṣās, te dvau-dvau
sampadya triṇṣad. ekaviṇṣam shoḷaṣi sāma, trivṛit sam-
dhiḥ: sā triṇṣat, sa māsas. triṇṣan māsasya rātrayo. mā-

sadhā samvatsaro vihitāḥ, samvatsaro 'gnir vaiṣvānaro, 'gnir
agniśtomaḥ. samvatsaram evānv atirātro 'gniśtomaṃ
apyety. atirātram apiyantam anv aptoryāmo 'pyety, ati-
rātro hi sa bhavaty 3 etad vai ye ca purastād ye copari-
śṭād yajñakratavas, te sarve 'gniśtomaṃ apiyanti 4 tasya
samstutasya navatiṣatam stotriyāḥ. sā yā navatis te daṣa
trivṛito, 'tha yā navatis te daṣātha yā daṣa tāsām ekā
stotriyodeti trivṛit pariṣishyate: so 'sāv ekaviṇṣo 'dhyāhitas
tapati. vishuvān vā esha stomānām. daṣa vā etasmād
arvāñcas trivṛito daṣa parāñco, madhya esha ekaviṇṣa
ubhayato 'dhyāhitas tapati. tad yāsau stotriyodeti, saita-
sminnu adhyūḷhā: sa yajamanas, tad daivam kshatraṃ saho
balam 5 aṣnute ha vai daivam kshatraṃ saho balam, eta-
sya ha sāyujyam sarūpatām salokatām aṣnute ya evam
veda || 41 || 3 ||

1 Devā vā asurair vijigyānā ūrdhvāḥ svargam lokam
āyan. so 'gnir divisprig ūrdhva udaṣrayata, sa svargasya
lokasya dvāram avṛiṇod. Agnir vai svargasya lokasyādhi-
patis. tam Vasavaḥ prathamā āgachāṇs, ta enam abruvann:
ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisrakshya
ity abravīt, stuta nu meti. tatheti. tam te trivṛitā stome-
nāstuvāṇs, tām stuto 'tyārjata, te yathālokaṃ agachāṇs. 2 tam
Rudrā āgachāṇs, ta enam abruvann: ati no 'rjasy, ākāṣam
naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu
meti. tatheti. tam te pañcadaṣena stomenāstuvāṇs, tām
stuto 'tyārjata, te yathālokaṃ agachāṇs 3 tam Ādityā āga-
chāṇs, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv
iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. ta-
theti. tam te saptadaṣena stomenāstuvāṇs, tām stuto 'tyā-
rjata, te yathālokaṃ agachāṇs 4 tam Viṣve devā āgachāṇs,
ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa
nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. tam

ta ekaviṁśena stomenāstuvāṁs, tān stuto 'tyārjata, te yathālokaṁ agachann 5 ekaikena vai taṁ devāḥ stomenāstuvāṁs, tān stuto 'tyārjata, te yathālokaṁ agachann 6 atha hainam esha etaiḥ sarvaiḥ stomaiḥ stauti yo yajate 7 yaś cainam evaṁ vedāti tu tam arjātā 8 ati ha vā enam arjate svargam lokam abhi ya evaṁ veda || 42 || 4 ||

1 Sa vā esho 'gnir eva yad agnishtomas, taṁ yad astuvāṁs tasmād agnistomas. tam agnistomaṁ santam agnishtoma ity ācakshate parokshena, parokshapriyā iva hi devās 2 taṁ yac catuṣṭayā devāḥ caturbhiḥ stomair astuvāṁs, tasmāc catustomas. taṁ catustomaṁ santam catuṣṭoma ity ācakshate parokshena, parokshapriyā iva hi devā 3 atha yad enam ūrdhvaṁ santam jyotir bhūtam astuvāṁs, tasmāj jyotistomas. taṁ jyotistomaṁ santam jyotishtoma ity ācakshate parokshena, parokshapriyā iva hi devāḥ 4 sa vā esho 'pūrvo 'naparo yajñakratur, yathā rathacakram anantam evaṁ yad agnishtomas. tasya yathaiva prāyaṇam tathodayanam 5 tad eshābhi yajñagāthā gīyate:

yad asya pūrvam aparaṁ tad asya,

yad v asyāparaṁ tad v asya pūrvam |

aher iva sarpaṇam śākalasya

na vijānanti yatarat parastād

iti 6 yathā hy evāsyā prāyaṇam evam udayanam asad iti 7 tad āhur: yat trivṛit prāyaṇam ekaviṁśam udayaṇam, kena te same iti 8 yo vā ekaviṁśas trivṛid vai so, 'tho yad ubhau tricau tricināv iti brūyāt, teneti || 43 || 5 ||

1 Yo vā esha tapaty esho 'gnishtoma, esha sāhnaḥ. taṁ sahaivāhnā samsthāpayeyuḥ, sāhno vai nāma 2 tenāsamtvaramāṇāḥ careyur, yathaiva prātaḥsavana evam mādhyamdina evaṁ tritīyasavana. evam u ha yajamāno 'pramāyuko bhavati 3 yad dha vā idam pūrvayoh savanayor asamtvaramāṇāḥ caranti, tasmād dhedam prācyo grāmātā

bahulāviṣṭā. atha yad dhedaṁ tritīyasavane samtvaramāṇāḥ caranti, tasmād dhedaṁ pratyāñci dīrghāranyāni bhavanti. tathā ha yajamānaḥ pramāyuko bhavati 4 tenāsamtvaramāṇāḥ careyur, yathaiva prātaḥsavana evam mādhyamdina evaṁ tritīyasavana. evam u ha yajamāno 'pramāyuko bhavati 5 sa etam eva śastrenānuparyāvarjeta. yadā vā esha prātar udey, atha mandraṁ tapati: tasmān mandrayā vācā prātaḥsavane śānsed. atha yadābhyety, atha baliyas tapati: tasmād baliyasyā vācā madhyamdine śānsed. atha yadābhitaram ety, atha balishṭhatamaṁ tapati: tasmād balishṭhatamayā vācā tritīyasavane śānsed. evaṁ śānsed yadi vācā īṣita, vāg ghi śastraṁ. yayā tu vācottaṛottariṇyotsaheta samāpanāya, tayā pratipadyetaitat suśastatamaṁ iva bhavati 6 sa vā esha na kadā canāstam eti nodeti 7 taṁ yad astam etiti manyante, 'hna eva tad antam itvāthātmanam viparyasyate, rātrīm evāvastāt kurute 'haḥ parastād 8 atha yad enam prātar udeṭiti manyante, rātrer eva tad antam itvāthātmanam viparyasyate, 'har evāvastāt kurute rātrīm parastāt 9 sa vā esha na kadā cana nimrocati 10 na ha vai kadā cana nimrocaty, etasya ha sāyujyam sarūpatam salokatām aṣnute ya evaṁ veda ya evaṁ veda || 44 || 6 ||

Iti tritīyapañcīkāyām caturtho 'dhyāyaḥ.

Iti caturdaśādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhyo 'nnādyam udakrāmat. te devā abruvan: yajño vai no 'nnādyam udakramīd, anv imam yajñam annam anvichāmeti. te 'bruvan: katham anvichāmeti, brāhmaṇena ca chandobhiḥ cety abruvāṁs. te brāhmaṇam chandobhir adīkshayaṁs, tasyāntam yajñam atavātāpi patniḥ samayājayaṁs. tasmād dhāpy etarhi dikshaṇīyāyām ishtāv āntam eva yajñam tanvate, 'pi patniḥ samayājayanti. tam anu nyāyam anvavāyaṁs 2 te prāyaṇyam

atanvata. tam prāyaṇīyena nedīyo 'nvāgachaṇs, te karma-
bhiḥ samatvaranta. tac chaṃyvantam akurvaṇs, tasmād
dhāpy etarhi prāyaṇīyam chaṃyvantam eva bhavati. tam
anu nyāyam anavāyaṇs 3 ta ātithyam atanvata. tam āti-
thyena nedīyo 'nvāgachaṇs, te karmabhiḥ samatvaranta.
taḍ ilāntam akurvaṇs, tasmād dhāpy etarhy ātithyam ilā-
ntam eva bhavati. tam anu nyāyam anavāyaṇs 4 ta upa-
sado 'tanvata. tam upasadbhir nedīyo 'nvāgachaṇs, te ka-
rmabhiḥ samatvaranta. te tisraḥ sāmīdhenīr anūcyā tisro
devatā ayajaṇs, tasmād dhāpy etarhy upasatsu tisra eva
sāmīdhenīr anūcyā tisro devatā yajanti. tam anu nyāyam
anavāyaṇs 5 ta upavasatham atanvata. tam upavasathye
'hany āpnuvaṇs, tam āptvāntam yajñam atanvatāpi patnīḥ
samayājayaṇs. tasmād dhāpy etarhy upavasatha āntam eva
yajñam tanvate, 'pi patnīḥ samayājayanti 6 tasmād eteshu
pūrveshu karmasu sanaistarām-ṣanaistarām ivānubrūyād
7 anūtsāram iva hi te tam āyaṇs. tasmād upavasathe yā-
vatyā vācā kāmāyīta, tāvatyānubrūyād, āpto hi sa tarhi
bhavātīti 8 tam āptvābruvaṇs: tishṭhasva no 'nnādyāyeti.
sa nety abravīt, katham vas tishṭheyeti. tān ikshataiva.
tam abruvan: brāhmaṇena ca naṣ chandobhiḥ ca sayug bhū-
tvānnādyāya tishṭhasveti. tattheti. tasmād dhāpy etarhi ya-
jñāḥ sayug bhūtvā devebhyo havyam vahati brāhmaṇena
ca chandobhiḥ ca || 45 || 1 ||

1 Trīni ha vai yajñe kriyante: jagdham gīrṇam vāntam
2 tad dhaītaḍ eva jagdham yad āsaṇsamānam ārtvijyam
kārayata: uta vā me dadyād uta vā mā vṛiṇīteti. tad dha
tat parān eva yathā jagdham, na haiva tad yajamānam
bhunakty 3 atha haitaḍ eva gīrṇam yad bibhyad ārtvijyam
kārayata: uta vā mā na bādhetota vā me na yajñāveṣaṣam
kuryād iti. tad dha tat parān eva yathā gīrṇam, na haiva
tad yajamānam bhunakty 4 atha haitaḍ eva vāntam yad

abhisasyamānam ārtvijyam kārayate. yathā ha vā idam
vāntān manushyā bibhatsanta, evaṃ tasmād devās. tad dha
tat parān eva yathā vāntam, na haiva tad yajamānam bhu-
nakty 5 sa eteshām trayāṇām āsām neyāt 6 tam yady eteshām
trayāṇām ekameīd akāmam abhyābhavet, tasyāsti vāmade-
vyasya stotre prāyaścittir 7 idam vā idam vāmadevyam ya-
jamānaloko 'mṛitalokaḥ svargo lokas 8 tat tribhir aksharair
nyūnam. tasya stotra upasripya tredhātmanam vigrīhniyāt:
pu-ru-sha iti 9 sa eteshu lokeshv ātmānam dadhāty:
asmin yajamānaloke 'sminn amṛitaloke 'smin svarge loka,
sa sarvām durishṭim atyety 10 api yadi samṛiddhā iva ri-
tvijaḥ syur, iti ha smāhātha haitaj japed eveti || 46 || 2 ||

1 Chandānsi vai devebhyo havyam ūdhvā śrāntāni ja-
ghanārdhe yajñasya tishṭhanti, yathāśvo vāśvataro vohivāṇs
tishṭhed evaṃ. tebhya etam maitrāvaruṇam paṣupuroḷaṣam
anu devikāhaviṇshi nirvaped 2 Dhātre puroḷaṣam dvāda-
ṣakapālam. yo Dhātā sa vashaṭkāro 3 'numatyai caruṃ.
yānumatiḥ sā gāyatrī 4 Rākāyai caruṃ. yā Rākā sā tri-
shṭup 5 Sinīvālyai caruṃ. yā Sinīvālī sā jagati. Kuhvai
caruṃ. yā Kuhūḥ sānushṭub 6 etāni vāva sarvāni chandā-
nsi: gāyatram traishṭubham jāgatam ānushṭubham, anv
anyāny, etāni hi yajñe pratamām iva kriyanta 7 etair ha
vā asya chandobhir yajataḥ sarvaiḥ chandobhir ishṭam bha-
vati ya evaṃ veda 8 tad vai yad idam āhuḥ: sudhāyām ha
vai vājī suhito dadhātīti. chandānsi vai tat, sudhāyām ha
vā enaṃ chandānsi dadhaty 9 ananudhyāyinam lokam ja-
yati ya evaṃ veda 10 tad dhaika āhur: Dhātāram eva sa-
rvāsām purastāt-purastād ājyena pariyajet, tad āsu sarvāsu
mithunam dadhātīti 11 tad u vā āhur: jāmi vā etad yajñe
kriyate, yatra samānibhyām ṛigbhyām samāne 'han yaja-
tīti 12 yadi ha vā api bahvya iva jāyāḥ, patir vāva tā-
sām mithunam. tad yad āsām Dhātāram purastād ya-

jati, tad āsu sarvāsu mithunam dadhāti 13ti nu devikānām || 47 || 3 ||

1 Atha devīnām 2 Sūryāya puroḷāṣam ekakapālām. yaḥ Sūryaḥ sa Dhātā, sa u eva vashaṭkāro 3 dive carum. yā dyauḥ sānumatiḥ, so eva gāyatri. Ushase carum. yoshāḥ sā Rākā, so eva trishṭub. gave carum. yā gauḥ sā Sinī-vālī, so eva jagatī. pṛithivyai carum. yā pṛithivī sā Ku-hūḥ, so evānushṭub 4 etāni vāva sarvāṇi chandānsi: gāyatrām traishṭubham jāgatam ānushṭubham, anv anyāny, etāni hi yajñe pratamām iva kriyanta. etair ha vā asya chandobhir yajataḥ sarvaiḥ chandobhir ishṭam bhavati ya evaṁ veda. tad vai yad idam āhuḥ: sudhāyām ha vai vājī suhito dadhātīti. chandānsi vai tat, sudhāyām ha vā enam chandānsi dadhaty. ananudhyāyinaṁ lokam jayati ya evaṁ veda. tad dhaika āhuḥ: Sūryam eva sarvāsām purastāt-purastād ājyena pariyajet, tad āsu sarvāsu mithunam dadhātīti. tad u vā āhur: jāmi vā etad yajñe kriyate, yatra samānībhyām riḡbhyām samāne 'han yajatīti. yadi ha vā api bahvya iva jāyāḥ, patir vāva tāsām mithunam. tad yad āsām Sūryam purastād yajati, tad āsu sarvāsu mithunam dadhāti 5 tā yā imās tā amūr yā amūs tā imā, anyatarābhir vāva tam kāmam āpnoti ya etāsūbhayishu 6 tā ubhayir gataḥ sūryaḥ prajātikāmasya samnirvāpen 7 na tv eshishyamāṇasya 8 yad enā eshishyamāṇasya samnirvaped, īṣvaro hāsyā vitte devā arantor: yad vā ayam ātmane 'lam amansteti 9 tā ha Śucivṛiksho Gaupalāyano Vṛiddhadyumnasyābhipratāriṇasyobhayir yajñe samnirvāpa. tasya ha rathagṛitsam gāhamānam dṛishṭvovācettam. aham asya rājanyasya devikāḥ ca devīḥ cobhayir yajñe samamādayam, yad asyettham rathagṛitso gāhata iti. catuḥshasṭiṁ kavacināḥ śaṣvaddhāsyā te putranaptāra āsuh || 48 || 4 ||

1 Agniṣṭomanam vai devā aśrayantokthāny asurās, te

samāvadvirya evāsan, na vyāvartanta. tām Bharadvāja rishinām apaśyad: ime vā asurā uktheshu śṛitās, tām eshām na kaḥ cana paśyatīti, so 'gnim udahvayad 2 ehy ū shu bravāṇi te 'gna itthetarā gira ity 3 asuryā ha vā itarā girāḥ 4 so 'gnir upottishṭhann abravīt: kim svid eva mahyam kṛiṣo dīrghaḥ palito vakshyati 5 Bharadvāja ha vai kṛiṣo dīrghaḥ palita āsa 6 so 'bravid: ime vā asurā uktheshu śṛitās, tām vo na kaḥ cana paśyatīti 7 tām Agnir aśvo bhūtvābhyatyadravad. yad Agnir aśvo bhūtvābhyatyadravat, tat sākamaśvam sāmābhavat, tat sākamaśvasya sākamaśvatvam 8 tad āhuḥ: sākamaśvenokthāni prapayed, apraṇītāni vāva tāny ukthāni yāny anyatra sākamaśvād iti 9 pramañhishṭhiyena prapayed, ity āhuḥ, pramañhishṭhiyena vai devā asurān ukthebhyah prānudanta 10 tat prāhaiva pramañhishṭhiyena nayet, pra sākamaśvena || 49 || 5 ||

1 Te vā asurā maitrāvaruṇasyoktham aśrayanta. so 'bravid Indrah: kaḥ cāham cemān ito 'surān notsyāvahā ity. aham cety abravīt Varuṇas. tasmād aindrāvaruṇam maitrāvaruṇas tritīyasavane śaṁsatindraḥ ca hi tām Varuṇas ca tato 'nudetām 2 te vai tato 'pahatā asurā brāhma-nācchaṁsina uktham aśrayanta. so 'bravid Indrah: kaḥ cāham cemān ito 'surān notsyāvahā ity. aham cety abravīt Bṛihaspatis. tasmād aindrābārhaspatyam brāhma-nācchaṁsi tritīyasavane śaṁsatindraḥ ca hi tām Bṛihaspatis ca tato 'nudetām 3 te vai tato 'pahatā asurā achāvākasyoktham aśrayanta. so 'bravid Indrah: kaḥ cāham cemān ito 'surān notsyāvahā ity. aham cety abravīt Viṣṇus. tasmād aindrāvaishṇavam achāvākas tritīyasavane śaṁsatindraḥ ca hi tām Viṣṇus ca tato 'nudetām 4 dvandvam Indreṇa devatāḥ śasyante. dvandvam vai mithunam, tasmād dvandvān mithunam prajāyate prajātyai 5 prajāyate

prajayā paṣubhir ya evaṃ vedāṭha haite potriyāṣ ca
neshtriyāṣ ca catvāra ṛituyājāḥ, śaḥ ṛicaḥ: sā virāḍ da-
śini. tad virāji yajñam daṣinyām pratishthāpayanti prati-
shthāpayanti || 50 || ८ ||

Iti trītiyapañcīkāyāṃ pañcamo 'dhyāyāḥ.

Iti pañcadaśādhyāye śaṣṭhāḥ khaṇḍaḥ.

1 Devā vai prathamēnāhnendrāya vajram samabharāṇs,
tam dvitīyenāhnāsiṅcaṇs, tam trītiyenāhnā prāyachāṇs, tam
caturthe 'han prāharat. tasmāc caturthe 'han shoḷaṣinam
śaṇsati 2 vajro vā esha yat shoḷaṣi. tad yac caturthe 'han
shoḷaṣinam śaṇsati, vajram eva tat praharati dvishate bhrā-
trīvyāya vadham yo 'sya strītyas tasmai startavai 3 vajro
vai shoḷaṣi paṣava ukthāni, tam parastād ukthānām parya-
sya śaṇsati 4 tam yat parastād ukthānām paryasya śaṇsati,
vajreṇaiva tat shoḷaṣinā paṣūn parigachati. tasmāt paṣavo
vajreṇaiva shoḷaṣinā parigatā mānushyān abhy upāvantante.
tasmād aṣvo vā purusho vā gaur vā hasti vā parigata eva
svayam ātmaneta eva vācābbhishiddha upāvartate, vajram
eva shoḷaṣinam paṣyan vajreṇaiva shoḷaṣinā parigato. vāg
ghi vajro vāk shoḷaṣi 5 tad āhuh: kim shoḷaṣinaḥ shoḷaṣi-
tvam iti. shoḷaṣaḥ stotrānām shoḷaṣaḥ śastrānām, shoḷaṣa-
bhir aksharair ādatte shoḷaṣibhiḥ prānauti, shoḷaṣapadām
nividam dadhāti: tat shoḷaṣinaḥ shoḷaṣitvam 6 dve vā
akshare atiricyete shoḷaṣino 'nushtubham abhisampannasya.
vāco vāva tau stanau, satyānṛite vāva te 7 avaty enam sa-
tyam, nainam anṛitam hinasti ya evaṃ veda || 1 || १ ||

1 Gaurivītam shoḷaṣi sāma kurvīta tejaskāmo brahma-
varcasakāmas. tejo vai brahmavarcasam gaurivītam, tejasvī
brahmavarcasī bhavati ya evaṃ vidvān gaurivītam shoḷaṣi
sāma kurute 2 nānadam shoḷaṣi sāma kartavyam, ity āhur.
Indro vai Vṛitrāya vajram udayachat, tam asmai prāharat,
tam abhyahanat. so 'bhīhato vyanadat. yad vyanadat, tan
nānadam sāmābhavat, tan nānadasya nānadatvam. abhrā-
trīvyam vā etad bhrātrīvyahā sāma yan nānadam 3 abhrā-

trivyo bhrātrivyaḥ bhavati ya evaṃ vidvān nānadaṃ sho-
laṣi sāmā kurute 4 tad yadi nānadaṃ kuryur, avihṛitaḥ
sholaṣi śaṁstavyo; 'vihṛitāsu hi tāsu stuvate. yadi gauri-
vītaṃ, vihṛitaḥ sholaṣi śaṁstavyo; vihṛitāsu hi tāsu stuvate
|| 2 || 2 ||

1 Athātaś chandāṁsy eva vyatishajaty. ā tvā vaha-
ntu haraya, upo shu sṛiṇuhī gira iti gāyatrīḥ ca pa-
ñktiḥ ca vyatishajati. gāyatro vai puruṣaḥ, pañktāḥ paṣa-
vaḥ. puruṣaḥ eva tat paṣubhir vyatishajati, paṣuṣu pra-
tiśṭhāpayati. yad u gāyatrī ca pañktiḥ ca, te dve anu-
ṣṭubhau; teno vāco rūpād anuṣṭubho rūpād vājarūpān
naiti 2 yad indra pṛitanājye, 'yaṃ te astu haryata
ity uṣṇiḥ ca bṛihatī ca vyatishajaty. uṣṇiḥ vai pu-
ruṣo, bṛhatāḥ paṣavaḥ. puruṣaḥ eva tat paṣubhir vya-
tishajati, paṣuṣu pratiśṭhāpayati. yad uṣṇik ca bṛihatī
ca, te dve anuṣṭubhau; teno vāco rūpād anuṣṭubho rū-
pād vājarūpān naiti 3 ā dhūrshu asmai, brahma vīra
brahmakṛitīm jushāṇa iti dvipadāṃ ca triṣṭubhaṃ ca
vyatishajati. dvipadā vai puruṣo, vīryaṃ triṣṭup. puru-
ṣaḥ eva tad vīryeṇa vyatishajati, vīrye pratiśṭhāpayati.
tasmāt puruṣo vīrye pratiśṭhitaḥ sarveśhāṃ paṣūnāṃ vī-
ryavattamo. yad u dvipadā ca viṇṣatyakṣarā triṣṭup ca,
te dve anuṣṭubhau; teno vāco rūpād anuṣṭubho rūpād
vājarūpān naiti 4 eṣā brahmā, pra te mahe vida-
the śaṁsishāṃ harī iti dvipadāḥ ca jagatīḥ ca vyatisha-
jati. dvipadā vai puruṣo, jagatāḥ paṣavaḥ. puruṣaḥ eva
tat paṣubhir vyatishajati, paṣuṣu pratiśṭhāpayati. tasmāt
puruṣaḥ paṣuṣu pratiśṭhito 'ttri cainān adhi ca tiṣṭhāti,
vase cāsyā. yad u dvipadā ca sholaṣākṣarā jagatī ca, te
dve anuṣṭubhau; teno vāco rūpād anuṣṭubho rūpād va-
jarūpān naiti 5 trikadrakeshu mahiṣo yavāṣīram,
pro shv asmai puroratham ity atichandasah śaṁsati.

chandasāṃ vai yo raso 'tyakṣarat, so 'tichandasam abhy-
atyakṣarat, tad atichandaso 'tichandastvaṃ. sarvebhyo
vā eṣa chandobhyaḥ saṁnirmīto yat sholaṣi. tad yad ati-
chandasah śaṁsati, sarvebhyā evainam tac chandobhyaḥ
saṁnirmīmite 6 sarvebhyaḥ chandobhyaḥ saṁnirmītena sho-
laṣinā rādhnōti ya evaṃ veda || 3 || 3 ||

1 Mahānāmniṇām upasargān upasṛijaty 2 ayaṃ vai lo-
kaḥ prathamā mahānāmny antarikshaloko dvitīyāsau lokas
tritīyā. sarvebhyo vā eṣa lokebhyaḥ saṁnirmīto yat sho-
laṣi. tad yaṃ mahānāmniṇām upasargān upasṛijati, sarve-
bhyā evainam tal lokebhyaḥ saṁnirmīmite. 3 sarvebhyo lo-
kebhyaḥ saṁnirmītena sholaṣinā rādhnōti ya evaṃ veda
4 pra-pra vas triṣṭubhaḥ iṣam, arcata prārcata,
yo vyatīṇr aphāṇayad iti prajñātā anuṣṭubhaḥ śaṁsati.
tad yattheha ceha cāpathena caritvā panthānam paryaveyāt,
tādrīk tad yat prajñātā anuṣṭubhaḥ śaṁsati 5 sa yo vyā-
pto gataṣṛīr iva manyetāvihṛitaṃ sholaṣinam śaṁsayen: nec
chandasāṃ kṛicṛād avapadyā ity. atha yaḥ pāpmānam
apajighāṁsuḥ syād, vihṛitaṃ sholaṣinam śaṁsayed. vyati-
śakta iva vai puruṣaḥ pāpmanā, vyatishaktam evāsmāi
tat pāpmānam śamalam hanti 6 apa pāpmānam hate ya
evaṃ vedo 7 d yad bradhnasya viṣṭapam ity uttamayā
paridadhāti. svargo vai loko bradhnasya viṣṭapam, sva-
rgam eva tal lokam yajamānam gamayaty 8 apāḥ pūrve-
śhāṃ harivaḥ sūtānām iti yajati 9 sarvebhyo vā eṣa
savanebhyaḥ saṁnirmīto yat sholaṣi. tad yad: apāḥ pū-
rveshāṃ harivaḥ sūtānām iti yajati, pitavad vai prātaḥ-
savanam, prātaḥsavanād evainam tat saṁnirmīmite 10 'tho
idaṃ savanam kevalam ta iti. mādhyamdinam vai sa-
vanam kevalam, mādhyamdinād evainam tat savanāt saṁ-
nirmīmite 11 mamaddhi somam madhumantam indreti.
madvad vai tritīyasavanam, tritīyasavanād evainam tat

saṃnirmimīte 12 satrā vṛishaṇ jāṭhara ā vṛisha-
sveti. vṛishaṇvad vai shoḷaṣīno rūpaṃ. sarvebhyo vā esha
savanebhyah saṃnirmito yat shoḷaṣī. tad yad: apāḥ pū-
rveshām harivaḥ sutānām iti yajati, sarvebhya evai-
naṃ tat savanebhyah saṃnirmimīte 13 sarvebhyaḥ savane-
bhyah saṃnirmitenā shoḷaṣīnā rādhnoti ya evaṃ veda
14 mahānāmninām pañcāksharān upasargān upasṛijaty ekā-
daśākshareshu pādeshu. sarvebhyo vā esha chandobhyaḥ
saṃnirmito yat shoḷaṣī. tad yan mahānāmninām pañcā-
ksharān upasargān upasṛijaty ekādaśākshareshu pādeshu,
sarvebhya evainaṃ tac chandobhyaḥ saṃnirmimīte 15 sa-
rvebhyaḥ chandobhyaḥ saṃnirmitenā shoḷaṣīnā rādhnoti ya
evaṃ veda || 4 || 4 ||

1 Ahar vai devā aśrayanta rātrīm asurās, te samāva-
dvīryā evāsan, na vyāvartanta. so 'bravīd Indraḥ: kaṣ cā-
ham cemān ito 'surān rātrīm anv aveshyāva iti. sa deve-
shu na pratyavindat, abibhayū rātres tamaso mṛityos. ta-
smād dhāpy etarhi naktam yāvanmātram ivaivāpakramya
bibheti, tama iva hi rātrir mṛityur iva 2 tam vai chandā-
ṇsy evānvavāyaṇs. tam yac chandāṇsy evānvavāyaṇs, ta-
smād Indraḥ caiva chandāṇsi ca rātrīm vahanti. na nivie
chasyate na puroruṇ na dhāyyā nānyā devatendraḥ ca hy
eva chandāṇsi ca rātrīm vahanti 3 tān vai paryāyair eva
paryāyam anudanta. yat paryāyaiḥ paryāyam anudanta,
tat paryāyānām paryāyatvam 4 tān vai prathamenaiva pa-
ryāyeṇa pūrvarātrād anudanta madhyamena madhyarātrād
uttamenāpararātrād 5 api sarvayā anusmasity abruvann,
apiśarvarāṇi khalu vā etāni chandāṇsiti ha smāhātāni hī-
ndram rātres tamaso mṛityor bibhyatam atyapārāyaṇs, tad
apiśarvarāṇām apiśarvaratvam || 5 || 5 ||

1 Pāntam ā vo andhasa ity andhasvatyānushṭubhā
rātrīm pratipadyata 2 ānushṭubhī vai rātrir, etad rātrirūpaṃ

3 andhasvatyāḥ pītavatyo madvatyas trisṭubho yājyā bha-
vanty abhirūpā. yad yajñe 'bhirūpaṃ tat saṃriddham
4 prathamena paryāyeṇa stuvate, prathamāny eva padāni
punar ādadate. yad evaiśhām aśvā gāva āsaṇs, tad evai-
shām tenādadate 5 madhyamena paryāyeṇa stuvate, ma-
dhyamāny eva padāni punar ādadate. yad evaiśhām mano-
rathā āsaṇs, tad evaiśhām tenādadate 6 uttamenā paryā-
yeṇa stuvata, uttamāny eva padāni punar ādadate. yad
evaiśhām vāso hiranyam maṇir adhyātmam āsīt, tad evai-
shām tenādadate 7 ā dvishato vasu datte, nir enam ebhyaḥ
sarvebhyo lokebhyo nudate, ya evaṃ veda 8 pavamā-
navad ahar, ity āhur, na rātriḥ pavamānavatī: katham
ubhe pavamānavatī bhavataḥ, kena te samāvadbhājau bha-
vata iti 9 yad evendrāya madvane sutam, idam vaso
sutam andha, idam hy anv ojasā sutam iti stuvanti
ca śaṇsanti ca: tena rātriḥ pavamānavatī, tenobhe pavamā-
navatī bhavatas, tena te samāvadbhājau bhavataḥ 10 pa-
ñcadaśastotram ahar, ity āhur, na rātriḥ pañcadaśastotrā:
katham ubhe pañcadaśastotre bhavataḥ, kena te samāvad-
bhājau bhavata iti 11 dvādaśa stotrāny apiśarvarāṇi, tisṛi-
bhīr devatābhiḥ saṃdhinā rāthamtareṇa stuvate: tena rā-
triḥ pañcadaśastotrā, tenobhe pañcadaśastotre bhavatas,
tena te samāvadbhājau bhavataḥ 12 parimitam stuvanty
aparimitam anuśaṇsati, parimitam vai bhūtam aparimitam
bhavyam, aparimitasyāvaruddhyā ity 13 atīśaṇsati stotram.
ati vai prajātmānam, ati paśavas. tad yat stotram atīśa-
ṇsati, yad evāsyaty ātmānam tad evāsyaitenāvarunddhe
'varunddhe || 6 || 6 ||

Iti caturthapañcīkāyām prathamō 'dhyāyah.

Iti shoḍaśādhyāye shashṭhaḥ khaṇḍah.

1 Prajāpatir vai Somāya rājñe duhitaram prāyachat
Sūryam Sāvitrīm. tasyai sarve devā varā āgachāṇs, tasyā

etat sahasraṃ vahatum anvākarod yad etad āṣvinam ity ācakshate. 'nāṣvinam haiva tad yad arvāksahasraṃ, tasmāt tat sahasraṃ vaiva śaṁsed bhūyo vā 2 prāṣya ghṛitam śaṁsed. yathā ha vā idam ano vā ratho vāktō vartata, evaṃ haivāktō vartate 3 śakunir ivotpatishyann āhvayita 4 tasmin devā na samajānata: mamedam astu mamedam astv iti. te samajānānā abruvann: ājim asyāyāmahai. sa yo na ujjeshyati, tasyedam bhavishyati. te 'gner evādhi gṛihapater Ādityam kāshthām akurvata, tasmād āgneyī pratipad bhavaty āṣvinasyāgnir hotā gṛihapatiḥ sa rājeti 5 tad dhaika āhur: agnim manye pitaram agnim āpim ity etayā pratipadyeta 6 divi śukraṃ yajataṃ sūryasyeti prathamayaiva ricā kāshthām āpnotīti 7 tat-tan nāḍṛityam ya enaṃ tatra brūyād: agnim-agnim iti vai pratyapādy, agnim āpatsyatīti, śaṣvat tathā syāt 8 tasmād: agnir hotā gṛihapatiḥ sa rājety etayaiva pratipadyeta. gṛihapativati prajātimati śantā, sarvāyuh sarvāyutvāya 9 sarvam āyur eti ya evaṃ veda || 7 || 1 ||

1 Tāsām vai devatānām ājim dhāvantīnām abhisṛishthānām Agnir mukham prathamah pratyapadyata. tam Aṣvināv anvāgachatām, tam abrūtām: apodihi, āvām vā idam jeshyāva iti. sa tathety abravīt, tasya vai mamehāpyastv iti. tatheti. tasmā apy atrākurutām, tasmād āgneyam āṣvine śasyate 2 tā Ushasam anvāgachatām, tām abrūtām: apodihi, āvām vā idam jeshyāva iti. sā tathety abravīt, tasyai vai mamehāpyastv iti. tatheti. tasyā apy atrākurutām, tasmād ushasyam āṣvine śasyate 3 tāv Indram anvāgachatām, tam abrūtām: āvām vā idam maghavañ jeshyāva iti. na ha tam dadhrishatur apodihīti vaktum. sa tathety abravīt, tasya vai mamehāpyastv iti. tatheti. tasmā apy atrākurutām, tasmād aindram āṣvine śasyate 4 tad Aṣvinā udajayatām, Aṣvināv āṣnuvātām. yad Aṣvinā uda-

jayatām Aṣvināv āṣnuvātām, tasmād etad āṣvinam ity ācakshate 5 'śnute yad-yat kāmāyate ya evaṃ veda 6 tad āhur: yac chasyata āgneyam śasyata ushasyam śasyata aindram: atha kasmād etad āṣvinam ity ācakshata ity. Aṣvinā hi tad udajayatām, Aṣvināv āṣnuvātām. yad Aṣvinā udajayatām Aṣvināv āṣnuvātām, tasmād etad āṣvinam ity ācakshate 7 'śnute yad-yat kāmāyate ya evaṃ veda || 8 || 2 ||

1 Aṣvatarīrathenāgnir ājim adhāvat, tāsām prajāmāno yonim akūlayat, tasmāt tā na vijāyante 2 gobhir aruṇair Ushā ājim adhāvat, tasmād Ushasy āgatāyām aruṇam ivaiva prabhāty, Ushaso rūpam 3 aṣvarathenendra ājim adhāvat, tasmāt sa uccairghosha upabdimān kshatrasya rūpam, aindro hi sa 4 gardabharathenāṣvinā udajayatām, Aṣvināv āṣnuvātām. yad Aṣvinā udajayatām Aṣvināv āṣnuvātām, tasmāt sa sṛitajavo dugdhadohah, sarveshām etarhi vāhanānām anāṣishtho. retasas tv asya vīryam nāharatām, tasmāt sa dviretā vājī 5 tad āhuḥ: sapta sauryāṇi chandāṁsi śaṁsed, yathāivāgneyam yathoshasyam yathāṣvinam. sapta vai devalokāḥ, sarveshu devalokeshu rādhnotīti 6 tat-tan nāḍṛityam. trīṇy eva śaṁset. trayo vā ime trivṛito lokā, eshām eva lokānām abhijityai 7 tad āhur: ud u tyam jātavedasam iti sauryāṇi pratipadyeteti 8 tat-tan nāḍṛityam. yathāiva gatvā kāshthām aprādhnuyāt, tādṛik tat 9 sūryo no divas pātv ity etenaiva pratipadyeta. yathāiva gatvā kāshthām abhipadyeta, tādṛik tad 10 ud u tyam jātavedasam iti dvitīyam śaṁsati 11 citraṃ devānām ud agād anīkam iti traishṭubham. asau vāva citraṃ devānām udeti, tasmād etac chaṁsati 12 namo mitrasya varuṇasya cakshasa iti jāgatam. tad v āṣīhpadam, āṣisham evaitenāṣāsta ātmane ca yajamānāya ca || 9 || 3 ||

1 Tad āhuḥ: Sūryo nāṭisasyo, bṛihatī nāṭisasyā. yat Sūryam atīṣaṁsed brahmavarcasam atipadyeta, yad bṛiha-

tīm atīṣaṅset prāṇān atipadyeteti 2ndra kratum na ā bha-
 rety aindram pragātham ṣaṅsati 3ṣikshā nō asmin pu-
 ruhūta yāmani jīvā jyotir aṣimahīty 4 asau vāva
 jyotis, tena Sūryam nātīṣaṅsati 5 yad u bārhatāḥ pragāthas,
 tena bṛihatīm nātīṣaṅsati 6 abhi tvā śūra nonuma iti
 rāthamtarīm yonim ṣaṅsati. rāthamtareṇa vai samdhinā-
 svināya stuvate. tad yad rāthamtarīm yonim ṣaṅsati, ra-
 thamtarasyaiva sayonitvāye 7ṣānam asya jagataḥ sva-
 rdṛiṣam ity. asau vāva svardṛik, tena Sūryam nātīṣa-
 ṅsati 8 yad u bārhatāḥ pragāthas, tena bṛihatīm nātīṣaṅsati
 9 bahavaḥ sūracakshasa iti maitrāvaruṇam pragātham
 ṣaṅsati. ahar vai Mitro, rātrir Varuṇa. ubhe vā esho 'ho-
 rātre ārabhate, yo 'tirātram upaiti. tad yan maitrāvaruṇam
 pragātham ṣaṅsati, ahorātrayor evainam tat pratishṭhāpa-
 yati 10 sūracakshasa iti, tena Sūryam nātīṣaṅsati. yad
 u bārhatāḥ pragāthas, tena bṛihatīm nātīṣaṅsati 11 mahī
 dyauḥ prithivī ca nas, te hi dyāvāprithivī viśva-
 sambhuveti dyāvāprithivīye ṣaṅsati. dyāvāprithivī vai
 pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad
 dyāvāprithivīye ṣaṅsati, pratishṭhayor evainam tat prati-
 shṭhāpayati 12 devo devī dharmanā sūryaḥ śucir iti,
 tena Sūryam nātīṣaṅsati 13 yad u gāyatrī ca jagatī ca te
 dve bṛihatyaḥ, tena bṛihatīm nātīṣaṅsati 14 viśvasya devī
 mṛicayasya janmano na yā roshāti na grabhad iti
 dvipadām ṣaṅsati 15 citaidham uktham iti ha sma vā etad
 ācakshate yad etad aṣvinam. Nirṛitir ha sma pāṣiny upā-
 ste: yadaiva hotā paridhāsyaty, atha pāṣān pratimokshyā-
 mīti. tato vā etām Bṛhaspatir dvipadām apaśyan: na yā
 roshāti na grabhad iti, tayā Nirṛityāḥ pāṣinyā adharā-
 caḥ pāṣān apāsyat. tad yad etām dvipadām hotā ṣaṅsati,
 Nirṛityā eva tat pāṣinyā adharācaḥ pāṣān apāsyati, svasty
 eva hotonmucyate sarvāyuh sarvāyutvāya 16 sarvam āyur

eti ya evaṃ veda 17 mṛicayasya janmana ity. asau
 vāva marcayatīva, tena Sūryam nātīṣaṅsati 18 yad u dvi-
 padā purushachandasam, sā sarvāṇi chandāṅsy abhyāptā:
 tena bṛihatīm nātīṣaṅsati || 10 || 4 ||

1 Brāhmaṇaspatyayā paridadhāti. brahma vai Bṛi-
 spatir, brahmaṇy evainam tad antataḥ pratishṭhāpayaty
 2 evā pitre viśvadevāya vṛishṇa ity etayā parida-
 dhyāt prajākāmāḥ paṣukāmo 3 bṛhaspate suprajā vira-
 vanta iti. prajāyā vai suprajā vīravān 4 vāyam syāma
 patayo rayīṇām iti 5 prajāvān paṣumān rayimān vīra-
 vān bhavati yatraivam vidvān etayā paridadhāti 6 bṛi-
 spate ati yad aryo arhād ity etayā paridadhyāt teja-
 skāmo brahmavarcasakāmo, 'tīva vānyān brahmavarcasam
 arhati 7 dyumad iti. dyumad iva vai brahmavarcasam
 vibhātīti, vīva vai brahmavarcasam bhāti 8 yad dīdayac
 chavasa ṛitaprajāteti. dīdayeva vai brahmavarcasam
 9 tad asmāsu draviṇam dhehi citram iti. citram iva
 vai brahmavarcasam 10 brahmavarcasī brahmayaśasī bha-
 vati yatraivam vidvān etayā paridadhāti 11 tasmād evam
 vidvān etayaiva paridadhyād 12 brāhmaṇaspatyā, tena Sū-
 ryam nātīṣaṅsati 13 yad u trisṭubham triḥ ṣaṅsati, sā sa-
 rvāṇi chandāṅsy abhyāptā: tena bṛihatīm nātīṣaṅsati 14 gā-
 yatryā ca trisṭubhā ca vashaṭkuryād 15 brahma vai gāya-
 trī vīryam trisṭub, brahmaṇaiva tad vīryam samdadhāti
 16 brahmavarcasī brahmayaśasī vīryavān bhavati yatraivam
 vidvān gāyatryā ca trisṭubhā ca vashaṭkaroty 17 aṣvinā
 vāyunā yuвам sudaksho, bhā pibatam aṣvineti
 18 gāyatryā ca virājā ca vashaṭkuryād. brahma vai gāya-
 try annam virād, brahmaṇaiva tad annāyam samdadhāti
 19 brahmavarcasī brahmayaśasī bhavati, brahmāyam annam
 atti yatraivam vidvān gāyatryā ca virājā ca vashaṭkaroti
 20 tasmād evam vidvān gāyatryā caiva virājā ca vashaṭku-

ryāt: pra vām andhāñsi madyāny asthur, ubhā pi-
batam aṣvinye etābhyām || 11 || 5 ||

1 Caturviṃṣam etad ahar upayanty ārambhaṇīyam
2 etena vai saṃvatsaram ārabhanta, etena stomāṇṣ ca cha-
ndāñsi caitena sarvā devatā. anārabdhām vai tac chando,
'nārabdhā sā devatā, yad etasminn ahani nārabhante. tad
ārambhaṇīyasyārambhaṇīyatvaṃ 3 caturviṃṣaḥ stomo bha-
vati, tac caturviṃṣasya caturviṃṣatvaṃ 4 caturviṃṣatir vā
ardhamāsā, ardhmāsāṣa eva tat saṃvatsaram ārabhanta
5 ukthyo bhavati. paṣavo vā ukthāni, paṣūnām avaruddhyai
6 tasya pañcadaṣa stotrāṇi bhavanti, pañcadaṣa ṣastrāṇi:
sa māso. māsāṣa eva tat saṃvatsaram ārabhante 7 tasya
shashtīṣ ca trīṇi ca ṣatāni stotriyās. tāvanti saṃvatsara-
syāhāny, ahaṣṣa eva tat saṃvatsaram ārabhante 8 'gni-
shṭoma etad ahaḥ syād, ity āhur, agnishṭomo vai saṃva-
tsaro, na vā etad anyo 'gnishṭomād ahar dādāhāra na vi-
vyāceti 9 sa yady agnishṭomaḥ syād, ashtācatvāriṃṣās tra-
yaḥ pavamānāḥ syuṣ caturviṃṣānitarāṇi stotrāṇi. tad u sha-
shṭīṣ caiva trīṇi ca ṣatāni stotriyās. tāvanti saṃvatsarasya-
hāny, ahaṣṣa eva tat saṃvatsaram ārabhanta 10 ukthya
eva syāt, paṣusamṛiddho yajñāḥ, paṣusamṛiddham satraṃ.
sarvāṇi caturviṃṣāni stotrāṇi, pratyakshād dhy etad ahaṣ
caturviṃṣam. tasmād ukthya eva syāt || 12 || 6 ||

1 Bṛihadrathamtare sāmanī bhavata. ete vai yajñasya
nāvau sampārīnyau yad bṛihadrathamtare, tābhyām eva tat
saṃvatsaram taranti 2 pādau vai bṛihadrathamtare śira etad
ahaḥ, pādābhyām eva tac chriyam śiro 'bhyāyanti 3 pakshau
vai bṛihadrathamtare śira etad ahaḥ, pakshābhyām eva tac
chriyam śiro 'bhyāyuvate 4 te ubhe na samavasṛijye. ya
ubhe samavasṛijeyur, yathaiva chinā naur bandhanāt tīram-
tīram ṛichanti plavetaivam eva te satriṇas tīram-tīram ṛi-
chantāḥ plaveran ya ubhe samavasṛijeyus 5 tad yadi ra-

tham̐taram avasṛijeyur, bṛihataivobhe anavasṛishte; atha
yadi bṛihad avasṛijeyū, ratham̐tareṇaivobhe anavasṛishte
6 yad vai ratham̐taram tad vairūpaṃ yad bṛihat tad vai-
rājāṃ, yad ratham̐taram tac chākvaraṃ yad bṛihat tad
raivatam. evam ete ubhe anavasṛishte bhavato 7 ye vā
evam vidvāṃsa etad ahar upayanty, āptvā vai te 'haṣṣaḥ
saṃvatsaram āptvārdhamāsāṣa āptvā māsāṣa āptvā stomāṇṣ
ca chandāñsi cāptvā sarvā devatās tapa eva tapyamānāḥ
somapītham bhakshayantāḥ saṃvatsaram abhishuṇvanta
āsate 8 ye vā ata ūrdhvaṃ saṃvatsaram upayanti, guruṃ
vai te bhāram abhinidadhate, saṃ vai gurur bhārah ṣṛiṇā-
ty. atha ya enam parastāt karmabhir āptvāvastād upaiti,
sa vai svasti saṃvatsarasya pāram aṣnute || 13 || 7 ||

1 Yad vai caturviṃṣam, tan mahāvratam. bṛihaddive-
nātra hotā retaḥ siñcati, tad ado mahāvratīyenāhnā praja-
nayati. saṃvatsare-saṃvatsare vai retaḥ siktam jāyate. ta-
smāt samānam bṛihaddivo nishkevalyam bhavaty. eṣha ha
vā enam parastāt karmabhir āptvāvastād upaiti, ya evam
vidvān etad ahar upaiti 2 svasti saṃvatsarasya pāram aṣnute
ya evam veda 3 yo vai saṃvatsarasyaṅvāraṃ ca pāram ca
veda, sa vai svasti saṃvatsarasya pāram aṣnute. 'tirātro
vā asya prāyaṇīyo 'vāram, udayanīyaḥ pāram 4 svasti saṃ-
vatsarasya pāram aṣnute ya evam veda 5 yo vai saṃvatsa-
rasyāvarodhanam codrodhanam ca veda, sa vai svasti saṃ-
vatsarasya pāram aṣnute. 'tirātro vā asya prāyaṇīyo 'varo-
dhanam, udayanīya udrodhanam 6 svasti saṃvatsarasya pā-
ram aṣnute ya evam veda 7 yo vai saṃvatsarasya prāṇodānau
veda, sa vai svasti saṃvatsarasya pāram aṣnute. 'tirātro vā
asya prāyaṇīyaḥ prāṇa, udāna udayanīyaḥ 8 svasti saṃva-
tsarasya pāram aṣnute ya evam veda ya evam veda || 14 || 8 ||

Iti caturthapañcikaṃ dvitīyo 'dhyāyaḥ.

Iti saptadaśadhyāye 'shṭamaḥ khaṇḍaḥ.

1 Jyotir gaur āyur iti stomebhir yanty. ayam vai loko jyotir, antariksham gaur, asau loka āyuh 2 sa evaisha uttaras tryaho 3 jyotir gaur āyur iti trīṇy ahāni, gaur āyur jyotir iti trīṇy 4 ayam vai loko jyotir asau loko jyotis, te ete jyotishī ubhayataḥ samlokete 5 tenaitenobhayatojyotishā shalāhena yanti. tad yad etenobhayatojyotishā shalāhena yanty, anayor eva tal lokayor ubhayataḥ pratitishthanto yanty, asmiṇś ca loka 'mushmiṇś cobhayoḥ 6 pariyad vā etad devacakraṁ yad abhiplavaḥ shalāhas. tasya yāv abhito 'gnishṭomau tau pradhi, ye catvāro madhya ukthyās tan nabhyam 7 gachati vai vartamānena yatra kāmāyate, tat svasti samvatsarasya pāram aṣṇute ya evam veda 8 yo vai tad veda yat prathamam shalāham sa vai svasti samvatsarasya pāram aṣṇute, yas tad veda yad dvitīyo, yas tad veda yat tṛtīyo, yas tad veda yac caturtho, yas tad veda yat pañcamam || 15 || 1 ||

1 Prathamam shalāham upayanti, shaḥ ahāni bhavanti. shaḥ vā rītava, rītusa eva tat samvatsaram āpnuvanti, rītusaḥ samvatsare pratitishthanto yanti 2 dvitīyam shalāham upayanti, dvādaśāhāni bhavanti. dvādaśa vai māsā, māsasa eva tat samvatsaram āpnuvanti, māsasaḥ samvatsare pratitishthanto yanti 3 tṛtīyam shalāham upayanti, aṣṭādaśāhāni, bhavanti. tāni dvedhā, navānyāni navānyāni. nava vai prāṇā nava svargā lokāḥ, prāṇāṇś caiva tat svargāṇś ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca lokeshu pratitishthanto yanti 4 caturtham shalāham upayanti, caturviṃsatir ahāni bhavanti. caturviṃsatir vā ardhamāsā, ardhamāsasa eva tat samvatsaram āpnuvanti, ardhamāsasaḥ samvatsare pratitishthanto yanti 5 pañcamam shalāham upayanti, triṇśad ahāni bhavanti. triṇśadakasharā vai virād, virāl annādyam, virājam eva tan māsi-māsy abhisampādayanto yanty 6 annādyakāmāḥ khalu vai satram

āsata. tad yad virājam māsi-māsy abhisampādayanto yanty, annādyam eva tan māsi-māsy avarundhānā yanty asmai ca lokāyāmushmai cobhābhyām || 16 || 2 ||

1 Gavām ayanena yanti. gāvo vā Ādityā, Ādityānām eva tad ayanena yanti 2 gāvo vai satram āsata śaphāṇ chṛiṅgāṇi sishāsasyas, tāsām daśame māsi śaphāḥ śṛiṅgāṇy ajāyanta. tā abruvan: yasmai kāmāyādikshāmāy āpāma tam, uttishthāmeti. tā yā udatishthāns, tā etāḥ śṛiṅgiṇyo 3 'tha yāḥ samāpayishyāmāḥ samvatsaram ity āsata, tāsām aśraddhayā śṛiṅgāṇi prāvartanta, tā etās tūparā. ūrjam tv asunvaṇś, tasmād u tāḥ sarvān rītūn prāptvottaram uttishthanty, ūrjam hy asunvan. sarvasya vai gāvāḥ premānam sarvasya cārutām gatāḥ 4 sarvasya premānam sarvasya cārutām gachati ya evam vedā5dityāś ca ha vā Aṅgirasas ca svarge loka 'spardhanta: vayam pūrva eshyāmo vayam iti. te hādityāḥ pūrve svargam lokam jagmuḥ, paścevaṅgirasasḥ shashtyām vā varsheshu 6 yathā vā prāyañīyo 'tirātraś caturviṃśa ukthyāḥ sarve 'bhiplavāḥ shalāhā akshyanty anyāny ahāni, tad Ādityānām ayanam 7 prāyañīyo 'tirātraś caturviṃśa ukthyāḥ sarve prishṭhyāḥ shalāhā akshyanty anyāny ahāni, tad Aṅgirasām ayanam 8 sā yathā srutir añjasāyany evam abhiplavaḥ shalāhā svargasya lokasyātha yathā mahāpathaḥ paryāṇa evam prishṭhyāḥ shalāhā svargasya lokasya. tad yad ubhābhyām yanty, ubhābhyām vai yan na rishyaty, ubhayoḥ kāmāyor upāptyai yaś cābhiplave shalāhe yaś ca prishṭhye || 17 || 3 ||

1 Ekaviṃśam etad ahar upayanti vishuvantam madhye samvatsarasyai 2 tena vai devā ekaviṃśenādityam svargāya lokāyodayachan 3 sa esha ita ekaviṃśas 4 tasya daśāvastād ahāni divākīrtiyasya bhavanti daśa parastān, madhya esha ekaviṃśa ubhayato virāji pratishṭhita, ubhayato hi vā esha virāji pratishṭhitas. tasmād esho 'ntaremañl lokān yan na

vyathate 5 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam tribhiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai trayāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam tribhiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai trayāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayāḥ parastān, madhya esha ekaviṁśa ubhayataḥ svarasāmabhir dhṛita, ubhayato hi vā esha svarasāmabhir dhṛitas. tasmād esho 'ntare māñl lokān yan na vyathate 6 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam paramaiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai paramāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam paramaiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai paramāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayāḥ parastāt, te dvau-dvau sampadya trayāḥ catustriṁśā bhavanti. catustriṁśo vai stomānām uttamas. teshu vā esha etad adhyāhitas tapati, teshu hi vā esha etad adhyāhitas tapati 7 sa vā esha uttaro 'smāt sarvasmād bhūtād bhavishyataḥ, sarvam evedam atirocate yad idam kiṁcottaro bhavati 8 yasmād uttaro bubhūshati tasmād uttaro bhavati ya evaṁ veda || 18 || 4 ||

1 Svarasāmna upayantīme vai lokāḥ svarasāmānā. imān vai lokān svarasāmabhir aspiṇvañs, tat svarasāmnam svarasāmatvaṁ. tad yat svarasāmna upayanty, eshv evainam tal lokeshv ābhajanti 2 teshāṁ vai devāḥ saptadaśānām pravlayād abibhayuḥ: samā iva vai stomā avigūḥḥa iveme ha na pravliyerann iti. tān sarvaiḥ stomair avastāt paryā-rshan sarvaiḥ prishṭhaiḥ parastāt. tad yad abhijit sarvastomo 'vastād bhavati viśvajit sarvapriṣṭhaḥ parastāt, tat saptadaśān ubhayataḥ paryārishanti dhṛityā apravlayāya 3 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam pañcabhiḥ raśmibhir udavayan. raśmayo vai

divākīrtyāni: mahādivākīrtyam priṣṭham bhavati, vikarṇam brahmasāma, bhāsam agnishtomasāmobhe bṛihadraṭhamtare pavamānāyor bhavatas. tad Ādityam pañcabhiḥ raśmibhir udvayanti dhṛityā anavapātāyo 4 dita Āditye prātaranuvākam anubrūyāt, sarvaṁ hy evaitad ahar divākīrtyam bhavati 5 sauryam paṣum anyāṅgaśvetam savanīyasyopālambyam ālabheran, sūryadevatyaṁ hy etad ahar 6 ekaviṁśatiṁ sāmīdhenīr anubrūyāt, pratyakshād dhy etad ahar ekaviṁśam 7 ekapañcāśatam dvipañcāśatam vā śastvā madhye nividam dadhāti, tāvatir uttarāḥ śānsati. śatāyur vai puruṣaḥ śatavīryaḥ satendriya, āyushy evainam tad vīrya indriye dadhāti || 19 || 5 ||

1 Dūrohaṇam rohati, svargo vai loko dūrohaṇam 2 svargam eva tal lokam rohati ya evaṁ veda 3 yad eva dūrohaṇā 3m | asau vai dūroho yo 'sau tapati, kaṣcid vā atra gachati. sa yad dūrohaṇam rohaty, etam eva tad rohati 4 haṁsavatyā rohati 5 haṁsaḥ śucishad ity. esha vai haṁsaḥ śucishad 6 vasur antarikshad ity. esha vai vasur antarikshasad 7 dhotā vedishad ity. esha vai hotā vedishad 8 atithir duroṇasad ity. esha vā atithir duroṇasan 9 nṛishad ity. esha vai nṛishad 10 varasad ity. esha vai varasad. varam vā etat sadmanām yasminn esha āsannas tapaty 11 ṛitasad ity. esha vai satyasad 12 vyomasad ity. esha vai vyomasad. vyoma vā etat sadmanām yasminn esha āsannas tapaty 13 abjā ity. esha vā abjā. adbhyo vā eshā prātar udety, apaḥ sāyam praviṣati 14 gojā ity. esha vai gojā 15 ṛitajā ity. esha vai satyajā 16 adriajā ity. esha vā adriajā 17 ṛitam ity. esha vai satyam 18 esha etāni sarvāṇy, eshā ha vā asya chandassu pratyakshatamād iva rūpaṁ 19 tasmād yatra kva ca dūrohaṇam rohed, dhaṁsavatyaiva rohet 20 tārkshye svargakāmasya rohet 21 Tārkshyo ha vā etam pūrvo

'dhvānam aid, yatrādo gāyatrī suparṇo bhūtvā somam āharat. tad yathā kshetrajñam adhvanah puraetāram kurvīta, tādrik tad yad eva tārkshe. 'yam vai Tārkshe yo 'yam pavata, esha svargasya lokasyābhivohā 22 tyam ūshu vājinam devajūtam ity. esha vai vājī devajūtaḥ 23 sahāvānam tarutāram rathānām ity. esha vai sahāvāns tarutaisha hīmāñ lokān sadyas taraty 24 arishta-nemim pritanājam āsum ity. esha vā arishtanemiḥ pritanājīd āsuḥ 25 svastaya iti svastitām āśaste 26 tārksheyam ihā huvemeti hvayaty evainam etad 27 indrasyeva rātim ajohuvānāḥ svastaya iti svastitām evāśaste 28 nāvam ivā ruhemeti. sam evainam etad adhirohati svargasya lokasya samashtyai sampattyai samgatya 29 urvī na prithvī bahule gabhire mā vām etau mā paretau rishāmetime evaitad anumantayata ā ca parā ca meshyan 30 sadyas cid yah śavasā pañca kṛishṭiḥ sūrya iva jyotishāpas tatāneti pratyaksham sūryam abhivadati 31 sahasrasāḥ śatasā asya rāñhir na smā varante yuvatim na śaryām ity āśisham evaitenāśasta ātmane ca yajamānebhyas ca || 20 || ॥

1 Āhūya dūrohaṇam rohati, svargo vai loko dūrohaṇam. vāg āhāvo, brahma vai vāk. sa yad āhvayate, tad brahma-nāhāvena svargam lokam rohati 2 sa pacchaḥ prathamam rohatimam tal lokam āpnoty, athārdharcaṣo 'ntariksham tad āpnoty, atha tripadyāmum tal lokam āpnoty, atha kevalyā tad etasmin pratitishṭhati ya esha tapati 3 tripadyā pratyavarohati yathā śākhām dhārayamānas, tad amu-shmiñ loka pratitishṭhaty; ardharcaso 'ntarikshe, paccho 'smiñ loka. āptvaiva tat svargam lokam yajamānā asmiñ loka pratitishṭhanti 4 atha ya ekakāmāḥ syuḥ svargakāmāḥ, parāñcam eva teshām rohet. te jayeyur haiva svargam lokam 5 na tv evāsmiñ loka jyog iva vaseyur 6 mithunāni

sūktāni śasyante traisṭubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandānsi, paṣūnām avaruddhyai || 21 || ॥

1 Yathā vai purusha evam vishuvāns. tasya yathā dakṣiṇo 'rdha evam pūrvo 'rdho vishuvato, yathottaro 'rdha evam uttaro 'rdho vishuvatas, tasmād uttara ity ācakshate. prabāhuk sataḥ śira eva vishuvān. bidalasaṃhita iva vai purushas, tad dhāpi syūmeva madhye śirsho vijāyate 2 tad āhur: vishuvaty evaitad abah śaṇsed, vishuvān vā etad ukthānām uktham, vishuvān vishuvān iti ha vishuvanto bhavanti śreshṭhatām aṣnuvata iti 3 tat-tan nāḍṛityam. samvatsara eva śaṇsed, reto vā etat samvatsaram dadhato yanti 4 yāni vai purā samvatsarād retānsi jāyante yāni pañcamāsyāni yāni śaṇmāsyāni, srīvyanti vai tāni, na vai tair bhuñjate 5 'tha yāny eva daṣamāsyāni jāyante yāni samvatsarikāni, tair bhuñjate. tasmāt samvatsara evaitad abah śaṇset 6 samvatsaro hy etad ahar āpnoti, samvatsaram hy etad ahar āpnuvanty. esha ha vai samvatsareṇa pāpmānam apahata esha vishuvatā, ŋgebhyo haiva māsaiḥ pāpmānam apahate, śirsho vishuvatā 7 pa samvatsareṇa pāpmānam hate 'pa vishuvatā ya evam veda 8 vaiśvakarmaṇam rishabham savanīyasyopālambhyam ālabheran divirūpam ubhayata etam mahāvratīye 'hanī 9 ndro vai Vṛitram hatvā viśvakarmābhavat, Prajāpatiḥ prajāḥ śrisṭtvā viśvakarmābhavat. samvatsaro viśvakarmendram eva tadātmānam Prajāpatiḥ samvatsaram viśvakarmānam āpnuvantīndra eva tadātmani Prajāpatau samvatsare viśvakarmaṇy antataḥ pratitishṭhanti. pratitishṭhati ya evam veda ya evam veda || 22 || ॥

Iti catuṣṭhapañcikaḥ tṛtīyo 'dhyāyāḥ.

Ity aṣṭādāśo 'dhyāyē 'śṭṭamāḥ khaṇḍaḥ.

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemaṁ dvādaśāham apasyad

ātmana evāṅgeshu ca prāṇeshu ca. tam ātmana evāṅge-
bhyaṣ ca prāṇebhyaṣ ca dvādaśadhā niramimīta, tam āha-
rat, tenāyajata. tato vai so 'bhavad ātmanā, pra prajayā
paṣubhir ajāyata 2 bhavaty ātmanā, pra prajayā paṣubhir
jāyate ya evaṃ veda 3 so 'kāmayata: katham nu gāyatrīyā
sarvato dvādaśāham paribhūya sarvām ṛiddhim ṛidhnuyām
iti. tam vai tejasaiva purastāt paryabhavac chandobhir ma-
dhyato 'ksharair uparishṭād. gāyatrīyā sarvato dvādaśāham
paribhūya sarvām ṛiddhim ārdhnōt 4 sarvām ṛiddhim ṛi-
dhnōti ya evaṃ veda 5 yo vai gāyatrīm pakshiṇīm cakshu-
shmatīm jyotishmatīm bhāsvatīm veda, gāyatrīyā pakshiṇyā
cakshushmatyā jyotishmatyā bhāsvatyā svargam lokam ety.
eshā vai gāyatrī pakshiṇī cakshushmatī jyotishmatī bhā-
svatī yad dvādaśāhas. tasya yāv abhito 'tirātrau tau pa-
kshau, yāv antarāgnishṭomau te cakshushī, ye 'shṭau ma-
dhyā ukthyāḥ sa ātmā 6 gāyatrīyā pakshiṇyā cakshushma-
tyā jyotishmatyā bhāsvatyā svargam lokam eti ya evaṃ
veda || 23 || 1 ||

1 Trayaṣ ca vā ete tryahā ā daśamam ahar ā dvāv
atirātrau yad dvādaśāho 2 dvādaśāhāni dīkshito bhavati,
yajñīya eva tair bhavati 3 dvādaśa rātrir upasada upaiti,
ṣarīram eva tābhīr dhūnute 4 dvādaśāham prasuto 5 bhūtvā
ṣarīram dhūtvā śuddhaḥ pūto devatā apyeti ya evaṃ veda
6 shattriṇśadaho vā esha yad dvādaśāhaḥ. shattriṇśada-
ksharā vai bṛihatī, bṛihatīyā vā etad ayanam yad dvāda-
śāho, bṛihatīyā vai devā imāṇī lokān āṣṇuvata. te vai da-
śabhir evāksharair imam lokam āṣṇuvata daśabhir antari-
ksham daśabhir divam caturbhiṣ catasro diṣo, dvābhyām
evāsmiṇī loke pratyatishṭhan 7 pratitishṭhati ya evaṃ veda
8 tad āhur: yad anyāni chandānsi varshīyānsi bhūyo'ksha-
ratarāṇy, atha kasmād etām bṛihatīty ācakshata ity 9 etayā
hi devā imāṇī lokān āṣṇuvata. te vai daśabhir evāksharair

imam lokam āṣṇuvata daśabhir antariksham daśabhir di-
vam caturbhiṣ catasro diṣo, dvābhyām evāsmiṇī loke pra-
tyatishṭhan. tasmād etām bṛihatīty ācakshate 10 'ṣnute yad-
yat kāmayate ya evaṃ veda || 24 || 2 ||

1 Prajāpatiayājño vā esha yad dvādaśāhaḥ, Prajāpatir
vā etenāgre 'yajata dvādaśāhena. so 'bravīd ṛitūṣ ca mā-
sāṇṣ ca: yājayata mā dvādaśāheneti. tam dīkshayitvāna-
pakramam gamayitvābruvan: dehi nu no 'tha tvā yājayi-
shyāma iti. tebhya isham ūrjam prāyachāt, saishorg ṛitu-
shu ca māseshu ca nibhitā. dadatam vai te tam ayājayaṇṣ,
tasmād dadad yājyaḥ. pratigrihṇanto vai te tam ayājayaṇṣ,
tasmāt pratigrihṇatā yājyam 2 ubhaye rādhnuvanti ya evaṃ
vidvāṇso yajante ca yājayanti ca 3 te vā ima ṛitavaṣ ca
māsāṣ ca gurava ivāmanyanta dvādaśāhe pratigrihya, te
'bruvan Prajāpatim: yājaya no dvādaśāheneti. sa tathety
abravīt, te vai dīkshadhvam iti te pūrvapakshāḥ pūrve
'dīkshanta, te pāpmānam apāhata. tasmāt te diveva, di-
veva hy apahatapāpmāno. 'parapakshā apare 'dīkshanta,
te natarām pāpmānam apāhata. tasmāt te tama iva, tama
iva hy anapahatapāpmānas. tasmād evam vidvān dīksha-
māṇeshu pūrvaḥ-pūrva eva didīkshishetā 4 pa pāpmānam hate
ya evaṃ veda 5 sa vā ayam Prajāpatiḥ samvatsara ṛitushu
ca māseshu ca pratyatishṭhat, te vā ima ṛitavaṣ ca māsāṣ
ca Prajāpatāv eva samvatsare pratyatishṭhan, ta etc 'nyo-
nyasmin pratishṭhitā. evam ha vāva sa ṛitviji pratitishṭhati
yo dvādaśāhena yajate. tasmād āhur: na pāpaḥ purusho
yājyo dvādaśāhena, ned ayam mayi pratitishṭhād iti 6 jye-
sthāyājño vā esha yad dvādaśāhaḥ, sa vai devānām jye-
sthō ya etenāgre 'yajata. śreshṭhāyājño vā esha yad dvā-
daśāhaḥ, sa vai devānām śreshṭhō ya etenāgre 'yajata
7 jyeshṭhaḥ śreshṭhō yajeta, kalyāṇīha samā bhavati. na pā-
paḥ purusho yājyo dvādaśāhena, ned ayam mayi pratiti-

shthād iti 8ndrāya vai devā jyaishthiyāya sraishthiyāya nātishthanta, so 'bravid Bṛihaspatim: yājaya mā dvādaśāheneti. tam ayājayat, tato vai tasmai devā jyaishthiyāya sraishthiyāyātishthanta 9 tishthante 'smai svā jyaishthiyāya sraishthiyāya, sam asmin svāḥ śreshthātāyām jānate ya evaṃ vedo 10rdhvo vai prathamā tryahas, tiryān madhyamo, 'rvān uttamah. sa yad ūrdhvaḥ prathamā tryahas, tasmād ayam agnir ūrdhva uddīpyata, ūrdhvā hy etasya dig. yat tiryān madhyamas, tasmād ayam vāyus tiryān pavate, tiraścīr āpo vahanti; tiraścī hy etasya dig. yad arvān uttamā, tasmād asāv arvān tapaty, arvān varshaty, arvāñci nakshatrāṇy; arvāci hy etasya dik. samyāñco vā ime lokāḥ, samyāñca ete tryahāḥ 11 samyāñco 'smā ime lokāḥ śriyai dīdyati ya evaṃ veda || 25 || 3 ||

1 Dikshā vai devebhyo 'pākrāmat. tām vāsantikābhyām māsābhyām anvayunjata, tām vāsantikābhyām māsābhyām nodāpnuvañs. tām graishmābhyām tām vārshikābhyām tām śārādābhyām tām haimantikābhyām māsābhyām anvayunjata, tām haimantikābhyām māsābhyām nodāpnuvañs. tām śaiśirābhyām māsābhyām anvayunjata, tām śaiśirābhyām māsābhyām āpnuvann 2 āpnoti yam ipsati, nainam dvishann āpnoti, ya evaṃ veda 3 tasmād yaṃ satriyā dikshopanamed, etayor eva śaiśirayor māsayor āgatayor dīksheta. sākshād eva tad dikshāyām āgatāyām dikshate, pratyakshād dikshām parigrīhṇāti. tasmād etayor eva śaiśirayor māsayor āgatayor ye caiva grāmyāḥ paśavo ye cāranyā aṇimānam eva tat parushimānam niyanti, dikshārūpam eva tad upaniplavante 4 sa purastād dikshāyāḥ prajāpatyam paṣum ālabhate 5 tasya saptadaśa sāmīdhenir anubrūyāt. saptadaśo vai Prajāpatih, Prajāpater āptyai 6 tasyāpriyo jāmādagno bhavanti 7 tad āhur: yad anye-

shu paśushu yatharishy āpriyo bhavanty, atha kasmād asmin sarveshām jāmādagno eveti 8 sarvarūpā vai jāmādagno sarvasamṛiddhāḥ, sarvarūpa esha paśuḥ sarvasamṛiddhas. tad yaj jāmādagno bhavanti, sarvarūpatāyai sarvasamṛiddhyai 9 tasya vāyavyaḥ paṣupuroḷāṣo bhavati 10 tad āhur: yad anyadevatya uta paśuḥ bhavaty, atha kasmād vāyavyaḥ paṣupuroḷāṣaḥ kriyata iti 11 Prajāpatir vai yajño, yajñasyāyātayāmatāyā iti brūyād. yad u vāyavyas, tena Prajāpater naiti, Vāyur hy eva Prajāpatis 12 tad uktam ṛishiṇā: pavamānaḥ prajāpatir iti 13 satram u cet, samnyupyāgnin yajeran, sarve diksheran, sarve sunuyur. vasantam abhyudavasyaty. ūrg vai vasanta, isham eva tad ūrjam abhyudavasyati || 26 || 4 ||

1 Chandāñsi vā anyonyasyāyatanam abhyadhyāyan. gāyatrī trishṭubhaḥ ca jagatyai cāyatanam abhyadhyāyat, trishṭub gāyatrī ca jagatyai ca, jagatī gāyatrī ca trishṭubhaḥ ca. tato vā etam Prajāpatir vyūḷhachandasam dvādaśāham apaśyat, tam āharat, tenāyajata, tena sa sarvān kāmāñs chandāñsy agamayat 2 sarvān kāmān gachati ya evaṃ veda 3 chandāñsi vyūhaty ayātayāmatāyai 4 chandāñsy eva vyūhati. tad yathādo 'śvair vānaludbhīr vānyair-anyair aśrāntatarair-aśrāntatarair upavimokam yānty, evaṃ evaitac chandobhīr anyair-anyair aśrāntatarair-aśrāntatarair upavimokam svargam lokam yanti yac chandāñsi vyūhatī 5 mau vai lokau sahastām, tau vyaitām. nāvarshan, na samatapat, te pañcajanā na samajānata. tau devāḥ samanayañs, tau samyantāv etaṃ devavivāham vyavahetām. rathamtareṇaiveyam amūṃ jinvati, bṛihatāsāv imām 6 nau dhasenaiveyam amūṃ jinvati, syaitenāsāv imām. dhūmenaiveyam amūṃ jinvati, ṛishṭyāsāv imām. devayajanam eveyam amushyām adadhāt, paśūn asāv asyām 7 etad vā iyam amushyām devayajanam adadhād yad etac candra-

masi kṛishṇam iva 8 tasmād āpūryamānapaksheshu yajanta etad evopepsanta 9 ūshān asāv asyām. tad dhāpi Turah Kāvasheya nvācoshaḥ posho Janamejayaketi. tasmād dhāpy etarhi gavyam mīmāṃsamānāḥ prichanti: santi tatrosāḥ iti | ūsho hi posho. 'sau vai loka imam lokam abhiparyāvartata 10 tato vai dyāvāprithivī abhavatām, na dyāvāntarikshān nāntarikshād bhūmih || 27 || 5 ||

1 Bṛihac ca vā idam agre rathamtaram cāstām. vāk ca vai tan manaḥ cāstām, vāg vai rathamtaram mano bṛihat. tad bṛihat pūrvam sasṛijānam rathamtaram atyamanyata. tad rathamtaram garbham adhatta, tad vairūpam asṛijata 2 te dve bhūtvā rathamtaram ca vairūpam ca bṛihad atyamanyetām. tad bṛihad garbham adhatta, tad vairājam asṛijata 3 te dve bhūtvā bṛihac ca vairājam ca rathamtaram ca vairūpam cātyamanyetām. tad rathamtaram garbham adhatta, tac chākṣaram asṛijata 4 tāni trīṇi bhūtvā rathamtaram ca vairūpam ca śākṣaram ca bṛihac ca vairājam cātyamanyanta. tad bṛihad garbham adhatta, tad raivatam asṛijata 5 tāni trīṇy anyāni trīṇy anyāni śat prishthāny āsāns 6 tāni ha tarhi trīṇi chandānsi śat prishthāni nodāpnuvan. sā gāyatrī garbham adhatta, sānushṭubham asṛijata. trishṭub garbham adhatta, sā pañktim asṛijata. jagati garbham adhatta, sātichandasam asṛijata. tāni trīṇy anyāni trīṇy anyāni śat chandānsy āsan śat prishthāni. tāni tathākalpanta, kalpate yajño 'pi 7 tasyai janatāyai kalpate yatraivam etām chandasām ca prishthānām ca klīptim vidvān dikshate dikshate || 28 || 6 ||

Iti caturthapañcikāyām caturtho 'dhyāyāḥ.

Ity ekonaviṃśādhyāyo shashṭhaḥ khaṇḍaḥ.

1 Agnir vai devatā prathamam ahar vahati, trivṛit stomo rathamtaram sāma gāyatrī chando 2 yathādevatam enena yathāstomam yathāsāma yathāchandasam rādhnoti

ya evam veda 3 yad vā eti ca preti ca, tat prathamasyāhno rūpam. yad yuktavad yad rathavad yad āsumad yat pibavad, yat prathamē pade devatā nirucyate, yad ayam loko 'bhyudito, yad rāthamṭaram yad gāyatram yat kari-shyad: etāni vai prathamasyāhno rūpāny 4 upaprayanto adhvaram iti prathamasyāhna ājyam bhavati 5 preti prathamē 'hani prathamasyāhno rūpam 6 vāyav ā yāhi darśateti praṭigam. eti prathamē 'hani prathamasyāhno rūpam 7 ā tvā ratham yathotaya, idam vaso sutam andha iti marutvatīyasya pratipadanucarau. rathavac ca pibavac ca prathamē 'hani prathamasyāhno rūpam 8 indra nediya ed ihitīndranihavaḥ pragāthaḥ. prathamē pade devatā nirucyate, prathamē 'hani prathamasyāhno rūpam 9 praitu brahmaṇas patir iti brāhmaṇaspatyaḥ. preti prathamē 'hani prathamasyāhno rūpam 10 agnir netā, tvam soma kratubhiḥ, pinvanty apa iti dhāyāḥ. prathameshu padeshu devatā nirucyante, prathamē 'hani prathamasyāhno rūpam 11 pra va indrāya bṛihata iti marutvatīyāḥ pragāthaḥ. preti prathamē 'hani prathamasyāhno rūpam 12 ā yātv indro 'vasa upa na iti sūktam. eti prathamē 'hani prathamasyāhno rūpam 13 abhi tvā śūra nonumo, 'bhi tvā pūrvapitaya iti rathamtaram prishtham bhavati. rathamtare 'hani prathamē 'hani prathamasyāhno rūpam 14 yad vāvāna purutamam purāshāl iti dhāy, ā vṛitrahendro nāmāny aprā ity. eti prathamē 'hani prathamasyāhno rūpam 15 pibā sutasya rasina iti sām pragāthaḥ pibavān prathamē 'hani prathamasyāhno rūpam 16 tyam ū shu vājinam devajūtam iti tārkshtyam purastāt sūktasya śaṁsati. svastyayanam vai tārkshtyaḥ, svastitāyai 17 svastyayanam eva tat kurute, svasti samvasarasya pāram aṣṇute ya evam veda || 29 || 1 ||

1 Ā na indro dūrād ā na āsād iti sūktam. eti pra-

thame 'hani prathamasyāhno rūpam 2 sampātau bhavato nishkevalyamarutvatīyayor nividdhāne. Vāmādevo vā ināñl lokān apaśyat, tān sampātaiḥ samapatad. yat sampātaiḥ samapatat, tat sampātānām sampātavām. tad yat sampātau prathame 'hani śaṁsati, svargasya lokasya samashtyai sam-pattiyai samgatyai 3 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rā-thamtare 'hani prathame 'hani prathamasyāhno rūpam 4 yuñjate mana uta yuñjate dhiya iti sāvitram yu-ktavat prathame 'hani prathamasyāhno rūpam 5 pra dyāvā yajñaiḥ pṛithivī ṛitāvṛidheti dyāvāpṛithivīyam. preti prathame 'hani prathamasyāhno rūpam 6 iheha vo manasā bandhutā nara ity ārbhavam. yad vā eti ca preti ca, tat prathamasyāhno rūpam. tad yat preti sarvam abhaviṣyat, praishyann evāsmāl lokād yajamānā iti. tad yad iheha vo manasā bandhutā nara ity ārbhavam prathame 'hani śaṁsati, ayam vai loka ihehāsminn evai-nāns tal lōke ramayati 7 devān huve bṛihacchravasaḥ svastaya iti vaiṣvadevam. prathame pade devatā niru-cyante, prathame 'hani prathamasyāhno rūpam 8 mahā-ntam vā ete 'dhvānam eshyanto bhavanti, ye samvatsaram vā dvādaśaḥam vāsate. tad yad devān huve bṛiha-cchravasaḥ svastaya iti vaiṣvadevam prathame 'hani śa-ṁsati, svastitāyai 9 svastyayanam eva tat kurute, svasti samvatsarasya pāram aṣṇute ya evam veda yeshām caivam vidvān etad dhotā devān huve bṛihacchravasaḥ sva-staya iti vaiṣvadevam prathame 'hani śaṁsati 10 vaiṣvā-narāya pṛithupājase vipa ity āgnimārutasya pratipat. prathame pade devatā nirucyate, prathame 'hani prathama-syāhno rūpam 11 pratvakshaso pratavaso virapṣina iti mārutam. preti prathame 'hani prathamasyāhno rūpam 12 jātavedase sunavāma somam iti jātavedasyām pu-

rastāt sūktasya śaṁsati. svastyayanam vai jātavedasyāḥ, svastitāyai 13 svastyayanam eva tat kurute, svasti samva-tsarasya pāram aṣṇute ya evam veda 14 pra tavyasiṁ navyasiṁ dhītiṁ agnaya iti jātavedasyam. preti pra-thame 'hani prathamasyāhno rūpam 15 samānam āgnimā-rutam bhavati yac cāgnishṭome. yad vai yajñe samānam kriyate, tat prajā anusamananti. tasmāt samānam āgnimā-rutam bhavati || 30 || २ ||

1 Indro vai devatā dvitīyam ahar vahati, pañcadaśaḥ stomo bṛihat sāma trisṭup chando 2 yathādevatam enena yathāstomam yathāsāma yathāchandasaṁ rādhnōti ya evam veda 3 yad vai neti na preti yat sthitam, tad dvitīyasyā-hno rūpam. yad ūrdhvavad yat prativad yad antarvad yad vṛishanvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditam, yad bārhatam yat traishṭubham yat kurvad: etāni vai dvitīyasyāhno rū-pāny 4 agniṁ dūtām vṛiṇīmaha iti dvitīyasyāhna ājyam bhavati. kurvad dvitīye 'hani dvitīyasyāhno rūpam 5 vāyo ye te sahasriṇa iti praūgam, sutaḥ soma ṛitāvṛi-dheti vṛidhanvad dvitīye 'hani dvitīyasyāhno rūpam 6 vi-ṣvānarasya vas patim, indra it somapā eka iti ma-rutvatīyasya pratipadanucarau. vṛidhanvac cāntarvac ca dvitīye 'hani dvitīyasyāhno rūpam 7 indra nediya ed ihīty acyutaḥ pragātha, ut tishṭha brahmaṇas pata iti brāhmaṇaspatya ūrdhvavān dvitīye 'hani dvitīyasyā-hno rūpam 8 agnir netā, tvam soma kratubhiḥ, pi-nvanty apa iti dhāyā acyutā 9 bṛihad indrāya gā-yateti marutvatīyaḥ pragātho, yena jyotir ajanayann ṛitāvṛidha iti vṛidhanvān dvitīye 'hani dvitīyasyāhno rūpam 10 indra somam somapate pibemam iti sū-ktam, sajoshā rudrais tripad ā vṛishasveti vṛisha-nvad dvitīye 'hani dvitīyasyāhno rūpam 11 tvām id dhi

havāmahe, tvam hy ehi cerava iti brihatprishtham bhavati. bār hate 'hani dvitīye 'hani dvitīasyāhno rūpam 12 yad vāvāneti dhāyyācyuto 13 bhayaṃ śiṇavac ca na iti sāmāpragātho, yac cedam adya yad u ca hya āsīd iti bār hate 'hani dvitīye 'hani dvitīasyāhno rūpam 14 tyam ū shu vājinam devajūtam iti tār kshyo 'cyutaḥ || 31 || 3 ||

1 Yā ta ūtir avamā yā parameti sūktam, ja hi vṛishṇyāni kṛiṇuhī parāca iti vṛishanvad dvitīye 'hani dvitīasyāhno rūpam 2 viṣvo devasya netus, tat savitur vareṇyam, ā viṣvadevam satpatim iti vaiṣvadevasya pratipadanucarau. bār hate 'hani dvitīye 'hani dvitīasyāhno rūpam 3 ud u shya devaḥ savitā hiraṇyayeti sāvitram ūrdhvavad dvitīye 'hani dvitīasyāhno rūpam 4 te hi dyāvāprithivī viṣvaṣambhuveti dyāvāprithivīyam, sujanmanī dhishāne antar iyata ity antarvad dvitīye 'hani dvitīasyāhno rūpam 5 takshan ratham suvṛitam vidmanāpasa ity ārbhavam, takshan harī indravāhā vṛishanvasū iti vṛishanvad dvitīye 'hani dvitīasyāhno rūpam 6 yajñasya vo rathyam viṣpatim viṣām iti vaiṣvadevam, vṛishā ketur yajato dyām aṣāyateti vṛishanvad dvitīye 'hani dvitīasyāhno rūpam 7 tad u śāryātam. Aṅgirasō vai svargāya lokāya satram āsata, te ha sma dvitīyam-dvitīyam evāhar āgatya muhyanti. tān vā etac Chāryāto Mānavo dvitīye 'hani sūktam aśaṁsayat, tato vai te pra yajñam ajānan pra svargam lokam. tad yad etat sūktam dvitīye 'hani śaṁsati, yajñasya prajūātyai svargasya lokasyānukhyātyai 8 pṛikshasya vṛishṇo arushasya nū saha ity āgnimārutasya pratipad. vṛishanvad dvitīye 'hani dvitīasyāhno rūpam 9 vṛishṇe śardhāya sumakhāya vedhasa iti mārutam. vṛishanvad dvitīye

'hani dvitīasyāhno rūpam 10 jātavedase sunavāma somam iti jātavedasyācyutā 11 yajñena vardhata jātavedasam iti jātavedasyam. vṛidhanvad dvitīye 'hani dvitīasyāhno rūpam ahno rūpam || 32 || 4 ||

Iti caturthapañcikāyam pañcamo 'dhyāyaḥ.

Iti viṁśadhyāye caturthaḥ khaṇḍaḥ.

1 Viṣve vai devā devatās tṛtīyaṁ ahar vahanti, sapta-
daśaḥ stomo vairūpaṁ sāmā jagatī chando 2 yathādevatam
enena yathāstomam yathāsāmā yathāchandasam rādhnōti
ya evaṁ veda 3 yad vai samānodarkam, tat tṛtīyasyāhno
rūpaṁ. yad aśvavad yad antavad yat punarāvrittam yat
punarninṛittam yad ratavad yat paryastavad yat trivad yad
antarūpaṁ, yad uttame pade devatā nirucyate, yad asau
loko 'bhyudito, yad vairūpaṁ yaj jāgataṁ yat kṛitam:
etāni vai tṛtīyasyāhno rūpāni 4 yukshvā hi devahūta-
māñ aśvāñ agne rathīr iveti tṛtīyasyāhna ājyam
bhavati 5 devā vai tṛtīyenāhnā svargam lokam āyañs, tān
asurā rakshāñsy anvavārayanta. te: virūpā bhavata virūpā
bhavateti bhavanta āyañs. te yad: virūpā bhavata virūpā
bhavateti bhavanta āyañs, tad vairūpaṁ sāmābhavat, tad
vairūpasya vairūpatvaṁ 6 virūpaḥ pāpmanā bhūtvā pāpmā-
nam apahate ya evaṁ veda 7 tān ha smānv evāgachanti,
sam eva sṛijyante, tān aśvā bhūtvā padbhir apāghnata.
yad aśvā bhūtvā padbhir apāghnata, tad aśvānām aśvatvam
8 aśnute yad-yat kāmāyate ya evaṁ veda 9 tasmād aśvaḥ
paśūnām javishthas, tasmād aśvaḥ pratyāñ padā hinasty
10 apa pāpmānam hate ya evaṁ veda 11 tasmād etad
aśvavad ājyam bhavati, tṛtīye 'hani tṛtīyasyāhno rūpaṁ
12 vāyav ā yāhi vītaye, vāyo yāhi śivā diva, in-
draś ca vāyav eshām sutānām, ā mitre varuṇe
vayam, aśvināv eha gachatam, ā yāhy adribhiḥ su-
tam, sajūr viṣvebhir devebhir, uta naḥ priyā pri-
yāsv ity aushñhiham praugam. samānodarkam tṛtīye 'hani
tṛtīyasyāhno rūpaṁ 13 tam-tam id rādhasa mahe,

traya indrasya somā iti marutvatīyasya pratipadanuca-
rau. ninṛittavat trivat tṛtīye 'hani tṛtīyasyāhno rūpaṁ
14 indra nediya ed ihīty acyutaḥ pragāthaḥ, pra nū-
nam brahmaṇas patir iti brāhmaṇaspatyo ninṛittavāñs
tṛtīye 'hani tṛtīyasyāhno rūpaṁ 15 agnir netā, tvam
soma kratubhiḥ, pinvanty apa iti dhāyā acyutā
16 nakīḥ sudāso ratham pary āsa na rīramad iti
marutvatīyaḥ pragāthaḥ paryastavāñs tṛtīye 'hani tṛtīya-
syāhno rūpaṁ 17 try aryāmā manusho devatāteti sū-
ktaṁ trivat tṛtīye 'hani tṛtīyasyāhno rūpaṁ 18 yad dyāvā
indra te śaṭam, yad indra yāvatas tvam iti vairū-
paṁ prishtham bhavati. rāthamtare 'hani tṛtīye 'hani tṛi-
tīyasyāhno rūpaṁ 19 yad vāvāneti dhāyācyutā 20 bhi
tvā śūra nonuma iti rathamtarasya yonim anu nivarta-
yati. rāthamtarāṁ hy etad ahar āyatanene 21 indra tri-
dhātu śaraṇam iti sāmāpragāthas trivāñs tṛtīye 'hani
tṛtīyasyāhno rūpaṁ 22 tyam ū shu vājinam devajū-
tam iti tārkschyō 'cyutaḥ || 1 ||

1 Yo jāta eva prathamo manasvān iti sūktaṁ
samānodarkam tṛtīye 'hani tṛtīyasyāhno rūpaṁ 2 tad u
sajanīyam. etad vā Indrasyendriyam yat sajanīyam, eta-
smin vai śasyamāna Indram indriyam āviṣāti 3 tad dhāpy
ābuḥ chandogās: tṛtīye 'hani bahvricā Indrasyendriyam
śaṁsantīti 4 tad u gārtasamadam. etena vai Gṛtsamada In-
drasya priyam dhāmopāgachat, sa paramam lokam ajayad
5 upendrasya priyam dhāma gachati, jayati paramam lo-
kam ya evaṁ veda 6 tat savitur vṛṇīmahe, 'dyā
no deva savitar iti vaiśvadevasya pratipadanucarau. rā-
thamtare 'hani tṛtīye 'hani tṛtīyasyāhno rūpaṁ 7 tad de-
vasya savitur vāryam mahad iti sāvitrām 8 anto vai
mahad, antas tṛtīyam ahas tṛtīye 'hani tṛtīyasyāhno rū-
paṁ 9 ghṛitena dyāvāprithivī abhivṛite iti dyāvā-

prithiviyam, ghṛitaśriyā ghṛitapricā ghṛitāvṛidheti punarāvṛittam punarnirittam tṛitiye 'hani tṛitiyasyāhno rūpam 10 anaśvo jāto anabhīsur ukthya ity ārbhavam, rathas tricakra iti trivat tṛitiye 'hani tṛitiyasyāhno rūpam 11 parāvato ye didhishanta āpyam iti vaiṣvadevam. anto vai parāvato, 'ntas tṛitiyam ahas tṛitiye 'hani tṛitiyasyāhno rūpam 12 tad u gāyam. etena vai Gayah Plāto viśveshām devānām priyam dhāmopāgachāt, sa paramam lokam ajayad 13 upa viśveshām devānām priyam dhāma gachati, jayati paramam lokam ya evam veda 14 vaiṣvānarāya dhīshaṇām ṛitāvṛidha ity āgnimārutasya pratipad. anto vai dhīshaṇāntas tṛitiyam ahas tṛitiye 'hani tṛitiyasyāhno rūpam 15 dhārāvarā maruto dhṛishṇvo jasa iti mārutam bahvabhivṛyāhṛityam. anto vai bahv, antas tṛitiyam ahas tṛitiye 'hani tṛitiyasyāhno rūpam 16 jātavedase sunavāma somam iti jātavedasyācyutā 17 tvam agne prathamam āṅgirā ṛishir iti jātavedasyam purastādudarkam tṛitiye 'hani tṛitiyasyāhno rūpam. tvam-tvam ity uttaram tryaham abhivadati, samtatyai 18 samtatais tryahair avyavachinnair yanti ya evam vidvāṁso yanti || 2 || 2 ||

1 Āpyante vai stomā āpyante chandāṁsi tṛitiye 'hany, etad eva tata ucchishyate vāg ity eva. tad etad aksharam tryaksharam, vāg ity ekam aksharam, aksharam iti tryaksharam 2 sa evaisha uttaras tryaho, vāg ekam gaur ekam dyaaur ekam 3 tato vai vāg eva caturtham ahar vahati 4 tad yac caturtham ahar nyūnkhayanty: etad eva tad aksharam abhyāyachanty, etad vardhayanty, etat prabibhāvayishanti caturthasyāhna udyatyā 5 annam vai nyūnkho. yadelavā abhigeshṇāṣ caranty, athānnādyam prajāyate. tad yac caturtham ahar nyūnkhayanty, annam eva tat prajāyanty annādyasya prajātyai. tasmāc caturtham ahar jāta-

vad bhavati 6 caturakshareṇa nyūnkayed ity āhuḥ. catu-
shpādā vai paṣavaḥ, paṣūnām avaruddhyai 7 tryakshareṇa
nyūnkayed ity āhuḥ. trayo vā ime trivṛito lokā, eshām
eva lokānām abhijityā 8 ekākshareṇa nyūnkayed, iti ha
smāha Lāṅgalāyano Brahmā Maudgalya, ekāksharā vai
vāg, esha vāva samprati nyūnkham nyūnkhayati ya ekā-
kshareṇa nyūnkhayatīti 9 dvyakshareṇaiva nyūnkhayet pra-
tishthāyā eva. dvipratishtho vai puruṣaḥ catuṣhpādāḥ pa-
ṣavo, yajamānam eva tad dvipratishtham catuṣhpātsu paṣu-
shu pratishthāpayati. tasmād dvyakshareṇaiva nyūnkhayen
10 mukhataḥ prātaranuvāke nyūnkhayati. mukhato vai
prajā annam adanti, mukhata eva tad annādyasya yaja-
mānam dadhāti 11 madhyata ājye nyūnkhayati. madhyato
vai prajā annam dhinoti, madhyata eva tad annādyasya
yajamānam dadhāti 12 mukhato madhyamdine nyūnkhayati.
mukhato vai prajā annam adanti, mukhata eva tad annā-
dyasya yajamānam dadhāti 13 tad ubhayato nyūnkham
parigṛihṇāti savanābhyām, annādyasya parigṛihṇatyai || 3 || 3 ||

1 Vāg vai devatā caturtham ahar vahaty, ekaviṁṣaḥ
stomo vairājaṁ sāmānushṭup chando. yathādevatam enena
yathāstomam yathāsāma yathāchandasam rādhnōti ya evam
veda 2 yad vā cti ca preti ca tac caturthasyāhno rūpam.
yad dhy eva prathamam ahas tad etat punar yac catu-
rtham. yad yuktavad yad rathavad yad āṣumad yat piba-
vad, yat prathame pade devatā nirucyate, yad ayam loko
'bhyudito, yaj jātavad yad dhavavad yac chukravād yad
vāco rūpam yad vaimadam yad viriphitam yad vichandā
yad ūnātriktam yad vairājaṁ yad ānushṭubham yat kari-
shyad yat prathamasyāhno rūpam: etāni vai caturthasyā-
hno rūpāṇy 3 āgniṁ na svavṛiktibhir iti caturthasyā-
hna ājyam bhavati vaimadam viriphitam viriphitasya ṛi-
sheṣ caturthe 'hani caturthasyāhno rūpam 4 ashtarcam

pāṅktam. pāṅkto yajñah pāṅktāḥ paṣavaḥ, paṣunām avaruddhyai 5 tā u daśa jagatyō. jagatprātaḥsavana esha tryahas, tena caturthasyāhno rūpaṃ 6 tā u pañcadaśānushṭubha. ānushṭubhaṃ hy etad ahas, tena caturthasyāhno rūpaṃ 7 tā u viṃṣatir gāyatryaḥ. punaḥ prāyaṇīyaṃ hy etad ahas, tena caturthasyāhno rūpaṃ 8 tad etad astutam aṣastam ayātayāma sūktam yajña eva sākshāt. tad yad etad caturthasyāhna ājyam bhavati, yajñād eva tad yajñam tanvate, vācam eva tat punar upayanti saṃtatyaḥ 9 saṃtatais tryahair avyavachinnair yanti ya evaṃ vidvāṃso yanti 10 vāyo śukro ayāmi te, vihi hotrā avitā, vāyo śataṃ hariṇām, indraś ca vāyav eshām somānām, ā cikitāna sukratū, ā no viśvābhir ūtibhis, tyam u vō apraḥaṇam, apa tyam vṛjinaṃ ripum, ambitame nadītama ity ānushṭubhaṃ praṭigam. eti ca preti ca śukravac caturthe 'hani caturthasyāhno rūpaṃ 11 tam tvā yajñebhir īmaha iti marutvatīyasya pratipad. īmaha ity: abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpaṃ 12 idaṃ vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvanti apaḥ, pra va indrāya bṛihata iti prathamenāhnā samāna ātānaś, caturthe 'hani caturthasyāhno rūpaṃ 13 ṣrudhī havam indra mā rishanya iti sūktam havavac caturthe 'hani caturthasyāhno rūpaṃ 14 marutvāñ indra vṛishabho ranayeti sūktam, ugram sahodām iha tam huvemeti havavac caturthe 'hani caturthasyāhno rūpaṃ 15 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādharāyatanād evaitena na pracyavata 16 imaṃ nu māyinaṃ huva iti paryāso havavāñ caturthe 'hani caturthasyāhno rūpaṃ 17 tā u gāyatryō. gāyatryō vā etasya tryahasya madhyamdinaṃ vahanti 18 tad vai tac chando vahati yasmin nivid

dhīyate. tasmād gāyatṛishu nividaṃ dadhāti 19 pibā somam indra mandatu tvā, ṣrudhī havam vipipānasyādrer iti vairājam pṛishṭham bhavati. bārhathe 'hani caturthe 'hani caturthasyāhno rūpaṃ 20 yad vāvāneti dhāyācyutā 21 tvām id dhi havāmaha iti bṛihato yonim anu nivartayati, bārhatam hy etad ahar āyatanena 22 tvam indra pratūrtishv iti sāmāpragātho, 'śastihā janiteti jātavāñ caturthe 'hani caturthasyāhno rūpaṃ 23 tyam ū shu vājinaṃ devajūtam iti tārkshyo 'cyutah || 4 || 4 ||

1 Kuha śruta indrah kasminn adyeti sūktam vaimadaṃ viriphitam viriphitasya ṛishes caturthe 'hani caturthasyāhno rūpaṃ 2 yudhmasya te vṛishabhasya svarāja iti sūktam, ugram gabhīram janushābhy ugram iti jātavac caturthe 'hani caturthasyāhno rūpaṃ 3 tad u traishṭubhaṃ. tena pratishṭhitapadena savanaṃ dādharāyatanād evaitena na pracyavate 4 tyam u vaḥ satrāsāham iti paryāso. viśvāsu gīrshv āyatam ity: abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpaṃ 5 tā u gāyatryō. gāyatryō vā etasya tryahasya madhyamdinaṃ vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatṛishu nividaṃ dadhāti 6 viśvo devasya netus, tat savitur vareṇyam, ā viśvadevam satpatim iti vaiśvadevasya pratipadanucarau. bārhathe 'hani caturthe 'hani caturthasyāhno rūpaṃ 7 ā devo yātu savitā suratna iti sāvitrām. eti caturthe 'hani caturthasyāhno rūpaṃ 8 pra dyāvā yajñaiḥ pṛithivī namobhir iti dyāvāpṛithivīyam. preti caturthe 'hani caturthasyāhno rūpaṃ 9 pra ṛibhubhyo dūtām iva vācam ishya ity ārbhavam. preti ca vācam ishya iti ca caturthe 'hani caturthasyāhno rūpaṃ 10 pra śukraitu devī manīsheti vaiśvadevam. preti ca śukravac ca caturthe

'hani caturthasyāhno rūpaṃ 11 tā u vichandasah. santi dvipadāḥ santi catuṣpadās, tena caturthasyāhno rūpaṃ 12 vaiśvānarasya sumatau syāmetry āgnimārutasya pratipad, ito jāta iti jātavac caturthe 'hani caturthasyāhno rūpaṃ 13 ka iṃ vyaktā naraḥ sanīlā iti mārutaṃ, nakir hy eshām janūnshi vedeti jātavac caturthe 'hani caturthasyāhno rūpaṃ 14 tā u vichandasah. santi dvipadāḥ santi catuṣpadās, tena caturthasyāhno rūpaṃ 15 jāta-vedase sunavāma somam iti jātavedasyācyutā 16 gñim naro dīdhitibhir araṇyor iti jātavedasyaṃ, hasta-eyuti janayanteti jātavac caturthe 'hani caturthasyāhno rūpaṃ 17 tā u vichandasah. santi virājaḥ santi trishṭubhas, tena caturthasyāhno rūpaṃ ahno rūpaṃ || 5 || 5 ||

Iti pañcamapañcīkāyāṃ prathamō 'dhyāyāḥ.

Ity'ekaviṃśadhyāye pañcamah khaṇḍah.

1 Gaur vai devatā pañcamam ahar vahati, triṇavaḥ stomah śākvaram sāma pāṅktiḥ chando. yathādevatam enena yathāstomam yathāsāma yathāchandasaṃ rādhnoti ya evaṃ veda 2 yad vai neti na preti yat sthitam, tat pañcamasyāhno rūpaṃ 3 yad dhy eva dvitīyam ahas tad etat punar yat pañcamam 4 yad ūrdhavad yat prativad yad antarvad yad vṛishanvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditaṃ 5 yad dugdhavad yad ūdhavad yad dhenomad yat priṣṇimad yan madvad yat paṣurūpaṃ yad adhyāsavad — vikshudrā iva hi paṣavo — yaj jāgataṃ — jāgatā hi paṣavo — yad bārhatam — bārhatā hi paṣavo — yat pāṅktam — pāṅktā hi paṣavo — yad vāmam — vāmam hi paṣavo — yad dhavishmad — dhavir hi paṣavo — yad vapushmad — vapur hi paṣavo — yac chākvaram yat pāṅktam yat kurvad yad dvitīyasyāhno rūpaṃ: etāni vai pañcamasyāhno rūpā-ṇi 6 mam ū shu vo atithim usharbudham iti pañcamam

syāhna ājyam bhavati jāgataṃ adhyāsavat paṣurūpaṃ pañcame 'hani pañcamasyāhno rūpaṃ 7 ā no yajñam divi-spriṣam, ā no vāyo mahe tane, rathena prithupā-jasā, bahavaḥ sūracakshasa, imā u vām diviṣṭa-yah, pibā sutasya rasino, devaṃ-devaṃ vo 'vase devaṃ-devam, bṛihad u gāyishe vaca iti bārhatam praṭigam pañcame 'hani pañcamasyāhno rūpaṃ 8 yat pāñcajanya-yā viṣeti marutvatīyasya pratipat, pāñcajanya-yeti pañcame 'hani pañcamasyāhno rūpaṃ 9 indra it somapā eka, indra nedīya ed ihy, ut tishṭha brahmaṇas pate, 'gnir netā, tvam soma kratubhiḥ, pinvanti apo, bṛihad indrāya gāyateti dvitīyenāhnā samāna ātānaḥ pañcame 'hani pañcamasyāhno rūpaṃ 10 avitāsi sunvato vṛiktabarhisha iti sūktam madvat pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpaṃ 11 itthā hi soma in mada iti sūktam madvat pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpaṃ 12 indra piba tubhyaṃ suto madāyeti sūktam madvat trishṭubham. tena pratishṭhitapadena savanaṃ dādhārāyatanād evaitena na praeyavate 13 marutvāñ indra mīdḥva iti paryāso. neti na preti pañcame 'hani pañcamasyāhno rūpaṃ 14 tā u gāyatryō. gāyatryō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati ya-smīn nivid dhīyate. tasmād gāyatrishu nividaṃ dadbhāti || 6 || 1 ||

1 Mahānāmnishv atra stuvate śākvareṇa sāmānā rātham-tare 'hani pañcame 'hani pañcamasyāhno rūpaṃ 2 Indro vā etābhir mahān ātmānaṃ niramimīta, tasmān mahānā-mnyo. 'tho ime vai lokā mahānāmnīya ime mahānta 3 imān vai lokān Prajāpatiḥ sṛishṭvedaṃ sarvam aṣaknod yad idaṃ kiṃca. yad imāñl lokān Prajāpatiḥ sṛishṭvedaṃ sarvam aṣaknod yad idaṃ kiṃca tac chakvāryō 'bhavañs,

tac chakvarīṇām śakvarītvam 4 tā ūrdhvāḥ sīmno 'bhya-
srijata. yad ūrdhvāḥ sīmno 'bhyaśrijata tat simā abhavañś,
tat simānām simātvam 5 svādor itthā vishūvata, upa
no haribhiḥ sutam, indram viśvā avivridhann ity
anurūpo vṛishanvān pṛiṣṇimān madvān vṛidhanvān pañcame
'hani pañcamasyāhno rūpam 6 yad vāvāneti dhāyyācyu-
tā 7 bhi tvā śūra nonuma iti rathamtarasya yonim anu
nivartayati, rāthamtarām hy etad ahar āyatanena 8 mo
shu tvā vāghataḥ caneti sāmāpragātho 'dhyāsavān
paṣurūpam pañcame 'hani pañcamasyāhno rūpam 9 tyam
ū shu vājinam devajūtam iti tārksyho 'cyutah || 7 || 2 ||

1 Predam brahma vṛitratūryeshv āvitheti sū-
ktam pāñktam pañcapadam pañcame 'hani pañcamasyāhno
rūpam 2 indro madāya vāvṛidha iti sūktam madvat
pāñktam pañcapadam pañcame 'hani pañcamasyāhno rū-
pam 3 satrā madāsas tava viśvajanyā iti sūktam ma-
dvat traishṭubham. tena pratishṭhitapadena savanam dā-
dhārāyatanād evaitena na pracyavate 4 tam indram vā-
jayāmasīti paryāsah, sa vṛishā vṛishabho bhuvad
iti paṣurūpam pañcame 'hani pañcamasyāhno rūpam 5 tā
u gāyatro. gāyatro vā etasya tryahasya madhyamdinam
vahanti. tad vai tac chando vahati yasmin nivid dhiyate.
tasmād gāyatrīshu nividam dadhāti 6 tat savitur vṛiṇi-
mahe, 'dyā no deva savitar iti vaiśvadevasya pratipa-
danucarau. rāthamtare 'hani pañcame 'hani pañcamasyāhno
rūpam 7 ud u shya devaḥ savitā damūnā iti sāvitram,
ā dāśushe suvati bhūri vāmam iti vāmam paṣurūpam
pañcame 'hani pañcamasyāhno rūpam 8 mahi dyāvāpṛi-
thivi iha jyeshṭhe iti dyāvāpṛithivīyam, ruvad dho-
ksheti paṣurūpam pañcame 'hani pañcamasyāhno rūpam
9 ṛibhur vibhva vāja indro no achety ārbhavam. vājo
vai paśavaḥ, paṣurūpam pañcame 'hani pañcamasyāhno rū-

paṣam 10 stushe janam suvratam navyasībhīr iti vai-
śvadevam adhyāsavat paṣurūpam pañcame 'hani pañcama-
syāhno rūpam 11 havish pāntam ajaram svarvidity
āgnimārutasya pratipad. dhavishmat pañcame 'hani pañca-
masyāhno rūpam 12 vapur nu tac cikitushe cid astv
iti mārutam vapushmat pañcame 'hani pañcamasyāhno rū-
pam 13 jātavedase sunavāma somam iti jātavedasyā-
cyutā 14 gnir hotā grīhapatiḥ sa rājeti jātavedasyam
adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rū-
pam || 8 || 3 ||

1 Devakshetram vā etad yat shashṭham ahar. deva-
kshetram vā eta āgachanti ye shashṭham ahar āgachanti
2 na vai devā anyonyasya grīhe vasanti, nartur ṛitor grīhe
vasatīty āhus. tad yathāyatham ṛitvija ṛituyājān yajanty
asampradāyam. tad yathartv ṛitūn kalpayanti, yathāyatham
janatās 3 tad āhur: nartupraishaiḥ preshitavyam nartuprai-
shair vashatkṛityam. vāg vā ṛitupraishā, āpyate vai vāk
shashṭhe 'hanīti 4 yad ṛitupraishaiḥ preshyeyur yad ṛitu-
praishair vashatkuryur, vācam eva tad āptam śrāntam ṛi-
kṇavahīm vaharāviṇīm ṛicheyur 5 yad v ebhir na pre-
shyeyur yad v ebhir na vashatkuryur, acyutād yajñasya
cyaveran, yajñāt prāṇāt Prajāpateḥ paṣubhyo jihmā iyus
6 tasmād ṛigmebhya evādhi preshitavyam, ṛigmebhyo 'dhi
vashatkṛityam. tan na vācam āptam śrāntam ṛikṇavahīm
vaharāviṇīm ṛichanti, nācyutād yajñasya cyavante, na ya-
jñāt prāṇāt Prajāpateḥ paṣubhyo jihmā yanti || 9 || 4 ||

1 Pāruechepīr upadadhati pūrvayoh savanayoh purastāt
prasthitayājyānām. rohitam vai nāmaitac chando yat pārue-
cchepam. etena vā Indrah sapta svargāṇl lokān arohad
2 rohati sapta svargāṇl lokān ya evam veda 3 tad āhur:
yat pañcapadā eva pañcamasyāhno rūpam shatpadāḥ sha-
shṭhasyātha kasmāt saptapadāḥ shashṭhe 'hañ chasyanta

iti 4 shadbbhir eva padaiḥ shashṭham ahar āpnuvanty apa-
chidyevaitad ahar yat saptamam, tad eva saptamena pade-
nābhyārabhya vasanti. vācam eva tat punar upayanti,
saṃtatyai 5 saṃtatais tryahair avyavachinnair yanti ya
evam vidvāṃso yanti || 10 || 5 ||

1 Devāsūrā vā eshu lokeshu samayatanta. te vai de-
vāḥ shashṭhenaivāhnaibhyo lokebhyo 'surān prānudanta.
teshām yāny antarhastināni vasūny āsaṃs, tāny ādāya sa-
mudram praupyanta. ta etenaiva chandasānulahāyāntarha-
stināni vasūny ādadata. tad yad etat padam punaḥpadam,
sa evāṅkuṣa āsañjanāyā2dvishato vasu datte, nir enam
ebhyaḥ sarvebhyo lokebhyo nudate, ya evam veda || 11 || 6 ||

1 Dyaūr vai devatā shashṭham ahar vahati, trayastriṅṣaḥ
stomo raivatam sāmāticandāḥ chando. yathādevatam enena
yathāstomam yathāsāma yathāchandasaṃ rādhnōti ya evam
veda 2 yad vai samānodarkam, tat shashṭhasyāhno rūpam.
yad dhy eva tritīyam abas tad etat punar yat shashṭham.
yad aśvavad yad antavad yat punarāvṛittam yat punarni-
rṛittam yad ratavad yat paryastavad yat trivad yad anta-
rūpam, yad uttame pade devatā nirucyate, yad asau loko
'bhyudito 3 yat pārucchepam yat saptapadam yan nārāṣa-
ṇsam yan nābhānedishṭham yad raivatam yad atichandā
yat kṛitam yat tritīyasyāhno rūpam: etāni vai shashṭhasyā-
hno rūpāny 4 ayam jāyata manusho dharīmaṇīti sha-
shṭhasyāhna ājyam bhavati pārucchepam atichandāḥ saptapadam
shashṭhe 'hani shashṭhasyāhno rūpam 5 stīrṇam
barhir upa no yāhi vītaya, ā vām ratho niyutvān
vakshad avase, sushumā yātam adribhir, yuvām
stomebbhir devayanto aśvinā, var maha indra, vṛi-
shann indrā, stu śraushaḥ, o shū no agne śṛiṇuhi
tvam īlito, ye devāso divy ekādaśa sthe, yam ada-
dād rabhasam riṇacyutam iti praūgam pārucchepam

atichandāḥ saptapadam shashṭhe 'hani shashṭhasyāhno rū-
pam 6 sa pūrvyo mahānām iti marutvatīyasya pratipad.
anto vai mahad, antaḥ shashṭham ahaḥ shashṭhe 'hani sha-
shṭhasyāhno rūpam 7 traya indrasya somā, indra ne-
dīya ed ihi, pra nūnam brahmaṇas patir, agnir
netā, tvam soma kratubhiḥ, pinvanti apo, nakih
sudāso ratham iti tritīyenāhnā samāna ātānaḥ shashṭhe
'hani shashṭhasyāhno rūpam 8 yam tvam ratham indra
medhasātaya iti sūktam pārucchepam atichandāḥ saptapadam
shashṭhe 'hani shashṭhasyāhno rūpam 9 sa yo vṛi-
shā vṛishṇyebhiḥ samokā iti sūktam samānodarkam
shashṭhe 'hani shashṭhasyāhno rūpam 10 indra marutva
iha pāhi somam iti sūktam, tebhiḥ sākām pibatu
vṛitrakhāda ity: anto vai khādo, 'ntaḥ shashṭham ahaḥ
shashṭhe 'hani shashṭhasyāhno rūpam 11 tad u traishṭu-
bham. tena pratishṭhitapadena savanam dādharāyatanād
evaitena na pracyavate 12 'yam ha yena vā idam iti
paryāsaḥ, svar marutvatā jitam ity: anto vai jitam,
antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rū-
pam 13 tā u gāyatriyo. gāyatriyo vā etasya tryahasya ma-
dhyamdinam vabanti. tad vai tac chando vahati yasmin
nivid dhiyate. tasmād gāyatrīshu nividam dadhāti 14 re-
vatir naḥ sadhamāde, revāñ id revata stoteti rai-
vatam priṣṭham bhavati. bārhathe 'hani shashṭhe 'hani sha-
shṭhasyāhno rūpam 15 yad vāvāneti dhāyyācyutā 16 tvām
id dhi havāmaha iti bṛihato yonim anu nivartayati. bā-
rhatam hy etad ahar āyatanene 17 ndram id devatātaya
iti sāmāpragātho nirṛittavān shashṭhe 'hani shashṭhasyāhno
rūpam 18 tyam ū shu vājinam devajūtam iti tārkshyo
'cyutaḥ || 12 || 7 ||

1 Endra yāhy upa naḥ parāvata iti sūktam pā-
rucchepam atichandāḥ saptapadam shashṭhe 'hani shashṭha-

syāhno rūpam 2 pra ghā nv asya mahato mahānīti
 sūktam samānodarkam shashthe 'hani shashthasyāhno rū-
 pam 3 abhūr eko rayipate rayinām iti sūktam, ra-
 tham ā tishtha tuvinrimṇa bhīmam ity: anto vai
 sthitam, antaḥ shashtham ahaḥ shashthe 'hani shashthasyā-
 hno rūpam 4 tad u traishṭubham: tena pratishṭhitapadena
 savanam dādhārāyatanād evaitena na pracyavata 5 upa no
 haribhiḥ sutam iti paryāsaḥ samānodarkam shashthe
 'hani shashthasyāhno rūpam 6 tā u gāyatriyo. gāyatriyo vā
 etasya tryahasya madhyamdinam vahanti. tad vai tac cha-
 ndo vahati yasmin nivid dhīyate. tasmād gāyatrishu nivi-
 dam dadhāty 7 abhi tyam devam savitāram onyor
 iti vaiṣvadevasya pratipad atichandāḥ shashthe 'hani sha-
 shthasyāhno rūpam 8 tat savitur vareṇyam, dosho
 āgād ity anucaro. 'nto vai gatam, antaḥ shashtham ahaḥ
 shashthe 'hani shashthasyāhno rūpam 9 ud u shya devaḥ
 savitā savāyeti sāvitram, saṣvattamam tadapā va-
 hnir asthād ity: anto vai sthitam, antaḥ shashtham ahaḥ
 shashthe 'hani shashthasyāhno rūpam 10 katarā pūrvā
 katarāparāyor iti dyāvāprithivīyam samānodarkam sha-
 shthe 'hani shashthasyāhno rūpam 11 kim u śreshṭhaḥ
 kim yavishṭho na ājagann, upa no vājā adhva-
 ram ṛibhukshā ity ārbhavam nārāsaṁsām trivat shashthe
 'hani shashthasyāhno rūpam 12 idam itthā raudram
 gūrtavacā, ye yajñena dakṣiṇayā samaktā iti vai-
 ṣvadevam || 13 || 8 ||

1 Nābhānedishṭham śaṁsati 2 Nābhānedishṭham vai Mā-
 navam brahmacyam vasantam bhrātaro nirabhajan. so
 'bravīt etya: kim mahyam abhāktety. etam eva nishṭhāvam
 avavaditāram ity abruvaṁs. tasmād dhāpy etarhi pitaram
 putrā: nishṭhāvo 'vavaditety evācakshate 3 sa pitaram etyā-
 bravīt: tvām ha vāva mahyam tatābhākshur iti. tam pitā-

bravīn: mā putraka tad ādrithā. Aṅgirasō vā ime sva-
 rgāya lokāya satram āsate, te shashṭham-shashṭham evāhar
 āgatyā muhyanti. tān ete sūkte shashṭhe 'hani śaṁsaya,
 teshām yat sahasram satrapariveshaṇam tat te svar yanto
 dāsyantīti. tatheti 4 tān upait: prati grībhṇīta māna-
 vam sumedhasa iti. tam abruvan: kimkāmo vadasīti, dam
 eva vaḥ shashṭham ahaḥ prajñāpayānīty abravīt, atha yad
 va etat sahasram satrapariveshaṇam tan me svar yanto
 datteti. tatheti. tān ete sūkte shashṭhe 'hany aśaṁsayāt,
 tato vai te pra yajñam ajānan pra svargam lokam 5 tad
 yad ete sūkte shashṭhe 'hani śaṁsati, yajñasya prajñātyai
 svargasya lokasyānukhyātyai 6 tam svar yanto 'bruvann:
 etat te brāhmaṇa sahasram iti. tad enam samākurvāṇam
 puruṣaḥ kṛiṣṇaśavāsy uttarata upotthāyābravīn: mama
 vā idam, mama vai vāstuham iti. so 'bravīn: mahyam vā
 idam adur iti. tam abravīt: tad vai nau tavaiva pitari
 praśna iti. sa pitaram ait, tam pitābravīn: nanu te putra-
 kādū3r ity. adur eva ma, ity abravīt, tat tu me puruṣaḥ
 kṛiṣṇaśavāsy uttarata upodatishṭhan: mama vā idam,
 mama vai vāstuham ity āditeti. tam pitābravīt: tasyaiva
 putraka, tat-tat tu sa tubhyam dāsyatīti. sa punar etyā-
 bravīt: tava ha vāva kila bhagava idam iti me pitāheti.
 so 'bravīt: tad aham tubhyam eva dadāmi ya eva satyam
 avādīr iti 7 tasmād evam vidushā satyam eva vaditavyam
 8 sa esha sahasrasanir mantro yan nābhānedishṭha 9 upai-
 nam sahasram namati, pra shashṭhenāhnā svargam lokam
 jānāti ya evam veda || 14 || 9 ||

1 Tāny etāni saharāṇy ity ācakshate: nābhānedi-
 shṭham vālakhilyā vṛiṣhākapiṁ evayāmarutam, tāni sahaiva
 śaṁsed 2 yad eshām antariyāt, tad yajamānasyāntariyād
 3 yadi nābhānedishṭham reto 'syāntariyād, yadi vālakhilyāḥ
 prāṇān asyāntariyād, yadi vṛiṣhākapiṁ ātmānam asyānta-

riyād, yady evayāmarutam pratishṭhāyā enaṃ cyāvayed
daivyai ca mānushyai ca 4 nābhānedishṭhenaiva reto 'si-
ñcat, tad vālakhilyābhir vyakarot, Sukirtinā Kākshivatena
yonim vyahāpayad: urau yathā tava śarman made-
meti. tasmā jyāyān san garbhaḥ kaniyānsaṃ santaṃ yo-
nim na hinasti, brahmanā hi sa kṛipta. evayāmarutaitavai
karoti, tenedaṃ sarvaṃ etavai kṛitam eti yad idaṃ kiṃ-
cāśhaḥ ca kṛishṇaṃ ahar arjunaṃ cety āgnimāru-
tasya pratipad, ahaḥ cāhaḥ ceti punarāvṛittam punar-
nṛittam shashṭhe 'hani shashṭhasyāhno rūpaṃ 6 madhvo
vo nāma mārutam yajatrā iti mārutam bahvabhivyāhri-
tyam. anto vai bahv, antaḥ shashṭham ahaḥ shashṭhe 'hani
shashṭhasyāhno rūpaṃ 7 jātavedase sunavāma somam
iti jātavedasyācyutā 8 sa pratnathā sahasā jāyamāna
iti jātavedasyaṃ samānodarkam shashṭhe 'hani shashṭha-
syāhno rūpaṃ 9 dhārayan-dhārayanū iti śaṇṣati, prasraṇsād
vā antasya bibhāya. tad yathā punarāgrantham punar-
grantham antam badhniyān mayūkham vāntato dhāraṇāya
nihanyāt, tādṛik tad yad dhārayan-dhārayanū iti śaṇṣati
saṃtatyai 10 saṃtatais tryahair avyavachinnair yanti ya
evam vidvāṇso yanti yanti || 15 || 10 ||

Iti pañcamapañcīkāyaṃ dvitīyo 'dhyāyaḥ.

Iti dvāviṃśadyāye daśamaḥ khaṇḍaḥ.

1 Yad vā eti ca preti ca tat saptamasyāhno rūpaṃ
2 yad dhy eva prathamam ahaḥ tad evaitat punar yat sa-
ptamaṃ 3 yad yuktavad yad rathavad yad āśumad yat pi-
bavad, yat prathame pade devatā nirueyate, yad ayaṃ loko.
'bhyudito 4 yaj jātavad yad aniruktaṃ 5 yat karishyad yat
prathamasyāhno rūpaṃ: etāni vai saptamasyāhno rūpāṇi
6 samudrād ūrmir madhumāṇ ud ārad iti saptamasyā-
hna ājyam bhavaty aniruktaṃ saptame 'hani saptamasyāhno
rūpaṃ 7 vāg vai samudro. na vai vāk kshiyate, na samu-

draḥ kshiyate. tad yad etat saptamasyāhna ājyam bhavati,
yajñād eva tad yajñam tanvate, vācam eva tat punar upa-
yanti saṃtatyai 8 saṃtatais tryahair avyavachinnair yanti
ya evam vidvāṇso yanti 9 āpyante vai stomā, āpyante cha-
ndāṇsi shashṭhe 'hani. tad yathaivāda ājyenāvādānāni pu-
naḥ pratyabhighārayanty ayātayāmatāyā, evam evaitat sto-
māṇṣ ca chandāṇsi ca punaḥ pratyupayanty ayātayāmatā-
yai yad etat saptamasyāhna ājyam bhavati 10 tad u trai-
shṭubham. trishṭupprātaḥsavana esha tryaha 11 ā vāyo
bhūsha śucipā upa naḥ, pra yābhir yāsi dāśvā-
ṇsam aha, ā no niyudbhiḥ śatinībhir adhvaram,
pra sotā jīro adhvareshv asthād, ye vāyava indra-
mādanāso, yā vām śataṃ niyuto yāḥ sahasram,
pra yad vām mitrāvaruṇā spūrdhann, ā gomatā
nāsatyā rathen, ā no deva śavasā yāhi śushmin,
pra vo yajñeshu devayanto arcan, pra kshodasā
dhāyasā sasra esheti prāṭgam. eti ca preti ca saptame
'hani saptamasyāhno rūpaṃ. tad u trishṭubham. trishṭu-
pprātaḥsavana esha tryaha 12 ā tvā ratham yathotaya,
idaṃ vaso sutam andha, indra nediya ed ihi,
praitu brahmaṇas patir, agnir netā, tvam soma
kratubhiḥ, pinvanti apaḥ, pra va indrāya bṛihata
iti prathamenāhnā samāna ātanaḥ saptame 'hani saptama-
syāhno rūpaṃ 13 kayā śubhā savayasah sanilā iti sū-
ktaṃ, na jāyamāno naṣate na jāta iti jātavat saptame
'hani saptamasyāhno rūpaṃ 14 tad u kayāśubhiyam. etad
vai saṃjñānam saṃtani sūktaṃ yat kayāśubhiyam. etena
ha vā Indro 'gastyo Marutas te saṃjānata. tad yat kayā-
śubhiyam śaṇṣati, saṃjñātyā eva 15 tad v āyushyam. tad
yo 'sya priyaḥ syāt, kuryād evāsyā kayāśubhiyam 16 tad
u trishṭubham. tena pratishṭhitapadena savanaṃ dādharā-
yatanād evaitena na pracyavate 17 tyam su mesham

mahayā svarvidam īti sūktam, atyaṃ na vājaṃ havanasyadam ratham iti rathavat saptame 'hani saptamasyāhno rūpaṃ 18 tad u jāgataṃ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhiyate. tasmāj jagatīshu nividaṃ dadhāti 19 mithunāni sūktāni śasyante traishṭubhāni ca jāgātāni ca. mithunaṃ vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvam hy ehi cerava iti bṛihatprishtham bhavati saptame 'hani 21 yad eva shashṭhasyāhnaḥ tad 22 yad vai rathamtarāṃ tad vairūpaṃ yad bṛihat tad vairājaṃ, yad rathamtarāṃ tac chākvaraṃ yad bṛihat tad raivataṃ 23 tad yad bṛihatprishtham bhavati, bṛihataiva tad bṛihat pratyuttabhnuvanti astomakṛintatrāya 24 yad rathamtarāṃ syāt, kṛintatram syāt 25 tasmād bṛihad eva kartavyaṃ 26 yad vāvāneti dhāyācyutā 27 bhi tvā sūra nonuma iti rathamtarasya yonim anu nivartayati. rathamtarāṃ hy etad ahar āyatanena 28 pibā sutasya rasina iti sāmāpragāthāḥ pibavān saptame 'hani saptamasyāhno rūpaṃ 29 tyam ū shu vājinaṃ devajūtam iti tārکشو 'cyutah || 16 || 1 ||

1 Indrasya nu vīryāṇi pra vocam iti sūktam. preti saptame 'hani saptamasyāhno rūpaṃ 2 tad u traishṭubham. tena pratishṭhitapadena savanaṃ dādharāyatanād evaitena na pracyavate 3 'bhi tyam mesham puruhūtam ṛigmiyam iti sūktam. yad vāva preti tad abhīti saptame 'hani saptamasyāhno rūpaṃ 4 tad u jāgataṃ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhiyate. tasmāj jagatīshu nividaṃ dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni ca jāgātāni ca. mithunaṃ vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 6 tat savitur vṛiṇīmahe, 'dyāno deva savitar iti vaiṣvadevasya pratipadanucarau.

rathamtare 'hani saptame 'hani saptamasyāhno rūpaṃ 7 abhi tvā deva savitar iti sāvitram. yad vāva preti tad abhīti saptame 'hani saptamasyāhno rūpaṃ 8 pretāṃ yajñasya sambhuveti dyāvāprithivīyam. preti saptame 'hani saptamasyāhno rūpaṃ 9 ayaṃ devāya janmana ity ārbhavaṃ jātavat saptame 'hani saptamasyāhno rūpaṃ 10 ā yāhi vanasā saheti dvipadāḥ śaṃsati. dvipād vai puruṣaḥ catuṣpādāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ śaṃsati, yajamānam eva tad dvipratishṭham catuṣpātsu paṣuṣhu pratishṭhāpayaty 11 aibhir agne duvo gira iti vaiṣvadevam. eti saptame 'hani saptamasyāhno rūpaṃ 12 tāny u gāyatrāṇi. gāyatratrītiyasavana esha tryaho 13 vaiṣvānaro ajinad ity āgnimārutasya pratipaj. jātavat saptame 'hani saptamasyāhno rūpaṃ 14 pra yat vas trishṭubham isham iti mārutam. preti saptame 'hani saptamasyāhno rūpaṃ 15 jātavedase sunavāma somam iti jātavedasyācyutā 16 dūtam vo viṣvavedasam iti jātavedasyam aniruktaṃ saptame 'hani saptamasyāhno rūpaṃ 17 tāny u gāyatrāṇi. gāyatratrītiyasavana esha tryahāḥ || 17 || 2 ||

1 Yad vai neti na preti yat sthitam, tad aṣṭamasyāhno rūpaṃ 2 yad dhy eva dvitīyam ahas tad evaitat punar yad aṣṭamaṃ 3 yad ūrdhavad yat prativad yad antarvad yad vṛiṣaṇvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditaṃ 4 yad dvya-gni yan mahadvad yad dvihūtavad yat punarvad yat kurvad 5 yad dvitīyasyāhno rūpaṃ: etāni vā aṣṭamasyāhno rūpāṇy 6 agniṃ vo devam agnibhiḥ sajoshā ity aṣṭamasyāhna ājyam bhavati dvya-gny aṣṭame 'hany aṣṭamasyāhno rūpaṃ 7 tad u traishṭubham. trishṭupprātaḥsavana esha tryahāḥ 8 kuvid āṅga namasā ye vṛidhāsaḥ, pivoannāṃ rayivṛidhaḥ sumedhā, uchann ushasaḥ

sudinā aripṛā, uṣantā dūtā na dabhāya gopā,
yāvat taras tanvo yāvad ojaḥ, prati vām sūra
udite sūktair, dhenuḥ pratnasya kāmyaṃ duhānā,
brahmā na indropa yāhi vidvān, ūrdhvo agniḥ
sumatiṃ vasvo aśred, uta syā naḥ sarasvatī
jushāṇeti pratigam prativad antarvad dvihūtavad ūrdhva-
vad aśtame 'hany aśtamasayāhno rūpaṃ 9 tad u trai-
śtubham. trisṭupprāṭhsavana esha tryaho 10 viśvāna-
rasya vas patim, indra it somapā eka, indra ne-
dīya ed ihy, ut tishṭha brahmaṇas pate, 'gnir netā,
tvam soma kratubhiḥ, pinvanty apo, bṛihad in-
drāya gāyateti dvitiyenāhnā samāna ātāno 'śtame 'hany
aśtamasayāhno rūpaṃ 11 śaṅsā mahām indraṃ ya-
smin viśvā iti sūktam mahadvad aśtame 'hany aśta-
masyāhno rūpaṃ 12 mahāḥ cit tvam indra yata etān
iti sūktam mahadvad aśtame 'hany aśtamasayāhno rūpaṃ
13 pibā somam abhi yam ugra tarda iti sūktam,
ūrvam gavyam mahi grīṇāna indreti mahadvad
aśtame 'hany aśtamasayāhno rūpaṃ 14 mahāñ indro
nṛivad ā carshaṇipṛā iti sūktam mahadvad aśtame
'hany aśtamasayāhno rūpaṃ 15 tad u traishṭubham. tena
pratishṭhitapadena savanaṃ dādharāyatanād evaitena na
pracyavate 16 tam asya dyāvāprithivī sacetaseti sū-
ktam, yad ait kṛiṇvāno mahimānam indriyam iti
mahadvad aśtame 'hany aśtamasayāhno rūpaṃ 17 tad u
jāgataṃ. jagatyō vā etasya tryahasya madhyamdinam va-
hanti. tad vai tac chando vahati yasmin nivid dhīyate.
tasmāj jagatishu nividam dadhāti 18 mithunāni sūktāni śa-
syante traishṭubhāni ca jāgatāni ca. mithunam vai paṣa-
vaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 19 maha-
dvanti sūktāni śasyante. mahad vā antariksham, antari-
kshasyāptyai 20 pañca sūktāni śasyante. pañcapadā pa-

ñktiḥ pāṅkto yajñah pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ,
paṣūnām avaruddhyā 21 abhi tvā sūra nonumo, 'bhi
tvā pūrvapitaya iti rathamṭaram priṣṭham bhavaty
aśtame 'hani 22 yad vāvāneti dhāyyācyutā 23 tvām id
dhi havāmaha iti bṛihato yonim anu nivartayati. bārha-
tam hy etad ahar āyataneno 24 bhayaṃ śṛiṇavac ca na
iti sāmāpragātho. yac cedam adya yad u ca hya āsīd iti
bārhate 'hany aśtame 'hany aśtamasayāhno rūpaṃ 25 tyam
ū shu vājinam devajūtam iti tārksyō 'cyutaḥ || 18 || * ||

1 Apūrvyā purutamāny asmā iti sūktam, mahe
vīrāya tavase turāyeti mahadvad aśtame 'hany aśta-
masyāhno rūpaṃ. tām su te kīrtim maghavan mahi-
tveti sūktam mahadvad aśtame 'hany aśtamasayāhno rū-
paṃ. tvam mahāñ indra yo ha śushmair iti sūktam
mahadvad aśtame 'hany aśtamasayāhno rūpaṃ. tvam
mahāñ indra tubhyam ha kshā iti sūktam mahadvad
aśtame 'hany aśtamasayāhno rūpaṃ 2 tad u traishṭubham.
tena pratishṭhitapadena savanaṃ dādharāyatanād evaitena
na pracyavate 3 divaḥ cid asya varimā vi papratha
iti sūktam, indraṃ na mahneti mahadvad aśtame
'hany aśtamasayāhno rūpaṃ 4 tad u jāgataṃ. jagatyō vā
etasya tryahasya madhyamdinam vahanti. tad vai tac cha-
ndo vahati yasmin nivid dhīyate. tasmāj jagatishu nividam
dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni ca jā-
gatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, pa-
ṣūnām avaruddhyai 6 mahadvanti sūktāni śasyante. mahad
vā antariksham, antarikshasyāptyai. pañca-pañca sūktāni
śasyante. pañcapadā pāṅktiḥ pāṅkto yajñah pāṅktāḥ paṣa-
vaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 7 tāni dve-
dhā, pañcānyāni pañcānyāni, daśa sampadyante: sā daṣiṇī
virāl. annam virāl annam paṣavaḥ paṣavaḥ chandomāḥ, pa-
ṣūnām avaruddhyai 8 viśvo devasya netus, tat savitur

varenṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya
 pratipadanucarau. bārhate 'hany asṭame 'hany asṭama-
 syāhno rūpaṃ 9 hiraṇyapāṇim ūtaya iti sāvitram
 ūrdhavad asṭame 'hany asṭamasyāhno rūpaṃ 10 mahī
 dyauḥ prithivī ca na iti dyāvaprithiviyam mahadvad
 asṭame 'hany asṭamasyāhno rūpaṃ 11 yuvānā pitarā
 punar ity ārbhavam punarvad asṭame 'hany asṭamasyā-
 hno rūpaṃ 12 imā nu kam bhuvanā sishadhāmeti
 dvipadāḥ ṣaṅsati. dvipād vai puruṣaḥ catuṣpādāḥ paṣa-
 vaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tad yad
 dvipadāḥ ṣaṅsati, yajamānam eva tad dvipratishṭham catu-
 ṣpātsu paṣuṣu pratishṭhāpayati 13 devānām id avo
 mahad iti vaiṣvadevaṃ mahadvad asṭame 'hany asṭa-
 masyāhno rūpaṃ 14 tāny u gāyatrāṇi. gāyatrātrītiyasavana
 esha tryaha. 15 ṛitāvānam vaiṣvānaram ity āgnimāruta-
 sya pratipad, agnir vaiṣvānaro mahān iti mahadvad
 asṭame 'hany asṭamasyāhno rūpaṃ 16 krīḷam vaḥ ṣa-
 rdho mārutam iti mārutam, jambhe rasasya vāvṛi-
 dha iti vṛidhanvad asṭame 'hany asṭamasyāhno rūpaṃ
 17 jātavedase sunavāma somam iti jātavedasyācyu-
 tā 18 gne mṛīḷa mahāñ asīti jātavedasyam mahadvad
 asṭame 'hany asṭamasyāhno rūpaṃ 19 tāny u gāyatrāṇi.
 gāyatrātrītiyasavana esha tryaha esha tryahaḥ || 19 || 4 ||

Iti pañcamapañcīkāyāṃ tritīyo 'dhyāyaḥ.

Iti trayaviṃśādhyāye caturthaḥ khaṇḍaḥ.

1 Yad vai samānodarkam, tan navamasyāhno rūpaṃ
 2 yad dhy eva tritīyam ahas tad evaitat punar yan nava-
 mam 3 yad aṣvavad yad antavad yat punarāvṛittam yat
 punarnirittam yad ratavad yat paryastavad yat trivad
 yad antarūpaṃ, yad uttame pade devatā nirucyate, yad
 asau loko 'bhyudito 4 yac chucivad yat satyavad yat kṣe-
 tivad yad gatavad yad okavad 5 yat kṛitam yat tritīyasyā-

hno rūpaṃ: etāni vai navamasyāhno rūpāṇy 6 aganma
 mahā namasā yavishṭham iti navamasyāhna ājyam
 bhavati gatavan navame 'hani navamasyāhno rūpaṃ 7 tad
 u traisṭubham. trisṭupprātaḥsavana esha tryahaḥ 8 pra
 vīraya ṣucayo dadrire te, te satyena manasā di-
 dhyānā, divi kshayantā rajasah prithivyām, ā vi-
 ṣvavārāṣvīnā gataṃ no, 'yam soma indra tubhyam
 sunva ā tu, pra brahmāṇo āngiraso nakshanta,
 sarasvatīm devayanto havanta, ā no divo bṛiha-
 taḥ parvatād ā, sarasvaty abhi no neshi vasya
 iti pradgam ṣucivat satyavat kshetivad gatavad okavan
 navame 'hani navamasyāhno rūpaṃ 9 tad u traisṭubham.
 trisṭupprātaḥsavana esha tryahas 10 tam-tam id rā-
 dhase mahe, traya indrasya somā, indra nedīya
 ed ihi, pra nūnam brahmaṇas patir, agnir netā,
 tvam soma kratubhiḥ, pinvanti apo, nakiḥ sudāso
 ratham iti trītiyenāhnā samāna ātāno navame 'hani nava-
 masyāhno rūpaṃ 11 indraḥ svāhā pibatu yasya soma
 iti sūktam. anto vai svāhākāro, 'nto navamam ahar na-
 vame 'hani navamasyāhno rūpaṃ 12 gāyat sāma nabha-
 nyam yathā ver iti sūktam, arcāma tad vāvṛidhā-
 nam svarvad ity: anto vai svar, anto navamam ahar na-
 vame 'hani navamasyāhno rūpaṃ 13 tisṭhā harī ratha
 ā yujyamāneti sūktam. anto vai sthitam, anto navamam
 ahar navame 'hani navamasyāhno rūpaṃ 14 imā u tvā
 purutamasya kārora iti sūktam, dhiyo ratheshṭhām
 ity: anto vai sthitam, anto navamam ahar navame 'hani
 navamasyāhno rūpaṃ 15 tad u traisṭubham. tena prati-
 shṭhitapadena savanam dādharāyatanād evaitena na pracya-
 vate 16 pra mandine pitumad arcatā vaca iti sūktam
 samānodarkam navame 'hani navamasyāhno rūpaṃ 17 tad
 u jāgataṃ. jagatyō vā etasya tryahasya madhyamdinam

vahanti. tad vai tac chando vahati yasmin nivid dhiyate. tasmā jagatishu nividam dadhāti 18 mithunāni sūktāni śasyante traishtubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 19 pañca sūktāni śasyante. pañcapadā pañktiḥ pāṅkto yajñāḥ pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvam hy ehi cerava iti bṛihatpṛishtham bhavati navame 'hani 21 yad vāvāneti dhāyācyutābhi tvā śūra nonuma iti rathamtarasya yonim anu nivartayati. rāthamtaram hy etad ahar āyataneन्द्रa tridhātu śaraṇam iti sāmāpragāthas trivān navame 'hani navamasyāhno rūpam. tyam ū shu vājinam devajūtam iti tārksyho 'cyutah || 20 || 1 ||

1 Sam ca tve jagmur gira indra pūrvīr iti sūktam gatavan navame 'hani navamasyāhno rūpam 2 kadā bhuvan rathakshayāni brahmeṭi sūktam kshetivad antarūpam. kshetiva vā antam gatvā, navame 'hani navamasyāhno rūpam 3 ā satyo yātu maghavāñ ṛijishīti sūktam satyavan navame 'hani navamasyāhno rūpam 4 tat ta indriyam paramam parācair iti sūktam. anto vai paramam, anto navamam ahar navame 'hani navamasyāhno rūpam 5 tad u traishtubham. tena pratishthitapadena savanam dādharāyatanād evaitena na pracyavate 6 'ham bhuvam vasunaḥ pūrvyas patir iti sūktam, aham dhanāni sam jayāmi śasvata ity: anto vai jitam, anto navamam ahar navame 'hani navamasyāhno rūpam 7 tad u jāgatam. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhiyate. tasmā jagatishu nividam dadhāti 8 mithunāni sūktāni śasyante traishtubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. pañcapadā pañktiḥ pāṅkto yajñāḥ

pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tāni dvedhā, pañcānyāni pañcānyāni, daśa sampadyante: sā daṣiṇī virāl. annam virāl annam paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 9 tat savitur vṛiṇimahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthamtare 'hani navame 'hani navamasyāhno rūpam 10 dosho āgād iti sāvitram. anto vai gamtam, anto navamam ahar navame 'hani navamasyāhno rūpam 11 pra vām mahi dyavī abhiti dyāvāpṛithivīyam, śucī upa praśastaya iti śucivan navame 'hani navamasyāhno rūpam 12 indra ishe dadātu nas, te no ratnāni dhattanety ārbhavam, trir ā sāptāni sunvata iti trivan navame 'hani navamasyāhno rūpam 13 babhrur eko vishuṇaḥ sūnaro yuветi dvipadāḥ śaṁsati. dvipād vai purushaḥ catuspādāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ śaṁsati, yajamānam eva tad dvipratishtham catuspātsu paśushu pratishthāpāyati 14 ye triṇṣati trayas para iti vaiṣvadevam trivan navame 'hani navamasyāhno rūpam 15 tāny u gāyatrāṇi. gāyatrātrītiyasavana esha tryaho 16 vaiṣvānaro na ūtaya ity āgnimārutasya pratipad, ā pra yātu parāvata ity: anto vai parāvato, 'nto navamam ahar navame 'hani navamasyāhno rūpam 17 maruto yasya hi kshaya iti mārutam kshetivad antarūpam. kshetiva vā antam gatvā, navame 'hani navamasyāhno rūpam 18 jātavedase sunavāma somam iti jātavedasyācyutā 19 prāgnaye vācam irayeti jātavedasyam samānodarkam navame 'hani navamasyāhno rūpam 20 sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha ity śaṁsati. bahu vā etasmin navarātre kiṁca-kiṁca vāraṇam kriyate, śāntyā eva. tad yat: sa naḥ parshad ati dvishaḥ sa naḥ parshad ati dvisha ity śaṁsati, sarvasmād evaināns tad enasaḥ

pramuñcati 21 tāny u gāyatrāṇi. gāyatrāṇi yasavana esha tryahāḥ || 21 || 2 ||

1 Prishṭhyāṃ shalāham upayanti. yathā vai mukham evaṃ prishṭhyāḥ shalāhas. tad yathāntaram mukhasya jīhvā tālu dantā, evaṃ chandomā. atha yenaiva vācam vyākaroti yena svādu cāsvādu ca vijānāti, tad daṣamam ahar 2 yathā vai nāsike evaṃ prishṭhyāḥ shalāhas. tad yathāntaram nāsikayor, evaṃ chandomā. atha yenaiva gandhān vijānāti, tad daṣamam ahar 3 yathā vā akshy evaṃ prishṭhyāḥ shalāhas. tad yathāntaram akshṇaḥ kṛishṇam, evaṃ chandomā. atha yaiva kanīnikā yena paśyati, tad daṣamam ahar 4 yathā vai karna evaṃ prishṭhyāḥ shalāhas. tad yathāntaram karnasyaivaṃ chandomā. atha yenaiva śṛṇoti, tad daṣamam ahar 5 śrīr vai daṣamam ahar, śṛiyam vā eta āgachanti ye daṣamam ahar āgachanti. tasmād daṣamam ahar avivākyam bhavati: mā śriyo 'vavādishmeti, duravavadaṃ hi śreyasas 6 te tataḥ sarpanti 7 te mārjayante 8 te patnīsālāṃ samprapadyante 9 teshāṃ ya etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 10 iha rameha ramadhvam, iha dhṛitir iha svadhṛitir, Agne vāt, svāhā vāḥ iti 11 sa yad iha ramety āhāsminn evaināns tal loka ramayati ha ramadhvam iti yad āha, prajāṃ evaishu tad ramayati ha dhṛitir iha svadhṛitir iti yad āha, prajāṃ caiva tad vācam ca yajamāneshu dadhāty. Agne vāḥ iti ratham-taram, svāhā vāḥ iti bṛihad 12 devānām vā etan mithunam yad bṛihadrathamtare, devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajāyante prajātyai 13 prajāyate prajāyā paśubhir ya evaṃ veda 14 te tataḥ sarpanti, te mārjayante, ta āgnīdhram samprapadyante. teshāṃ ya etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 15 upasṛijan

dharuṇam mātaram dharuṇo dhayan | rāyas posham isham ūrjam asmāsu didharat svāheti 16 rāyas posham isham ūrjam avarundha ātmane ca yajamānebhyaḥ ca yatraivaṃ vidvān etām āhutiṃ juhoti || 22 || 3 ||

1 Te tataḥ sarpanti, te sadāḥ samprapadyante. yathāyatham anya ritvijo vyutsarpanti, samsarpanty udgātāras, te Sarparājñyā rikshu stuvata 2 iyaṃ vai Sarparājñiyam hi sarpatō rājñiyam vā alomikevāgra āsit. saitam mantram apaśyad: āyam gauḥ priṣṇir akramīd iti. tām ayām priṣṇir varṇa āviṣan nānārūpo, yaṃ-yaṃ kāmam akāmaya yad idam kimcaushadhayo vanaspatayaḥ sarvāṇi rūpāṇi 3 priṣṇir enam varṇa āviṣati nānārūpo, yaṃ-yaṃ kāmam kāmaya te ya evaṃ veda 4 manasā prastauti manasodgāyati manasā pratiharati, vācā saṁsati 5 vāk ca vai manas ca devānām mithunam. devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajāyante prajātyai. prajāyate prajāyā paśubhir ya evaṃ vedā6tha caturhotrīn hotā vyācashte, tad eva tat stutam anusaṁsati 7 devānām vā etad yajñiyam guhyam nāma yac caturhotāras. tad yac caturhotrīn hotā vyācashte, devānām eva tad yajñiyam guhyam nāma prakāṣam gamayati, tad enam prakāṣam gatam prakāṣam gamayati. 8 gachati prakāṣam ya evaṃ veda 9 yaṃ brāhmaṇam anūcānam yaśo narched, iti ha smābāranyam paretya darbhasatambān udgrathya dakṣiṇato brahmaṇam upaveśya caturhotrīn vyācakṣhita 10 devānām vā etad yajñiyam guhyam nāma yac caturhotāras. tad yac caturhotrīn vyācakṣhita, devānām eva tad yajñiyam guhyam nāma prakāṣam gamayati, tad enam prakāṣam gatam prakāṣam gamayati. gachati prakāṣam ya evaṃ veda || 23 || 4 ||

1 Athaudumbarīm samanvārabhanta 2 isham ūrjam

anvārabha ity 3 ūrg vā annādyam udumbaro 4 yad vai tad devā isham ūrjam vyabhajanta, tata udumbaraḥ samabhavat. tasmāt sa triḥ samvatsarasya pacyate 5 tad yad audumbariṃ samanvārabhanta, isham eva tad ūrjam annādyam samanvārabhante 6 vācam yachanti. vāg vai yajño, yajñam eva tad yachanty 7 ahar niyachanty. ahar vai svargo lokah, svargam eva tal lokam niyachanti 8 na divā vācam visrijeran. yad divā vācam visrijerann, ahar bhrātrivṛyāya pariśiṅshyur 9 na naktam vācam visrijeran. yan naktam vācam visrijeran, rātrīm bhrātrivṛyāya pariśiṅshyuh 10 samayāvishitah sūryah syād, atha vācam visrijeraṅs. tāvantam eva tad dvishate lokam pariśiṅshanty 11 atho khalv astamita eva vācam visrijeraṅs, tamobhājam eva tad dvishantam bhrātrivṛyam kurvanty 12 āhavanīyam paritya vācam visrijeran. yajño vā āhavanīyah svargo loka āhavanīyo, yajñenaiva tat svargeṇa lokena svargam lokam yanti 13 yad ihoṇam akarma yad atyariricāma | Prajāpatim tat pitaram apyety iti vācam visrijante 14 Prajāpatim vai prajā anuprajāyante, Prajāpatir ūnātiriktaḥ pratishṭhā, nainān ūnam nātiriktaḥ hinasti 15 Prajāpatim evonātiriktaṇy abhyatyarjanti ya evam vidvāṅsa etena vācam visrijante 16 tasmād evam vidvāṅsa etenaiva vācam visrijeran || 24 || 5 ||

1 Adhvaryo ity āhvayate caturhotriṣhu vadishyamāṇas, tad āhavyasya rūpam 2 om hotas tathā hotar ity adhvaryuh pratigrināty avasite-vasite daśasu padeshu 3 teshāṃ cittiḥ srug āsi3t | 4 eittam ājyam āsi3t | 5 vāg vedir āsi3t | 6 ādhitam barhir āsi3t | 7 keto Agnir āsi3t | 8 vijñātam agnid āsi3t | 9 prāṇo havir āsi3t | 10 sāmādhvaryur āsi3t | 11 Vācaspatir hotāsi3t | 12 mana upavaktāsi3t | 13 te vā etam graham agrihṇata: Vācas pate vidhe nāman | vidhema te nāma | vidhes tvam asmākam nāmnā dyām

gacha | yām devāḥ prajāpatigrihapataya ṛiddhim arādhnuvaṅs tām ṛiddhim rātsyāmo 14 'tha Prajāpates tanūr anudravati brahmodyam cāl5nnādā cānnapatnī cānnādā tad Agnir, annapatnī tad Ādityo 16 bhadra ca kalyāṇī ca. bhadra tat Somaḥ, kalyāṇī tat pasavo 17 'nilayā cāpabhayā cānilayā tad Vāyur, na hy esha kadā canelayaty. apabhayā tan mṛityuh, sarvam hy etasmād bibhāyā 18 nāptā cānāpyā cānāptā tat pṛithivy, anāpyā tad dyaur 19 anādhṛishyā cāpratidhṛishyā cānādhṛishyā tad Agnir, apratidhṛishyā tad Ādityo 20 'pūrvā cābhrātrivṛyā cāpūrvā tan mano, 'bhrātrivṛyā tat samvatsara 21 etā vāva dvādaśa Prajāpates tanva, esha kṛitsnaḥ Prajāpatis. tat kṛitsnam Prajāpatim āpnoti daśamam ahar 22 atha brahmodyam vadanty. Agnir grihapatir iti haika āhuh, so 'sya lokasya grihapatir. Vāyur grihapatir iti haika āhuh, so 'ntarikshalokasya grihapatir. asau vai grihapatir yo 'sau tapaty. esha patir, ritavo grihā. yeshāṃ vai grihapatim devam vidvān grihapatir bhavati, rādhnoti sa grihapati, rādhnuvanti te yajamānā. yeshāṃ vā apahatapāpmānam devam vidvān grihapatir bhavaty, apa sa grihapatiḥ pāpmānam hate, 'pa te yajamānāḥ pāpmānam ghnate. 'dhvāryo arātsmārātsma || 25 || 6 ||

Iti pañcamapañcikaḥ caturtho 'dhyāyah.

Iti caturviṃśadhyāye shasṭhaḥ khaṇḍah.

1 Uddharāhavanīyam ity aparāhṇa āha. yad evāhṇa sādhu karoti, tad eva tat prān uddhṛitya tadabhaye nidhatta 2 uddharāhavanīyam iti prātar āha. yad eva rātryā sādhu karoti, tad eva tat prān uddhṛitya tadabhaye nidhatte 3 yajño vā āhavanīyah, svargo loka āhavanīyo 4 yajña eva tat svarge loke svargam lokam nidhatte ya evam veda 5 yo vā agnihotram vaiśvadevam shoḷaṣakalam paṣu-

shu pratishṭhitam veda, vaiṣvadevenāgnihotrena shoḷasakalena paśushu pratishṭhitena rādhnoti 6 raudram gavi sad, vāyavyam upāvasṛiṣṭam, āśvinam duhyamānam, saumyam dugdham, vāruṇam adhiṣṭitam, paushṇam samudantam, mārutam viśhyandamānam, vaiṣvadevam binduman, maitram śarogrihitam, dyāvāprithivīyam udvāsitam, sāvitram prakrāntam, vaiśṇavam hriyamānam, bārhaspatyam upasannam, Agneḥ pūrvāhutīḥ, Prajāpater uttaraindraṃ hutam 7 etad vā agnihotram vaiṣvadevam shoḷasakalam paśushu pratishṭhitam 8 vaiṣvadevenāgnihotrena shoḷasakalena paśushu pratishṭhitena rādhnoti ya evam veda || 26 || 1 ||

1 Yasyāgnihotry upāvasṛiṣṭā duhyamānopaviṣet, kā tatra prāyaścittir iti. tām abhimantrayeta 2 yasmād bhīshā nishīdasi tato no abhayam kṛidhi | paśūn naḥ sarvān gopāya namo rudrāya mīlhusa iti 3 tām utthāpayed 4 ud asthād devy aditir āyur yajñapatāv adhāt | indrāya kṛiṇvati bhāgam mitrāya varuṇaya cety 5 athāsyā udapātram ūdhasi ca mukhe copagrihṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāyaścittir 6 yasyāgnihotry upāvasṛiṣṭā duhyamānā vāsyeta, kā tatra prāyaścittir ity. aśanāyām ha vā eshā yajamānasya pratikhyāya vāsyate. tām annam apy ādayec chāntyai, śāntir vā annam. sūyavasād bhagavatī hi bhūyā iti. sā tatra prāyaścittir 7 yasyāgnihotry upāvasṛiṣṭā duhyamānā syandeta, kā tatra prāyaścittir iti. sā yat tatra skandayet, tad abhimṛiṣya japed 8 yad adya dugdham prithivīm asṛipta yad oshadhīr atyasṛipad yad āpaḥ | payo griheshu payo aglīnyāyām payo vatseshu payo astu tan mayīti. 9 tatra yat parīṣiṣṭam syāt, tena juhuyād yad alam homāya syād 10 yady u vai sarvam siktam syād, athānyām āhūya

tām dugdhivā tena juhuyād, ā tv eva śraddhāyai hotavyam. sā tatra prāyaścittīḥ 11 sarvam vā asya barhishyam sarvam parigrihitam ya evam vidvān agnihotram juhoti || 27 || 2 ||

1 Asau vā asyādityo yūpaḥ, prithivī vedir, oshadhayo barhir, vanaspataya idhmā, āpaḥ prokshanyo, diṣaḥ prīdhayo 2 yad dha vā asya kimca naṣyati yan mriyate yad apājanti, sarvam haivainam tad amushmīl loka yathā barhishi dattam āgached evam āgachati ya evam vidvān agnihotram juhoty 3 ubhayān vā esha devamanushyān viparyāsam dakṣiṇā nayati sarvam cedam yad idam kimca 4 manushyān vā esha sāyamāhutyā devebhyo dakṣiṇā nayati sarvam cedam yad idam kimca. ta ete pralīnā nyokasa iva śere manushyā devebhyo dakṣiṇā nītā 5 devān vā esha prātārāhutyā manushyebhyo dakṣiṇā nayati sarvam cedam yad idam kimca. ta ete vividānā ivotpatanty: ado 'ham kariṣhye, 'do ham gamiṣhyāmi vadanto 6 yāvantaḥ ha vai sarvam idam dattvā lokam jayati, tāvantaḥ ha lokam jayati ya evam vidvān agnihotram juhoty 7 Agnaye vā esha sāyamāhutyāśvinam upākaroti, tad vāk pratigriṇāti: vāgvāg ity 8 Agninā hāsyā rātryāśvinam śastam bhavati ya evam vidvān agnihotram juhoty 9 Ādityāya vā esha prātārāhutyā mahāvratam upākaroti, tat prāṇaḥ pratigriṇāti: annam-annam ity. Ādityena hāsyāhñā mahāvratam śastam bhavati ya evam vidvān agnihotram juhoti 10 tasya vā etasyāgnihotrasya sapta ca śatāni viṇṣatiḥ ca samvatsare sāyamāhutayaḥ, sapta co eva śatāni viṇṣatiḥ ca samvatsare prātārāhutayas. tāvatyo 'gner yajushmatya iṣṭakāḥ 11 samvatsareṇa hāsyāgninā cītyenesṣṭam bhavati ya evam vidvān agnihotram juhoti || 28 || 3 ||

1 Vṛiṣaṣushmo ha Vātāvata uvāca Jātūkarnyo: vaktā smo vā idam devebhyo, yad vai tad agnihotram ubhaye-

dyur ahūyatānyedur vāva tad etarhi hūyata ity 2 etad u haivovāca kumārī gandharvagrihitā: vaktā smo vā idam pitribhyo, yād vai tad agnihotram ubhayeddyur ahūyatānyedur vāva tad etarhi hūyata ity 3 etad vā agnihotram anyedyur hūyate, yad astamite sāyam juhuty anudite prātar. athaitad agnihotram ubhayeddyur hūyate, yad astamite sāyam juhuty udite prātas 4 tasmād udite hotavyam 5 caturvinṣe ha vai samvatsare 'nuditahomī gāyatrīlokaṁ āpnoti dvādaśa uditahomī. sa yadā dvau samvatsarāv anudite juhuty atha hāsyauko huto bhavaty, atha ya udite juhوتي samvatsarenaiva samvatsaram āpnoti ya evaṁ vidvān udite juhوتي. tasmād udite hotavyam 6 esha ha vā aborātrayos tejasi juhوتي yo 'stamite sāyam juhuty udite prātar. Agninā vai tejasā rātris tejasvaty, Ādityena tejasāhas tejasvad 7 ahorātrayor hāsyā tejasi hutam bhavaty ya evaṁ vidvān udite juhوتي 8 tasmād udite hotavyam || 29 || * ||

1 Ete ha vai samvatsarasya cakre yad ahorātre, tābhyām eva tat samvatsaram eti sa yo 'nudite juhوتي, yathaitatāścakreṇa yāyāt tādrīk tad. atha ya udite juhوتي, yathobhayatāścakreṇa yān kshipram adhvānaṁ samaṣṇuvīta tādrīk tat 2 tad eshābhi yajñagāthā gīyate 3

bṛihadrathamtarābhyām idam eti yuktaṁ

yad bhūtaṁ bhaviṣyac cāpi sarvaṁ |

tābhyām iyād agnīn ādhāya dhīro

divaivānyaj juhuyān naktam anyad

iti 4 rāthamtārī vai rātry, ahar bārhatam. Agnir vai rathamtarām Ādityo bṛihad, ete ha vā enaṁ devate bradhna-sya viṣṭapam svargaṁ lokaṁ gamayato ya evaṁ vidvān udite juhوتي. tasmād udite hotavyam 5 tad eshābhi yajñagāthā gīyate 6

yathā ha vā sthūrīṇaikena yāyād

akṛitvānyad upayōjanāya |

evaṁ yanti te bahavo janāsaḥ

purodayāj juhvati ye 'gnihotram

iti 7 tāṁ vā etāṁ devatāṁ prayatīm sarvaṁ idam anupraiti yad idam kimcāitasyai hīdaṁ devatāyā anucaraṁ sarvaṁ yad idam kimca, saishānucaravatī devatā 8 vindate ha vā anucaram, bhavaty asyānucaro ya evaṁ veda 9 sa vā esha ekātithih, sa esha juhvatsu vasati 10 tad yad ado gāthā bhavaty 11

anenasam enasā so 'bhīṣastād

enasvato vāpaharād enaḥ |

ekātithim apa sāyam ruṇaddhi

bisāni steno apa so jahārety

12 esha ha vai sa ekātithih, sa esha juhvatsu vasaty. etāṁ vāva sa devatāṁ aparūṇaddhi, yo 'lam agnihotrāya san nāgnihotram juhوتي. tam eshā devatāparuddhāparūṇaddhy asmāc ca lokād amuṣmāc cobhābhyām, yo 'lam agnihotrāya san nāgnihotram juhوتي 13 tasmād yo 'lam agnihotrāya syāj juhuyāt 14 tasmād āhur: na sāyam atithir aparudhya ity 15 etad dha sma vai tad vidvān Nagari Jānaṣruteya uditahominam Aikādaśākṣham Mānutantavyam uvāca: prajāyām enaṁ vijñātā smo yadi vidvān vā juhuty avidvān veti. tasyo haikādaśākṣhe rāṣṭram iva prajā bhūva. rāṣṭram iva ha vā asya prajā bhavaty ya evaṁ vidvān udite juhوتي. tasmād udite hotavyam || 30 || * ||

1 Udyann u khalu vā Āditya āhavanīyena raṣmīn saṁdadhāti. sa yo 'nudite juhوتي, yathā kumārāya vā vatsāya vājātāya stanam pratidadhyāt tādrīk tad. atha ya udite juhوتي, yathā kumārāya vā vatsāya vā jātāya stanam pratidadhyāt tādrīk tat. tam asmai pratidhiyamānam ubhayor lokayor annādyam anu pratidhiyate 'smāc ca lokād amuṣmāc cobhābhyām 2 sa yo 'nudite juhوتي, yathā puruṣhāya vā hastine vāprayate hasta ādadhyāt tādrīk tad.

atha ya udite juhōti, yathā purushāya vā hastine vā prayate hasta ādadhāt tādṛik tat. tam esha etenaiva haste-nordhvaṃ hṛitvā svarge loka ādadhāti ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 3 udyann u khalu vā Ādityaḥ sarvāṇi bhūtāni prañayati, tasmād enam prāṇa ity ācakshate. prāṇe hāsya samprati hutam bhavati ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 4 esha ha vai satyaṃ vadan satye juhōti, yo 'stamite sāyaṃ juhōty udite prātar. bhūr bhuvāḥ svar o3m Agnir jyotir jyotir Agnir iti sāyaṃ juhōti, bhūr bhuvāḥ svar o3m Sūryo jyotir jyotiḥ Sūrya iti prātaḥ. satyaṃ hāsya vadataḥ satye hutam bhavati ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 5 tad eshābhi yajñagāthā gīyate 6

prātaḥ-prātar anṛitam te vadanti
purodayāj juhvati ye 'gnihotram |
divā kīrtiyam adivā kīrtayantaḥ
Sūryo jyotir na tadā jyotir eshām

iti || 31 || ॥

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemañl lokān asrijata: prithivīm antariksham divam. tāñl lokān abhyatapat, tebhyo 'bhitaptebhyaḥ trīṇi jyotiñshy ajāyantāgnir eva prithivyā ajāyata, Vāyur antarikshād, Ādityo divas. tāni jyotiñshy abhyatapat, tebhyo 'bhitaptebhyaḥ trayo vedā ajāyanta: ṛigveda evāgner ajāyata, yajurvedo Vāyoḥ, sāmaveda Ādityāt. tān vedān abhyatapat, tebhyo 'bhitaptebhyaḥ trīṇi sukrāṇy ajāyanta: bhūr ity eva ṛigvedād ajāyata, bhuva iti yajurvedāt, svar iti sāmavedāt 2 tāni sukrāṇy abhyatapat, tebhyo 'bhitaptebhyaḥ trayo varṇā ajāyantākāra ukāro makāra iti. tān ekadhā samabharat, tad etad o3m iti. tasmād om-om iti prāṇauty. om iti vai svargo loka, om ity asau yo 'sau tapati 3 sa Prajāpatir yajñam atanuta, tam

āharat, tenāyajata. sa ṛicaiva hautram akarod, yajushādhvaryavam, sāmnoḍgītham. yad etat trayyai vidyāyai sukrām, tena brahmatvam akarot 4 sa Prajāpatir yajñam devebhyaḥ samprāyachāt, te devā yajñam atanvata, tam āharanta, tenāyajanta. ta ṛicaiva hautram akurvan, yajushādhvaryavam, sāmnoḍgītham. yad evaitat trayyai vidyāyai sukrām, tena brahmatvam akurvañs 5 te devā abruvan Prajāpatim: yadi no yajña ṛikta ārtiḥ syād yadi yajushto yadi sāmato yady avijñātā sarvavyāpad vā, kā prāyaścittir iti. sa Prajāpatir abravīd devān: yadi vo yajña ṛikta ārtir bhavati, bhūr iti gārhapatyē juhavātha; yadi yajushto, bhuva ity āgnīdhriyē 'nvāhāryapacane vā havir yajñeshu; yadi sāmataḥ, svar ity āhavanīyē; yady avijñātā sarvavyāpad vā, bhūr bhuvāḥ svar iti sarvā anu-drutyāhavanīya eva juhavāthety 6 etāni ha vai vedānām antaḥśleshaṇāni yad etā vyāhṛitayas. tad yathātmanātmānam saṃdadhyād, yathā parvaṇā parva yathā śleshmaṇā carmanyam vānyad vā viśliṣṭam saṃśleshayed: evam evaitābhir yajñasya viśliṣṭam saṃdadhāti. saishā sarvapṛāyaścittir yad etā vyāhṛitayas, tasmād eshaiva yajñe pṛāyaścittiḥ kartavyā || 32 || ॥

1 Tad āhur mahāvādā3ḥ | yad ṛicaiva hautram kriyate yajushādhvaryavam sāmnoḍgītham, vyārabdhā trayī vidyā bhavaty: atha kena brahmatvam kriyata iti. trayyā vidyayeti brūyād 2 ayaṃ vai yajño yo 'yam pavate. tasya vāk ca manaḥ ca vartanyau, vācā ca hi manasā ca yajño vartata. iyaṃ vai vāg ado manas, tad vācā trayyā vidyayaikam pakṣam saṃskurvanti, manasaiva brahmā saṃskaroti 3 te haika brahmāṇa upākṛite prātaranuvāke stoma bhāgāñ japitvā bhāshamāṇā upāstate. tad dhaitad uvāca brāhmaṇa upākṛite prātaranuvāke brahmāṇam bhāshamāṇam dṛiṣṭvārdham asya yajñasyāntaragur iti. tad yathai-

kapāt purusho yann ekataṣcakro vā ratho vartamāno bhreshaṃ nyety, evam eva sa yajño bhreshaṃ nyeti, yajñasya bhreshaṃ anu yajamāno bhreshaṃ nyeti 4 tasmād brahmo-pākṛite prātaranuvāke vācamyamaḥ syād opāṇṣvantaryāmayor homād, upākṛiteshu pavamāneshv odṛico. 'tha yāni stotrāṇi saṣaṣtrāṇy, ā teshāṃ vashaṭkārād vācamyama eva syāt. tad yathobhayataḥpāt purusho yann ubhayataṣcakro vā ratho vartamāno na rishyaty, evam eva sa yajño na rishyati, yajñasyārishṭim anu yajamāno na rishyati || 33 || * ||

1 Tad āhur: yad grabhān me 'grahīt prācārīn ma āliutīr me 'haushīd ity adhvaryave dakṣiṇā nīyanta, udagāsīn ma ity udgātre, 'navocan me 'śānsīn me 'yāksīn ma iti hotre: kim svid eva cakrushe brahmaṇe dakṣiṇā nīyante, 'kṛitvāho svid eva haratā iti 2 yajñasya haisha bhishag yad brahmā, yajñāyaiva tad bheshaṃ kṛitvā haraty 3 atho yad bhūyishṭhenaiva brahmaṇā chandasām rasenārtvijyaṃ karoti yad brahmā, tasmād brahmā, rdhabhāg gha vā esha itareshām ṛitvijāṃ agra āsa yad brahmā, rdham eva brahmaṇā āsārdham itareshām ṛitvijāṃ 4 tasmād yadi yajña rikta ārtiḥ syād yadi yajusṭo yadi sāmato yady avijñātā sarvavyāpad vā, brahmaṇa eva nivedayante. tasmād yadi yajña rikta ārtir bhavati, bhūr iti brahmā gārhapaty juhuyād; yadi yajusṭo, bhuva ity āgnīdhriye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvaḥ svar iti sarvā anudrutyāhavanīya eva juhuyāt 5 sa prastotopākṛite stotra āha: brahman stoshyāmaḥ praśāstar iti. sa bhūr iti brahmā prātaḥsavane brūyād, indravantaḥ studhvaṃ iti; bhuva iti mādhyamdine savane brūyād, indravantaḥ studhvaṃ iti; svar iti tṛitīyasavane brūyād, indravantaḥ studhvaṃ iti; bhūr bhuvaḥ svar ity ukthe vātirātre vā brūyād, indravantaḥ

studhvaṃ iti 6 sa yad āhendravantaḥ studhvaṃ ity, aindro vai yajña, Indro yajñasya devatā. sendram eva tad udgīthaṃ karotīndrān mā gād, indravantaḥ studhvaṃ ity evaināns tad āha tad āha || 34 || * ||

Iti pañcamapañcikāyāṃ pañcamo 'dhyāyaḥ.

Iti pañcaviṃśādhyāye navamaḥ khaṇḍaḥ.

1 Devā ha vai sarvacarau satraṃ nishedus, te ha pāpmanāṃ nāpajaghnire. tān hovācārbudaḥ Kādraveyaḥ sarparishir mantrakṛid: ekā vai vo hotrākṛitā, tām vo 'haṃ karavāny, atha pāpmanāṃ apahanishyadhva iti. te ha tathety ūcus. teshāṃ ha sma sa madhyamḍine-madhyamḍina evopodāsarpad, grāvṇo 'bhishtauti 2 tasmān madhyamḍine-madhyamḍina eva grāvṇo 'bhishtuvanti tadanukṛiti 3 sa ha sma yenopodāsarpad, tad dhāpy etarhy Arbudodāsarpaṇi nāma prapad asti 4 tān ha rājā madayāṃ cakāra, te hocur: āśivisho vai no rājānam avekshate, hantāsyoshñishenākshyāv apinahyāmeti. tatheti. tasya hoshñishenākshyāv apinahyus, tasmād ushñisham eva paryasya grāvṇo 'bhishtuvanti tadanukṛiti 5 tān ha rājā madayāṃ eva cakāra, te hocuḥ: svena vai no mantreṇa grāvṇo 'bhishtautiti, hantāsyānyābhir ṛigbhir mantram āprīnacāmeti. tatheti. tasya hānyābhir ṛigbhir mantram āpapṛicus, tato hainān na madayāṃ cakāra. tad yad asyānyābhir ṛigbhir mantram āprīncanti, śāntyā eva 6 te ha pāpmanāṃ apajaghnire. teshāṃ anv apahatiṃ sarpāḥ pāpmanāṃ apajaghnire, ta ete 'pahatapāpmāno hitvā pūrvāṃ jirṇāṃ tvacaṃ navayaiva prayanty 7 apa pāpmanāṃ hate ya evaṃ veda || 1 || 1 ||

1 Tad āhuḥ: kiyatibhir abhishtuyād iti. śatenety āhuḥ. śatāyur vai puruṣaḥ śatavīryaḥ śatendriya, āyushy evaiṇam tad vīrya indriye dadhāti 2 trayastriṅśatyā vety āhus. trayastriṅśato vai sa devānāṃ pāpmano 'pāhañs, trayastriṅśad vai tasya devā ity 3 aparimitābhir abhishtuyād. aparimito vai Prajāpatiḥ. Prajāpater vā eshā hotrā yad grāvastotriyā, tasyāṃ sarve kāmā avarudhyante: sa yad apa-

rimitābhir abhishtauti, sarveshāṃ kāmānāṃ avaruddhyai 4 sarvān kāmān avarunddhe ya evaṃ veda 5 tasmād aparimitābhir evābhishtuyāt 6 tad āhuḥ: katham abhishtuyād ity. aksharaśāḥ | caturaksharaśāḥ | pacchāḥ | ardharcasāḥ | ṛikṣāḥ iti | tad yad ṛikṣo na tad avakalpate, 'tha yat paccho no eva tad avakalpate, 'tha yad aksharaśaḥ caturaksharaśo vi tathā chandāñsi lupyeraṇ bahūni tathā-ksharāṇi hīyerann. ardharcasā evābhishtuyāt, pratishthāyā eva 7 dvipratishtho vai puruṣaḥ catuspādāḥ paśavo, yajamānam eva tad dvipratishtham catuspātsu paśushu pratishthāpayati. tasmād ardharcasā evābhishtuyāt 8 tad āhur: yan madhyamḍine-madhyamḍina eva grāvṇo 'bhishtauti, katham asyetarayoh savanayor abhishtutam bhavātiti. yad eva gāyatribhir abhishtauti, gāyatram vai prātaḥsavanam, tena prātaḥsavane; 'tha yaj jagatibhir abhishtauti, jāgataṃ vai tritīyasavanam, tena tritīyasavana 9 evaṃ u hāsya madhyamḍine-madhyamḍina eva grāvṇo 'bhishtuvataḥ sarveshu savaneshv abhishtutam bhavati ya evaṃ veda 10 tad āhur: yad adhvaryur evānyān ṛitvijaḥ sampreshyaty, atha kasmād esha etām asampreshitaḥ pratipadyata iti. mano vai grāvastotriyāsampreshitaṃ vā idam manas, tasmād esha etām asampreshitaḥ pratipadyate || 2 || 2 ||

1 Vāg vai subrahmaṇyā, tasyai somo rājā vatsaḥ. some rājani kṛite subrahmaṇyām āhvayanti yathā dhenum upahvayet, tena vatsena yajamānyā sarvān kāmān duhe 2 sarvān hāsmāi kāmān vāg duhe ya evaṃ veda 3 tad āhuḥ: kiṃ subrahmaṇyāyai subrahmaṇyātvam iti. vāg eveti brūyād, vāg vai brahma ca subrahma ceti 4 tad āhur: atha kasmād enam pumānsaṃ santaṃ strīm ivācākshata iti. vāg ghi subrahmaṇyeti brūyāt, teneti 5 tad āhur: yad antarvedī tara ṛitvija ārtvijyaṃ kurvanti bahirvedi subrahmaṇyā, katham asyāntarvedy ārtvijyaṃ kṛitam bhavātiti. veder

vā utkaram utkiranti; yad evotkare tishṭhann āhvayatīti brūyāt, teneti 6 tad āhur: atha kasmād utkare tishṭhan subrahmanyām āhvayatīti. rishayo vai satram āsata. teshām yo varshishṭha āsit tam abruvan: subrahmanyām āhvaya, tvam no nedishṭhād devān hvayishyasiti. varshishṭham evainam tat kurvanty, atho vedim eva tat sarvām prīṇāti 7 tad ābuh: kasmād asmā rishabham dakṣhiṇām abhyājantīti. vṛishā vā rishabho yoshā subrahmanyā tan mithunam, tasya mithunasya prajātyā ity 8 upāṇṣu pātnīvatasya-
gnidhro yajati. reto vai pātnīvata, upāṇṣv iva vai retasah siktir 9 nānuvashaṭkaroti. samsthā vā eshā yad anuvashaṭkāro: ned retah samsthāpayānīty. asamsthitam vai retasah samṛiddham. tasmān nānuvashaṭkaroti 10 neshtur upastha āsīno bhakshayati. patnibhājanam vai neshtāgniḥ patnīshu reto dadhāti prajātyā, Agninaiva tat patnīshu reto dadhāti prajātyai 11 prajāyate prajāyā paṣubhir ya evaṃ veda 12 dakṣhiṇā anu subrahmanyā samtishṭhate. vāg vai subrahmanyānam dakṣhiṇānnādyā eva tad vāci yajñam antataḥ pratishṭhāpayanti pratishṭhāpayanti || 3 || ३ ||

Iti shashṭhapañcīkayām prathamā 'dhyāyah.

Iti shadvīṅśādhyāye tṛtīyah khaṇḍah.

1 Devā vai yajñam atanvata, tāns tanvānān asurā abhyāyan: yajñaveśasam eshām karishyāma iti. tān dakṣhiṇata upāyan, yata eshām yajñasya tanishṭham amanyanta. te devāḥ pratibudhya Mitrāvaruṇau dakṣhiṇataḥ paryauhaṇs, te Mitrāvaruṇābhyām eva dakṣhiṇataḥ prātaḥsavane 'surarakshānsy apāghnata. tathaivaitad yajamānā Mitrāvaruṇābhyām eva dakṣhiṇataḥ prātaḥsavane 'surarakshānsy apaghnate. tasmān maitrāvaruṇam maitrāvaruṇaḥ prātaḥsavane śaṇṣati, Mitrāvaruṇābhyām hi devā dakṣhiṇataḥ prātaḥsavane 'surarakshānsy apāghnata 2 te vai dakṣhiṇato 'pahatā asurā madhyato yajñam prāviṣaṇs. te devāḥ

pratibudhyendram madhyato 'dadhus, ta Indreṇaiva madhyataḥ prātaḥsavane 'surarakshānsy apāghnata. tathaivaitad yajamānā Indreṇaiva madhyataḥ prātaḥsavane 'surarakshānsy apaghnate. tasmād aindram brāhmaṇācchaṇsī prātaḥsavane śaṇṣatīndreṇa hi devā madhyataḥ prātaḥsavane 'surarakshānsy apāghnata 3 te vai madhyato 'pahatā asurā uttarato yajñam prāviṣaṇs. te devāḥ pratibudhyendrāgnī uttarataḥ paryauhaṇs, ta Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshānsy apāghnata. tathaivaitad yajamānā Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshānsy apaghnate. tasmād aindrāgnam achāvākaḥ prātaḥsavane śaṇṣatīndrāgnibhyām hi devā uttarataḥ prātaḥsavane 'surarakshānsy apāghnata 4 te vā uttarato 'pahatā asurāḥ purastāt paryadravan samanīkatas. te devāḥ pratibudhyāgnim purastāt prātaḥsavane paryauhaṇs, te 'gninaiva purastāt prātaḥsavane 'surarakshānsy apāghnata. tathaivaitad yajamānā Agninaiva purastāt prātaḥsavane 'surarakshānsy apaghnate. tasmād āgneyam prātaḥsavanam 5 apa pāpmānam hate ya evaṃ veda 6 te vai purastād apahatā asurāḥ paṣcāt parītya prāviṣaṇs. te devāḥ pratibudhya Viṣvān devān ātinānam paṣcāt tṛtīyasavane paryauhaṇs, te Viṣvair eva devair ātmabhiḥ paṣcāt tṛtīyasavane 'surarakshānsy apāghnata. tathaivaitad yajamānā Viṣvair eva devair ātmabhiḥ paṣcāt tṛtīyasavane 'surarakshānsy apaghnate. tasmād vaiṣvadevaṃ tṛtīyasavanam 7 apa pāpmānam hate ya evaṃ veda 8 te vai devā asurān evaṃ apāghnata sarvasmād eva yajñāt. tato vai devā abhavan, parāsurā 9 bhavaty ātinānā, parāsyā dvishan pāpmā bhrātrīvyo bhavati, ya evaṃ veda 10 te devā evaṃ kṛiptena yajñenāpāsurān pāpmānam aghnatājayan svargam lokam 11 apa ha vai dvishantam pāpmānam bhrātrīvyam hate, jayati svar-

gam lokam ya evam veda yaś caivam vidvān savanāni kalpayati || 4 ||¹ ||

1 Stotriyam stotriyasyānurūpam kurvanti prātaḥsavane, 'har eva tad alno 'nurūpam kurvanty, avareṇaiva tad alnā param ahar abhyārabhante 2 'tha tathā na madhyam̐dine. śrīr vai prīṣṭhāni, tāni tasmai na tatsthānāni yat stotriyam stotriyasyānurūpam kuryus 3 tayaiva vibhaktyā trītiyasavane na stotriyam stotriyasyānurūpam kurvanti || 5 ||² ||

1 Athāta ārambhaṇīyā eva 2 rījunīti no varuṇa iti maitrāvaruṇasya, mitro nayatu vidvān iti. praṇetā vā esha hotrakāṇām yan maitrāvaruṇas, tasmād eshā praṇetṛimati bhavati 3 andram vo viśvatas pariti brāhmaṇācchaṇsino, havāmahe janebhya itindram evaitayāhar-ahar nihvayante 4 na haishām vibhave 'nya Indram vṛiṅkte yatraivam vidvān brāhmaṇācchaṇsy etām ahar-ahaḥ ṣaṇsati 5 yat soma ā sute nara ity achāvākasyendrāgni ajoyhavur itindrāgni evaitayāhar-ahar nihvayante. na haishām vibhave 'nya indrāgni vṛiṅkte yatraivam vidvān achāvāka etām ahar-ahaḥ ṣaṇsati 6 tā vā etāḥ svargasya lokasya nāvaḥ sampāriṇyaḥ, svargam evaitābhir lokam abhisamtaranti || 6 ||³ ||

1 Athātaḥ paridhānīyā eva 2 te syāma deva varuṇeti maitrāvaruṇasyesham svaś ca dhīmahiṭy. ayam vai loka isham ity asau lokah svar ity, ubhāv evaitayā lokāv ārabhante 3 vy antariksham atirad iti brāhmaṇācchaṇsino, vivatṛicam svargam evaibhya etayā lokam vivṛiṇoti 4 made somasya rocanā | indro yad abhinad valam iti 5 sishāsavo vā ete yad dikshitās, tasmād eshā valavatī bhavaty 6 ud gā ājad āgirobhya āviśh kṛiṇvan guhā satih | arvāṇcam nunude valam iti, sanim evaibhya etayāvarundha 7 indreṇa rocanā diva iti, svargo

vai loka indreṇa rocanā divo 8 dṛiḥhāni dṛiṇhitāni ca | sthirāṇi na parāṇuda iti 9 svarga evaitayā loke 'har-ahaḥ pratitishṭhanto yanty 10 āham sarasvatīvator ity achāvākasya. vāg vai Sarasvatī, vāgvator iti haitad āhendrāgnyor avo vṛiṇa ity. etad dha vā Indrāgnyoḥ priyam dhāma yad vāg iti, priyeṇaivainau tad dhāmnā samardhayati 11 priyeṇa dhāmnā samṛidhyate ya evam veda || 7 ||⁴ ||

1 Ubhayyaḥ paridhānīyā bhavanti hotrakāṇām prātaḥsavane ca mādhyam̐dine cāhīnāś caikāhikāś ca 2 tata aikāhikābhir eva maitrāvaruṇo paridadhāti, tenāsmāl lokān na pracyavate 3 'hīnābhir achāvākāḥ, svargasya lokasyāptyā 4 ubhayibhir brāhmaṇācchaṇsī. teno sa ubhau vyanvārabhamāṇa etīmam cāmum ca lokam, atho maitrāvaruṇam cāchāvākam cātho āhīnam caikāham cātho samvatsaram cāgnishṭomam caivam u sa ubhau vyanvārabhamāṇa ety 5 atha tata aikāhikā eva trītiyasavane hotrakāṇām paridhānīyā bhavanti. pratishṭhā vā ekāhaḥ, pratishṭhāyām eva tad yajūm antataḥ pratishṭhāpayanty 6 anavānam prātaḥsavane yajed 7 ekam dve na stomam atīṣaṇset. tad yathābhiheshate pipāsate kshipram prayachet, tādrīk tad. atho kshipram devebhyo 'nnādyam somapitham prayachānīti. kshipram hāsmiṇ loka pratitishṭhaty 8 aparimitābhir uttarayoḥ savanayor. aparimito vai svargo lokah, svargasya lokasyāptyai 9 kāmam tad dhotā ṣaṇsed yad dhotrakāḥ pūrvedyuh ṣaṇseyur, yad vā hotā tad dhotrakāḥ. prāṇo vai hotāṅgāni hotrakāḥ, samāno vā ayam prāṇo 'ṅāny anusamcarati. tasmāt tat kāmam hotā ṣaṇsed yad dhotrakāḥ pūrvedyuh ṣaṇseyur, yad vā hotā tad dhotrakāḥ 10 sūktāntair hotā paridadhad ety, atha samānya eva trītiyasavane hotrakāṇām paridhānīyā bhavanty. ātmā vai hotāṅgāni hotrakāḥ. samānā vā ime 'ṅgānām antās, tasmāt

samānya eva tṛtīyasavane hotrakāṇām paridhāniyā bhavanti bhavanti || 8 || 5 ||

Iti shashṭhapañcīkāyām dvitīyo 'dhyāyāḥ.

Iti saptaviṁśadhyāye pañcamah khaṇḍaḥ.

1 Ā tvā vahantu haraya iti prātaḥsavane unnīyamānebhya 'nvāha vṛṣhaṇvatīḥ pītavatīḥ sutavatīḥ madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajño 3 gāyatrīr anvāha, gāyatrām vai prātaḥsavanam 4 nava nyūnāḥ prātaḥsavane 'nvāha, nyūne vai retaḥ sicyate 5 daśa madhyamādine 'nvāha, nyūne vai retaḥ siktam madhyamā striyai prāpya sthaviṣṭhām bhavati 6 nava nyūnās tṛtīyasavane 'nvāha, nyūnād vai prajāḥ prajāyante 7 tad yad etāni kevalasūktāny anvāha, yajamānam eva tad garbham bhūtam prajanayati yajñād devayonyai 8 te haike sapta-saptānvāhuḥ sapta prātaḥsavane sapta mādhyamādine sapta tṛtīyasavane: yāvatyo vai puronuvākyās tāvatyo yājyāḥ, sapta vai prāñco yajanti sapta vashaṭkurvanti, tāsām etāḥ puronuvākyā iti vadantas 9 tat tathā na kuryād. yajamānasya ha te reto vilumpanty atho yajamānam eva, yajamāno hi sūktam 10 navabhir vā etam maitrāvaruṇo 'smāl lokād antarikshalokam abhi pravahati, daśabhir antarikshalokād amuṃ lokam abhy — antarikshaloko hi jyeshṭho — navabhir amushmāl lokāt svargaṃ lokam abhi 11 na ha vai te yajamānam svargaṃ lokam abhi volhum arhanti ye sapta-saptānvāhus 12 tasmāt kevalaśa eva sūktāny anubhūyāt || 9 || 1 ||

1 Athāha: yad aindro vai yajño, 'tha kasmād dvāv eva prātaḥsavane prasthitānām pratyakṣhād aindribhyām yajato hotā caiva brāhmaṇacchaṇsī ce, daṃ te somyam madhv iti hotā yajati, ndra tvā vṛṣhabham vayam iti brāhmaṇacchaṇsī, nānādevatyābhir itare: katham teshām aindryo bhavantīti 2 mitram vayam havāmaha iti mai-

trāvaruṇo yajati, varuṇam somapītaya iti. yad vai kimca pītavat padaṃ tad aindraṃ rūpam, tenendram prīṇāti 3 maruto yasya hi kshaya iti potā yajati, sa sugopātamo jana itindro vai gopās, tad aindraṃ rūpam, tenendram prīṇāty 4 agne patnīr ihā vaheti neshṭā yajati, tvasṭāram somapītaya itindro vai Tvasṭā, tad aindraṃ rūpam, tenendram prīṇāty 5 ukṣhānnāya vaśānnāyety āgnidhro yajati, somapṛishṭhāya vedhasa itindro vai vedhās, tad aindraṃ rūpam, tenendram prīṇāti 6 prātaryāvabhir ā gatam devebhir jenyāvasū | indragñi somapītaya iti svayam samṛiddhāchāvākāsyai- 7 vam u haitā aindryo bhavanti 8 yan nānādevatyās, tenānyā devatāḥ prīṇāti 9 yad u gāyatriyas, tenāgneyya 10 etad u haitābhis trayam upāpnoti || 10 || 2 ||

1 Asāvi devaṃ goṛijikam andha iti madhyamdina unnīyamānebhya 'nvāha vṛṣhaṇvatīḥ pītavatīḥ sutavatīḥ madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajñās. trishṭubho 'nvāha, traishṭubham vai mādhyamdinam savanam 3 tad āhur: yat tṛtīyasavanasyaiva rūpam madvad, atha kasmān madhyamdine madvatīr anu cāha yajanti cābhir iti 4 mādhyantīva vai madhyamdine devatāḥ, sam eva tṛtīyasavane mādayante. tasmān madhyamdine madvatīr anu cāha yajanti cābhis 5 te vai khalu sarva eva mādhyamdine prasthitānām pratyakṣhād aindribhir yajanty 6 abhi- 7 trīṇavatībhir eke 7 pibā somam abhi yam ugra tarda iti hotā yajati 8 sa īm pāhi ya ṛijishī tarutra iti maitrāvaruṇo yajaty 9 evā pāhi pratnathā mandatu tveti brāhmaṇacchaṇsī yajaty 10 arvān ehi somakāmam tvāhur iti potā yajati 11 tavāyam somas tvam ehy arvān iti neshṭā yajati 12 ndrāya somāḥ pradivo vidānā ity achāvāko yajaty 13 āpūrṇo asya kalasaḥ svāhety āgnidhro yajati 14 tāsām etā abhi- 7 trīṇavatyo bhavantīndro

vai prātaḥsavane na vyajayata, sa etābhir eva mādhyam-
dinam savanam abhyatṛiṇat. yad abhyatṛiṇat, tasmād etā
abhitṛiṇnavatyō bhavanti || 11 || 3 ||

1 Ihopa yāta śavaso napāta iti tṛitīyasavana unnī-
yamānebh्यो 'nvāha vṛiṣaṇvatīḥ pīvatatīḥ sutavatīḥ madvatī
rūpasamṛiddhās. tā aindrārbhavyo bhavanti 2 tad āhur:
yan nārbhaviṣhu stuvate, 'tha kasmād ārbhavaḥ pavamāna
ity ācakshata iti 3 Prajāpatir vai pita Rībhūn martyān
sato 'martyān kritvā tṛitīyasavana ābhajat, tasmān nārbha-
viṣhu stuvate, 'thārbhavaḥ pavamāna ity ācakshate 4 'thāha:
yad yathāchandasaṁ pūrvayoh savanayor anvāha gāyatrīḥ
prātaḥsavane trishṭubho mādhyamdine, 'tha kasmāj jāgate
sati tṛitīyasavane trishṭubho 'nvāheti 5 dhītarasaṁ vai tṛi-
tīyasavanam, athaitad adhītarasaṁ śukriyaṁ chando yat
trishṭup savanasya sarasatāyā iti brūyād, atho Indram
evaitat savane 'nvābhajātīty 6 athāha: yad aindrārbhavam
vai tṛitīyasavanam, atha kasmād esha eva tṛitīyasavane
prasthitānām pratyakshād aindrārbhavyā yajati, ndra ri-
bbhubhir vājavadbbhiḥ samukshitam iti hotaiva, nānā-
devatyābhir itare, katham teshām aindrārbhavyo bhavanti-
ti 7 ndrāvaruṇā sutapāv imaṁ sutam iti maitrāvaruṇo
yajati, yuvo ratho adhvaram devavītaya iti bahūni
vāha. tad Rībhūnām rūpam 8 indraṣ ca somam piba-
tam bṛihaspata iti brāhmaṇācchānsī yajaty, ā vām vi-
śantv indavaḥ svābhūva iti bahūni vāha. tad Rībhū-
nām rūpam 9 ā vo vahantu saptayo raghushyada
iti potā yajati, raghupatvānaḥ pra jigāta bāhubhir
iti bahūni vāha. tad Rībhūnām rūpam 10 ameva naḥ su-
havā ā hi gantaneti neshṭā yajati, gantaneti bahūni
vāha. tad Rībhūnām rūpam 11 indrāviṣṇū pibatam
madhvo asyety achāvāko yajaty, ā vām andhānsi ma-
dirāṇy agmann iti bahūni vāha. tad Rībhūnām rūpam

12 imaṁ stomam arhate jātavedasa ity āgnīdhro ya-
jati, ratham iva sam mahemā manīshayeti bahūni
vāha. tad Rībhūnām rūpam 13 evam u haitā aindrārbhavyo
bhavanti 14 yan nānādevatyās, tenānyā devatāḥ prīṇāti
15 yad u jagatprāsāhā, jāgataṁ vai tṛitīyasavanam, tṛitīya-
savanasyaiva samṛiddhyai || 12 || 4 ||

1 Athāha: yad ukthinyo 'nyā hotrā anukthā anyāḥ,
katham asyaitā ukthinyaḥ sarvāḥ samāḥ samṛiddhā bhava-
ntīti 2 yad evaināḥ sampragīrya hotrā ity ācakshate, tena
samā 3 yad ukthinyo 'nyā hotrā anukthā anyāḥ, teno vi-
śhamā 4 evam u hāsyaitā ukthinyaḥ sarvāḥ samāḥ samṛi-
ddhā bhavanty 5 athāha: śānsanti prātaḥsavane śānsanti
mādhyamdine hotrakāḥ, katham eshām tṛitīyasavane śastam
bhavatīti 6 yad eva mādhyamdine dve-dve sūkte śānsantīti
brūyāt, tenety 7 athāha: yad dv्यuktho hotā, katham ho-
trakā dv्यukthā bhavantīti 8 yad eva dvidevatyābhir yaja-
ntīti brūyāt, teneti || 13 || 5 ||

1 Athāha: yad etās tīsra ukthinyo hotrāḥ, katham itarā
ukthinyo bhavantīty 2 ājyam evāgnīdhriyāyā uktham, ma-
rutvatīyam potriyāyāi, vaiśvadevam neshṭriyāyāi. tā vā etā
hotrā evamnyaṅgā eva bhavanty 3 athāha: yad ekapraishā
anye hotrakā, atha kasmād dvīpraishah potā dvīpraisho
nesṭeti 4 yatrādo gāyatrī suparṇo bhūtvā somam āharat,
tad etāsām hotrānām Indra ukthāni parilupya hotre pra-
dadau: yūyam mābhyahvayadhvam yūyam asyāvedishṭeti.
te hocur devā: vāceme hotre prabhāvayāmeti, tasmāt te
dvīpraishe bhavata. rīcāgnīdhriyām prabhāvayām cakrus,
tasmāt tasyaikayarcā bhūyasyo yājyā bhavanty 5 athāha:
yad dhotā yakshad dhotā yakshad iti maitrāvaruṇo hotre
preshyaty, atha kasmād ahotribyah sadbhyo hotrāsaṁsi-
bhyo hotā yakshad dhotā yakshad iti preshyatīti 6 prāṇo
vai hotā prāṇaḥ sarva rītvijah, prāṇo yakshat prāṇo ya-

kshad ity eva tad āhā7thāhasty udgātrīṇām praishā3h | nā3ñ iti | astiti brūyād. yad evaitat praśāstā japam japi-tvā studhvam ity āha, sa eshām praisho 8 'thāhasty achāvākasya pravara3h | nā3ñ iti | astiti brūyād. yad evainam adhvaryur āhāchāvāka vadasya yat te vādyam ity, esho 'sya pravaro 9 'thāha: yad aindrāvaruṇam maitrāvaruṇas tritīyasavane śaṁsaty, atha kasmād asyāgneyau stotriyānurūpau bhavata ity. Agninā vai mukhena devā asurān ukthebhyo nirjaghnus, tasmād asyāgneyau stotriyānurūpau bhavato 10 'thāha: yad aindrābārhaspatyam brāhmaṇācchā-ñsi tritīyasavane śaṁsaty aindrāvaishṇavam achāvākaḥ, ka-tham enayor aindrāḥ stotriyānurūpā bhavantīti, ndro ha sma vā asurān ukthebhyah prajigāya, so 'bravit: kaṣ cāham cety. aham cāham ceti ha sma devatā anvavayanti. sa yad Indrāḥ pūrvaḥ prajigāya, tasmād enayor aindrāḥ sto-triyānurūpā bhavanti. yad v aham cāham ceti ha sma de-vatā anvavayus, tasmān nānādevatyāni śaṁsataḥ || 14 || 6 ||

1 Athāha: yad vaiṣvadevaṁ vai tritīyasavanam, atha kasmād etāny aindrāṇi jāgatāni sūktāni tritīyasavana āra-mbhaṇīyāni śasyanta itī, ndram evaitair ārabhya yantīti brūyād. atho yaj jāgatam vai tritīyasavanam, taj jagatkā-myaiva. tad yat kimcāta ūrdhvam chandaḥ śasyate, tad dha sarvaṁ jāgatam bhavaty etāni ced aindrāṇi jāgatāni sūktāni tritīyasavana ārambhaṇīyāni śasyante 2 'tha trai-shṭubham achāvāko 'ntataḥ śaṁsati: sam vām karmaneti. yad eva panāyāṁ karma, tad etad abhivadati 3 sam ishety. annam vā isho, 'nnādyasyāvaruddhyā 4 arisṭhāir naḥ pathibhiḥ pārayanteti, svastitāyā evaitad ahar-ahaḥ śaṁsaty 5 athāha: yaj jāgatam vai tritīyasavanam, atha kasmād eshām trishṭubhaḥ paridhāniyā bhavantīti. vīryam vai trishṭub, vīrya eva tad antataḥ pratishṭhanto śantiḥyam indram varuṇam ashta me gīr iti maitrā-

varuṇasya, brīhaspatir naḥ pari pātu paścād iti brāhmaṇācchāñsina, ubhā jigyaṭhur ity achāvākasyo 7 bhau hi tau jigyatur 8 na parā jayethe na parā jigya iti 9 na hi tayoh kataras cana parājigya 10 indras ca vi-shṇo yad apaspridhethām tredhā sahasram vi tad airayethām itī, ndras ca ha vai Viṣṇuḥ cāsuraḥ yuyudhāte, tān ha sma jitvocatuh: kalpāmahā iti. te ha tathety asurā ūcuḥ. so 'bravid Indro: yāvad evāyaṁ Viṣṇus trir vikramate, tāvad asmākam, atha yushmākam itarad iti. sa imāñl lokān vicakrame 'tho vedān atho vācam. tad āhuḥ: kim tat sahasram itī, me lokā ime vedā atho vāg itī brūyād 12 airayethām-airayethām ity achāvāka ukthye 'bhyasyati, sa hi tatrāntyo bhavaty 13 agnisṭome hotātīrātre ca, sa hi tatrāntyo bhavaty 14 abhyasyet shoḷaṣiñi3m | nābhyasye3t itī | abhyasyed, ity āhuḥ, katham anyeshv ahassv abhya-syati katham atra nābhyasyed itī. tasmād abhyasyet || 15 || 7 ||

1 Athāha: yan nārāṇsam vai tritīyasavanam, atha kasmād achāvāko 'ntataḥ śilpeshv anārāṇsīḥ śaṁsatīti 2 vikṛitir vai nārāṇsam. kim iva ca vai kim iva ca reto vikriyate, tat tadā vikṛitam prajātam bhavaty. athaitan mṛidv iva chandaḥ śithiram yan nārāṇsam. athaisho 'ntyo yad achāvākas: tad drīḥatāyāi drīḥe pratishṭhā-syāma itī 3 tasmād achāvāko 'ntataḥ śilpeshv anārāṇsīḥ śaṁsati: drīḥatāyāi drīḥe pratishṭhāsyāma itī drīḥe pra-tishṭhāsyāma itī || 16 || 8 ||

Iti shashṭhapañcikāyāṁ tritīyo 'dhyāyāḥ.

Ity ashtāviṁśadhyaḥ 'shtamaḥ khaṇḍaḥ.

1 Yah śvaḥstotriyas, tam anurūpaṁ kurvanti prātaḥ-savane 'hīnasamtatyai 2 yathā vā ekāhaḥ suta, evam abī-nas. tad yathāikāhasya sutasya savanāni samtiṣṭhamānāni yanty, evam evāhīnasyāhāni samtiṣṭhamānāni yanti. tad

yac chvāḥstotriyam anurūpaṃ kurvanti prātaḥsavane 'hīna-saṃtatyā, ahīnam eva tat saṃtanvanti 3 te vai devāḥ ca ṛishayaḥ cādriyanta: samānena yajñam saṃtanavāmeti, ta etat samānam yajñasyāpaṣyan: samānān pragāthān samāniḥ pratipadaḥ samānāni sūktāny 4 okaḥsāri vā Indro. yatra vā Indraḥ pūrvam gachaty, aiva tatrāparam gachati, yajñasyaiva sendratāyai || 17 || 1 ||

1 Tān vā etān sampātān Viṣvāmitraḥ prathamam apasyat, tān Viṣvāmitreṇa dṛiṣṭān. Vāmadevo 'srijatai, vā tvām indra vajrinn atra, yan na indro jujushe yac ca vasnti, kathā mahām avṛidhat kasya hotur iti, tān kshipraṃ samapataḥ. yat kshipraṃ samapataḥ, tat sampātānāṃ sampātataṃ 2 sa hekṣhām cakre Viṣvāmitro: yān vā ahaṃ sampātān apasyaṃ tān Vāmadevo 'sṛiṣṭa, kāni n v ahaṃ sūktāni sampātāns tatpratimān sṛijeyeti. sa etāni sūktāni sampātāns tatpratimān asrijata: sadyo ha jāto vṛishabhaḥ kanīna, indraḥ pūrbhid ātirad dāsam arkair, imām ū shu prabhṛitiṃ sātaye dhā, ichanti tvā somyāsaḥ sakḥāyaḥ, śāsad vahnir duhitur napyam gād, abhi tashteva dīdhayā manīṣhām iti 3 ya eka id dhavyaḥ carshaṇīnām iti Bharadvājo; yas tigmasṛiṅgo vṛishabho na bhīma, ud u brahmāny airata śravasyeti Vasishṭho, 'smā id u prata vase turāyetai Nodhās 4 ta ete prātaḥsavane śalaha-stotriyāṃ chasṭvā mādhyamdine 'hīnasūktāni ṣaṃsanti 5 tāny etāny ahīnasūktāny: ā satyo yātu maghavāñ ṛijīṣhīti satyavan maitrāvaruṇo; 'smā id u prata vase turāye, ndrāya brahmāni rātataṃ | indra brahmāni gotamāso akrann iti brahmaṇvad brāhmaṇacchaṇsī; śāsad vahnir — janayanta vahnim iti vahnivad achāvākas 6 tad āhuḥ: kasmād achāvāko vahnivad etat sūktam ubhayatra ṣaṃsati parāñcishu caivāhassv abhyāvartishu ceti

7 vīryavān vā esha bahvṛico, vahnivad etat sūktam. vahati ha vai vahnir dhuro yāsu yujyate. tasmād achāvāko vahnivad etat sūktam ubhayatra ṣaṃsati parāñcishu caivāhassv abhyāvartishu ca 8 tāni pañcasv ahassu bhavanti: caturviṃṣe 'bhijiti vishuvati viṣvajiti mahāvrate. 'hīnāni ha vā etāny ahāni, na hy eshu kiṃ cana hiyate. parāñcīni ha vā etāny ahāny anabhyāvartīni, tasmād enāny eteshv ahassu ṣaṃsanti 9 yad enāni ṣaṃsanty: ahīnān svargāṇi lokān sarvarūpān sarvasamṛiddhān avāpnavāmeti 10 yad evaināni ṣaṃsantīndram evaitair nihvayante, yatha ṛishabham vāṣītāyai 11 yad v evaināni ṣaṃsanty, ahīnasya saṃtatyā, ahīnam eva tat saṃtanvanti || 18 || 2 ||

1 Tato vā etāns trīn sampātān maitrāvaruṇo viparyāsam ekaikam ahar-ahāḥ ṣaṃsaty 2 evā tvām indra vajrinn atreti prathame 'hani, yan na indro jujushe yac ca vasntiṭi dvitiye, kathā mahām avṛidhat kasya hotur iti tritiye 3 trīn eva sampātān brāhmaṇacchaṇsī viparyāsam ekaikam ahar-ahāḥ ṣaṃsati, indraḥ pūrbhid ātirad dāsam arkair iti prathame 'hani; ya eka id dhavyaḥ carshaṇīnām iti dvitiye, yas tigmasṛiṅgo vṛishabho na bhīma iti tritiye 4 trīn eva sampātān achāvāko viparyāsam ekaikam ahar-ahāḥ ṣaṃsati, mām ū shu prabhṛitiṃ sātaye dhā iti prathame 'hani, chanti tvā somyāsaḥ sakḥāya iti dvitiye, śāsad vahnir duhitur napyam gād iti tritiye 5 tāni vā etāni nava 6 trīni cāharahāṣasyāni 7 tāni dvādaśa sampadyante: dvādaśa vai māsāḥ saṃvatsaraḥ, saṃvatsaraḥ Prajāpatiḥ, Prajāpatir yajñas. tat saṃvatsaram Prajāpatiṃ yajñam āpnuvanti, tat saṃvatsare Prajāpatau yajñe 'har-ahāḥ pratitishṭhanto yanti 8 tāny antareṇāvāpam āvaperann 9 anyūñkhyā virājo vaimadiḥ caturthe 'hani, pañktiḥ pañcame, pāruccēpiḥ shashṭhe 10 'tha yāny ahāni mahāsto-

māni syuh: ko adya naryo devakāma iti maitrāvaruṇa āvapeta, vane na vā yo ny adhāyi cākann iti brāhma-
nācchaṁsy, ā yāhy arvān upa vandhureshṭhā ity achā-
vāka 11 etāni vā āvapanāny. etair vā āvapanair devāḥ
svargam lokam ajayann etair ṛishayas. tathaivaitad yaja-
mānā etair āvapanaiḥ svargam lokam jayanti || 19 || * ||

1 Sadyo ha jāto vṛishabhah kanina iti maitrā-
varuṇah purastāt sūktānām ahar-ahāḥ ṣaṁsati 2 tad etat
sūktam svargyam. etena vai sūktena devāḥ svargam lo-
kam ajayann etena ṛishayas. tathaivaitad yajamānā etena
sūktena svargam lokam jayanti 3 tad u vaiṣvāmitram. vi-
śvasya ha vai mitram Viśvāmitra āsa 4 viśvam hāsmāi mi-
tram bhavati ya evam veda yeshām caivam vidvān etan
maitrāvaruṇah purastāt sūktānām ahar-ahāḥ ṣaṁsati 5 tad
ṛishabhavat paṣumad bhavati, paṣūnām avaruddhyai 6 tat
pañcarcam bhavati. pañcapadā paṅktiḥ, paṅktir vā annam,
annādyasyāvaruddhyā 7 ud u brahmāny airata śrava-
syeti brāhmaṇācchaṁsi brahmaṇvat samṛiddham sūktam
ahar-ahāḥ ṣaṁsati 8 tad etat sūktam svargyam. etena vai
sūktena devāḥ svargam lokam ajayann etena ṛishayas. ta-
thaivaitad yajamānā etena sūktena svargam lokam jayanti
9 tad u vāsishṭham. etena vai Vasishṭha Indrasya priyam
dhāmopāgachāt, sa paramam lokam ajayad 10 upendrasya
priyam lokam gachati, jayati paramam lokam ya evam
veda 11 tad vai śaḥricam. śaḥ vā ṛitava, ṛitūnām āptyai
12 tad upariṣṭāt sampātānām ṣaṁsati. āptaiva tat sva-
rgam lokam yajamānā asmiṇ loka pratitishṭhanti 13 abhi
tasṭeva didhayā maṇishām ity achāvāko ahar-ahāḥ
ṣaṁsati abhivat tatyai rūpam 14 abhi priyāni marmṛi-
ṣat parāṇīti. yāny eva parāny ahāni tāni priyāni, tāny
eva tad abhimarmṛiṣato yanty abhyārabhamāṇāḥ. paro vā
asmāl lokāt svargo lokas, tam eva tad abhivadati 15 ka-

vīṇr ichāmi samdṛiṣe sumedhā iti 16 ye vai te na ṛi-
shayaḥ pūrve pretās te vai kavayas, tān eva tad abhyati-
vadati 17 tad u vaiṣvāmitram. viśvasya ha vai mitram Vi-
śvāmitra āsa. viśvam hāsmāi mitram bhavati ya evam
veda 18 tad aniruktam prajāpatyam ṣaṁsati. anirukto vai
Prajāpatiḥ, Prajāpater āptyai 19 sakṛid Indram nīrāha, te-
naindrād rūpān na pracyavate 20 tad vai daśarcam. daśā-
ksharā virāl, annam virāl, annādyasyāvaruddhyai 21 yad
eva daśarcāḥ | daśa vai prānāḥ, prānān eva tad āpnuva-
nti, prānān ātman dadhate 22 tad upariṣṭāt sampātānām
ṣaṁsati. āptaiva tat svargam lokam yajamānā asmiṇ loka
pratitishṭhanti || 20 || * ||

1 Kas tam indra tvāvasam, kan navyo atasī-
nām, kad ū nv asyākṛitam iti kadvantah pragāthā
ārambhaṇiyā ahar-ahāḥ ṣasyante 2 ko vai Prajāpatiḥ, Pra-
jāpater āptyai 3 yad eva kadvantāḥ | annam vai kam,
annādyasyāvaruddhyai 4 yad v eva kadvantāḥ | ahar-ahar
vā ete śāntāny ahinasūktāny upayunḡjānā yanti, tāni ka-
dvadbhiḥ pragāthaiḥ śamayanti. tāny ebhyaḥ śāntāni kam
bhavanti, tāny enāḥ chāntāni svargam lokam abhi vahanti
5 trishṭubhaḥ sūktapratipadaḥ ṣaṁseyus 6 tā haike purastāt
pragāthānām ṣaṁsanti dhāyyā iti vadantas 7 tat tathā na
kuryāt 8 kshatram vai hotā viṣo hotṛaṣaṁsinah, kshatrā-
yaiva tad viśam pratyudyāminim kuryuḥ, pāpavasyasam
9 trishṭubho ma imāḥ sūktapratipada ity eva vidyāt 10 tad
yathā samudram praploverann, evam haiva te praplavante
ye samvatsaram vā dvādaśāham vāsate. tad yathā sairā-
vatim nāvam pārakāmāḥ samāroheyur, evam evaitās tri-
shṭubhaḥ samārohanti 11 na ha vā etac chando gamayitvā
svargam lokam upāvartate, vīryavattamam hi 12 tābhyo
na vyāvayīta, samānam hi chando, 'tho ned dhāyyāḥ ka-
ravāṇīti 13 yad enāḥ ṣaṁsanti: prajātābhiḥ sūktapratipa-

dbhiḥ sūktāni samārohameti 14 yad evaināḥ śaṁsantīndram evaitābhīr nihvayante, yathā ṛishabhaṁ vāṣitāyai. yad v evaināḥ śaṁsanty, ahīnasya śaṁtatyā, ahīnam eva tat saṁtanvanti || 21 || * ||

1 Apa prāca indra viṣvāṇ amitrān iti maitrāvārunaḥ purastāt sūktānām ahar-ahaḥ śaṁsaty 2 apāpāco abhibhūte nudasva | apodico apa śūrādharāca urau yathā tava śarman mademety 3 abhayasya rūpam, abhayam iva hi yann ichati 4 brahmaṇā te brahmayujā yunajmīti brāhmaṇācchaṁsy ahar-ahaḥ śaṁsati. yunajmīti yuktavati, yukta iva hy ahīno, 'hīnasya rūpam 5 uruṁ no lokam anu neṣhi vidvān ity achāvāko 'har-ahaḥ śaṁsaty. anu neshīty, etīva hy ahīno, 'hīnasya rūpam 6 neshīti satrāyanarūpam 7 tā vā etā ahar-ahaḥ śasyante 8 samānbhiḥ paridadhyur 9 okaḥsāri haishām Indro yajñam bhavati3ñ | yathā ṛishabho vāṣitāṁ yathā vā gauḥ prajātāṁ goshtāṁ, evaṁ haishām Indro yajñam aiva gachati 10 na śuṇamhuvīyayāhīnasya paridadhyāt. kshatriyo ha rāshṭrāc cyavate, yo haiva paro bhavati, tam abhihvayati || 22 || * ||

1 Athāto 'hīnasya yuktiḥ ca vimuktiḥ ca 2 vy antariksham atirad ity ahīnam yuñkta, eved indram iti vimuñcaty 3 āham sarasvatīvator, nūnam sā ta ity ahīnam yuñkte 4 te syāma deva varuṇa, nū shtuta iti vimuñcaty 5 esha ha vā ahīnam tantum arhati ya enaṁ yoktum ca vimoktum ca veda 6 tad yac caturvinṣe 'han yujyante sā yuktir, atha yat purastād udayanīasyātīratrasya vimucyante sā vimuktis 7 tad yac caturvinṣe 'hann aikāhikābhiḥ paridadhyur, atrāhaiva yajñam saṁsthāpayeyur, nāhīnakarma kuryur. atha yad ahīnaparidhānīyābhiḥ paridadhyur, yathā śrānto 'vimucyamāna utkrītyetaivam yajamānā utkrītyerann. ubhayībhiḥ paridadhyus 8 tad

yathā dīrghādhva upavimokaṁ yāyāt, tādrik tat 9 śaṁtato haishām yajño bhavati3ñ | vy ū muñcanta 10 ekāṁ dve na dvayoh savanayoh stomam atīśansed 11 dīrghāranyāni ha vai bhavanti yatra balivibhiḥ stomo 'tiśasyate 12 'parimitābhiḥ tritīyasavane. 'parimito vai svargo lokah, svargasya lokasyāptyai 13 śaṁtato hāsyābhyārabdho 'visrasto 'hīno bhavati ya evaṁ vidvān ahīnam tanute || 23 || 7 ||

1 Devā vai vale gāḥ paryapaśyaṁs, tā yajñenaivepsaṁs, tāḥ shashthenāhnāpnuvaṁs. te prātaḥsavane Nabhākena valam anabhayaṁs. tam yad anabhaya3ñ | aśrathayann evainam tat. ta u tritīyasavane vajreṇa vālakhilyābhīr vācaḥ kūṭenaikapadayā valam virujya gā udājaṁs 2 tathaivaitad yajamānāḥ prātaḥsavane Nabhākena valam nabhayanti. tam yan nabhayanti3ñ | śrathayanty evainam tat. tasmād dhotrakāḥ prātaḥsavane nabhākāṁs tricāṇ chaśanti 3 yaḥ kakubho nidhārāya iti maitrāvaruṇaḥ, pūrvīś ṭa indropamātaya iti brāhmaṇācchaṁsī, tā hi madhyam bharāṇām ity achāvākas 4 ta u tritīyasavane vajreṇa vālakhilyābhīr vācaḥ kūṭenaikapadayā valam virujya gā āpnuvanti 5 paccāḥ prathamam śad vālakhilyānām sūktāni viharaty, ardharacaṣo dvitīyam, ṛikṣas tritīyam. sa paccā viharan pragāthe-pragātha evaikapadām dadhyāt, sa vācaḥ kūṭas 6 tā etāḥ pañcaikapadāḥ. catasro daśamād ahna, ekā mahāvratād 7 athāśṭākṣharāṇi mātānāmanāni padāni. teshām yāvadbhiḥ sampadyeta tāvanti śaṁsen, netaṛāṇy ādriyeta8thārdharacaṣo viharāṁs tāḥ caivaikapadāḥ śaṁset tāni caivāśṭākṣharāṇi mātānāmanāni padāny 9 atha ṛikṣo viharāṁs tāḥ caivaikapadāḥ śaṁset tāni caivāśṭākṣharāṇi mātānāmanāni padāni 10 sa yat prathamam śad vālakhilyānām sūktāni viharati, prānam ca tad vācam ca viharati. yad dvitīyam, cakṣuḥ ca tan manaḥ ca viharati. yat tritīyam, śrotram ca tad ātmānam ca viharati. tad

upāpto vihāre kāma, upāpto vajre vālakhilyāsūpāpto vācaḥ
kūta ekapadāyām, upāptaḥ prāṇakliptyām 11 avihṛitān eva
caturtham pragāthān chaṁsati. paśavo vai pragāthān, pa-
śūnām avaruddhyai 12 nātraikapadām vyavadadhyād 13 yad
atraikapadām vyavadadhyād, vācaḥ kūṭena yajamānāt pa-
śūn nirhanyād. ya enam tatra brūyād: vācaḥ kūṭena ya-
jamānāt paśūn niravadhīr, apaśum enam akar iti, śaśvat
tathā syāt 14 tasmāt tatraikapadām na vyavadadhyād 15 vy-
evottame sūkte paryasyati, sa eva tayor vihāras 16 tad etat
Saubalāya Sarpir Vātsiḥ śaśaṁsa. sa hovāca: bhūyishthān
aham yajamāne paśūn paryagrahaisham, akanishthā u mām
āgamishyantīti. tasmai ha yathā mahadbhya ritvigbhya
evam nināya. tad etat paśavyam ca svargyam ca śastram,
tasmād etac chaṁsati || 24 || * ||

1 Dūrohaṇam rohati, tasyoktam brāhmaṇam 2 aindre
paśukāmasya rohed, aindrā vai paśavas 3 taj jāgatam syāj,
jāgatā vai paśavas 4 tan mahāsūktam syād, bhūyishtheshv
eva tat paśushu yajamānam pratishthāpayati 5 Barau rohet,
tan mahāsūktam ca jāgatam ca iṇdrāvaruṇe pratishthākā-
masya rohed. etaddevatā vā eshā hotraitatpratishthā yad
aindrāvaruṇā, tad enat svāyām eva pratishthāyām antataḥ
pratishthāpayati 7 yad evaindrāvaruṇā 3i | eshā ha vā atra
nivin, nividā vai kāmā āpyante. sa yady aindrāvaruṇe
rohet, sauparṇe rohet. tad upāpta aindrāvaruṇe kāmā,
upāptaḥ sauparṇe || 25 || * ||

1 Tad āhuḥ: samśaṁset shashthe 'hā 3n | na samśaṁse 3t
iti | 2 samśaṁsed ity āhuḥ 3 katham anyeshv abassu sam-
śaṁsati, katham atra na samśaṁsed ity 4 atho khalv āhur:
naiva samśaṁset 5 svargo vai lokāḥ shashtham ahar, asa-
māyī vai svargo lokāḥ, kaścid vai svarge loke sametīti. sa
yat samśaṁset, samānam tat kuryād. atha yan na sam-
śaṁsati 3ñ | tat svargasya lokasya rūpam. tasmān na sam-

śaṁsed. yad eva na samśaṁsati 3ñ | 6 ātmā vai stotriyah
prāṇā vālakhilyāḥ. sa yat samśaṁsed, etābhyām devatā-
bhyām yajamānasya prāṇān viyād. ya enam tatra brūyād:
etābhyām devatābhyām yajamānasya prāṇān vyagāt, prāṇa
enam hāsyatīti, śaśvat tathā syāt. tasmān na samśaṁset
7 sa yad īkshetāśaṁsisham vālakhilyā hanta purastād dūro-
haṇasya samśaṁsānīti, no eva tasyāśām iyāt 8 tam yadi
darpa eva vinded, upariśtād dūrohaṇasyāpi bahūni śatāni
śaṁsed. yasyo tat kāmāya tathā kuryād, atraiva tad upāptam
9 aindryo vālakhilyās, tāsām dvādaśāksharāṇi padāni, tatra
sa kāmā upāpto ya aindre jāgate. 'thedaṁ aindrāvaruṇam
sūktam, aindrāvaruṇī paridhāniyā. tasmān na samśaṁset
10 tad āhur: yathā vāva stotram evam śastram. vihrītā
vālakhilyāḥ śasyante, vihrītām stotrā 3m | avihṛitā 3m iti |
11 vihrītam iti brūyād, ashtākshareṇa dvādaśāksharam iti
12 tad āhur: yathā vāva śastram evam yājyā. tisro deva-
tāḥ śasyante 'gnir Indro Varuṇa ity athaindrāvaruṇyā ya-
jati, katham Agnir anantarita iti 13 yo vā Agniḥ sa Varu-
ṇas. tad apy etad ṛishinoktam: tvam agne varuṇo jā-
yase yad iti. tad yad evaindrāvaruṇyā yajati, tenāgnir
anantarito 'nantaritah || 26 || 10 ||

Iti shashthapañcikaḥ caturtho 'dhyāyāḥ.

Ity ekonatrinṣadhyāye daśamaḥ khaṇḍah.

1 Śilpāni śaṁsanti 2 devaśilpāny, eteshām vai śilpānām
anukṛitīḥ śilpam adhigamyate. hasti kaṁsō vāso hira-
ṇyam aśvatarirathaḥ śilpam 3 śilpam hāsminn adhigamyate
ya evam veda 4 yad eva śilpāni 3ñ | 5 ātmasamskṛitir vāva
śilpāni, chandomayam vā etair yajamāna ātmānam sam-
skurute 6 nābhānedishtham śaṁsati 7 reto vai Nābhānedi-
shtho, retas tat siṁcati 8 tam aniruktam śaṁsaty. aniruktam
vai reto guhā yonyām śicyate 9 sa retomiṣro bhavati:
kshmayā retaḥ samjagmāno ni shiṁced iti, retaḥ-

samriddhyā eva 10 tam sanārāṣaṁsaṁ ṣaṁsati. prajā vai naro vāk ṣaṁsaḥ, prajāsv eva tad vācam dadhāti. tasmād imāḥ prajā vadatyō jāyante 11 tam haikē purastāc chaṁsaṁti: purastādāyatanā vāg iti vadanta 12 uparishṭād eka: uparishṭādāyatanā vāg iti vadanto 13 madhya eva ṣaṁsen. madhyāyatanā vā iyaṁ vāg 14 uparishṭānnedīyasivoparishṭān nedīyasiva vā iyaṁ vāk 4 tam hotā retobhūtaṁ si-ktvā maitrāvaruṇāya samprayachaty: etasya tvam prāṇān kalpayeti || 27 || 1 ||

1 Vālakhilyāḥ ṣaṁsati. prāṇā vai vālakhilyāḥ, prāṇān evāśya tat kalpayati 2 tā vibhṛitāḥ ṣaṁsati. vihrītā vā ime prāṇāḥ: prāṇenāpāno, 'pānena vyānaḥ 3 sa pacchaḥ prathame sūkte viharaty, ardharcaṣo dvitīye, rikṣas tṛitīye 4 sa yat prathame sūkte viharati, prāṇaṁ ca tad vācam ca viharati. yad dvitīye, cakṣuṣ ca tan manaḥ ca viharati. yat tṛitīye, śrotraṁ ca tad ātmānaṁ ca viharati 5 te haikē saha bhṛiatyau saha satobhṛiatyau viharanti. tad upāpto vibhāre kāmo, net tu pragāthāḥ kalpante 6 'timarṣam eva vihareṭ, tathā vai pragāthāḥ kalpante. pragāthā vai vālakhilyāḥ, tasmād atimarṣam eva vihareḍ. yad evātimarṣā3m | 7 ātmā vai bhṛiatī, prāṇāḥ satobhṛiatī. sa bhṛiatim aṣaṁsīt, sa ātmātha satobhṛiatim, te prāṇā; atha bhṛiatim atha satobhṛiatim, tad ātmānaṁ prāṇaiḥ paribhṛiann eti. tasmād atimarṣam eva vihareḍ 8 yad v evātimarṣā3m | ātmā vai bhṛiatī, paṣavaḥ satobhṛiatī. sa bhṛiatim aṣaṁsīt, sa ātmātha satobhṛiatim, te paṣavo; 'tha bhṛiatim atha satobhṛiatim, tad ātmānaṁ paṣubhiḥ paribhṛiann eti. tasmād atimarṣam eva vihareḍ 9 vy evottame sūkte paryasyati, sa eva tayor vihāras 10 tasya maitrāvaruṇaḥ prāṇān kalpayitvā brāhmaṇācchaṁsine samprayachaty: etaṁ tvam prajānayet || 28 || 2 ||

1 Sukīrtim ṣaṁsati. devayonir vai Sukīrtis, tad yajñād

devayonyai yajamānam prajānayati 2 Vṛishākapiṁ ṣaṁsaty. ātmā vai Vṛishākapir, ātmānaṁ evāśya tat kalpayati 3 tam nyūṅkhayaty. annaṁ vai nyūṅkhas, tad asmaī jātāyānnādyam pratidadhāti yathā kumārāya stanam 4 sa pāṅkto bhavati. pāṅkto 'yam puruṣaḥ pañcadhā vihito: lomāni tvaṁ māṁsam asthi majjā. sa yāvān eva puruṣas, tāvantaṁ yajamānam samskaroti 5 tam brāhmaṇācchaṁsī janayitvāchāvākāya samprayachaty: etasya tvam pratishṭhām kalpayeti || 29 || 3 ||

1 Evayāmarutaṁ ṣaṁsati. pratishṭhā vā evayāmarut, pratishṭhām evāśya tat kalpayati 2 tam nyūṅkhayaty. annaṁ vai nyūṅkho, 'nnādyam evāsmiṁs tad dadhāti 3 sa jāgato vātijāgato vā. sarvaṁ vā idam jāgataṁ vātijāgataṁ vā 4 sa u māruta. āpo vai Maruta āpo 'nnaṁ, abhipūrvam evāsmiṁs tad annādyam dadhāti 5 tāny etāni sabacarāṇīty ācakṣhate: nābhānedishṭhām vālakhilyā vṛishākapiṁ evayāmarutaṁ. tāni saha vā ṣaṁset saha vā na ṣaṁsed 6 yad enāni nānā ṣaṁsed, yathā puruṣam vā reto vā vichindyāt tādrik tat. tasmād enāni saba vā ṣaṁset saha vā na ṣaṁset 7 sa ha Bulila Āṣvataṛa Āṣvir vaiṣvajito hotā sann ikṣhām cakṛa: eṣhām vā eṣhām ṣilpānām viṣvajiti sāmvasarike dve madhyamdinam abhi pratyetoṛ hantāham ittham evayāmarutaṁ ṣaṁsayānīti. tad dha tathā ṣaṁsayām cakāra 8 tad dha tathā ṣasyamāne Gauṣṭa ājagāma, sa hovāca: hotaḥ kathā te ṣastraṁ vicakraṁ plavata iti 9 kim hy abhūd ity 10 evayāmarud ayam uttarataḥ ṣasyata iti sa hovācaindro vai madhyamdinah, kathendram madhyamdinān ninīshasīti 11 nendram madhyamdinān ninīshāmīti hovāca 12 chandas tv idam amadhyamdināsācy. ayam jāgato vātijāgato vā. sarvaṁ vā idam jāgataṁ vātijāgataṁ vā. sa u māruto. maiva ṣaṁsisṭhēti 13 sa hovācāramāchāvakety. atha hāsminn anuṣāsanam iṣhe 14 sa hovācaindraṁ

esha vishṇunyaṅgam ṣaṁsatv, atha tvam etaṁ hotar upari-
śṭād raudryai dhāyāyai purastān mārutasyaṅpyasyāthā
iti 15 tad dha tathā ṣaṁsayāṁ cakāra. tad idam apy eta-
rhi tathaiva śasyate || 30 || 4 ||

1 Tad āhur: yad asmin viśvajity atirātra evaṁ shashthe
'hani kalpate yajñah kalpate yajamānasya prajātiḥ, katham
atrāṣasta eva Nābhānediśṭho bhavaty atha maitrāvaruṇo
vālakhilyāḥ ṣaṁsati, te prāṇā — reto vā agre 'tha prāṇā
— evaṁ brāhmaṇācchansy: aṣasta eva Nābhānediśṭho bha-
vaty atha Vṛishākapiṁ ṣaṁsati, sa ātmā — reto vā agre
'thātmā — katham atra yajamānasya prajātiḥ, katham
prāṇā aviklīptā bhavanti 2 yajamānaṁ ha vā etena sa-
rveṇa yajñakratunā saṁskurvanti. sa yathā garbho yonyām
antar, evaṁ sambhavañ chete. na vai sakṛid evāgre sarvaḥ
sambhavaty, ekaikaṁ vā aṅgam sambhavataḥ sambhavatīti
3 sarvāṇi cet samāne 'han kriyeran, kalpata eva yajñah
kalpate yajamānasya prajātir. athaitaṁ hotaivayāmarutaṁ
tritiyasavane ṣaṁsati, tad yāsyā pratishṭhā tasyām evainaṁ
tad antataḥ pratishṭhāpayati || 31 || 5 ||

1 Chandasām vai shashtthenāhnāptānām raso 'tyanedat.
sa Prajāpatir abibhet: parāṇ ayam chandasām raso lokān
atyeshyati. tam parastāc chandobhiḥ paryagrihṇān: nā-
rāṣaṁsyā gāyatrīyā, raibhyā trisṭubhaḥ, pārikshityā jaga-
tyāḥ, kāravyayānushṭubhas. tat punaḥ chandassu rasam
adadhāt 2 sarasair hāsyā chandobhir isṭam bhavati, sara-
saiḥ chandobhir yajñam tanute ya evaṁ veda 3 nārāṣaṁsiḥ
ṣaṁsati. prajā vai naro vāk ṣaṁsah, prajāsv eva tad vācam
dadhāti. tasmād imāḥ prajā vadatyō jāyante. ya evaṁ
veda yad eva nārāṣaṁsiḥ | 4 ṣaṁsanto vai devāḥ ca ṛisha-
yaḥ ca svargam lokam āyaṁ, tathaivaitad yajamānāḥ ṣa-
ṁsanta eva svargam lokam yanti 5 tāḥ pragrāham ṣaṁsati
yathā Vṛishākapiṁ, vārshākapiṁ hi, Vṛishākapes tan nyā-

yam eti 6 tāsu na nyūṅkhayen, nī vīva nardet, sa hi tāsām
nyūṅkho 7 raibhiḥ ṣaṁsati 8 rebhanto vai devāḥ ca ṛisha-
yaḥ ca svargam lokam āyaṁ, tathaivaitad yajamānā re-
bhanta eva svargam lokam yanti 9 tāḥ pragrāham ṣaṁsati
yathā Vṛishākapiṁ, vārshākapiṁ hi, Vṛishākapes tan
nyāyam eti. tāsu na nyūṅkhayen, nī vīva nardet, sa hi tā-
sām nyūṅkhaḥ 10 pārikshitiḥ ṣaṁsati 11 Agnir vai pari-
kshid, Agnir himāḥ prajāḥ parikshety, Agniṁ himāḥ pra-
jāḥ parikshiyanty 12 Agner eva sāyujyam sarūpatām salo-
katām aṣnute ya evaṁ veda 13 yad eva pārikshitiḥ |
14 samvatsaro vai parikshit, samvatsaro himāḥ prajāḥ pari-
ksheti, samvatsaram himāḥ prajāḥ parikshiyanti 15 sam-
vatsarasyaiva sāyujyam sarūpatām salokatām aṣnute ya
evaṁ veda. tāḥ pragrāham ṣaṁsati yathā Vṛishākapiṁ,
vārshākapiṁ hi, Vṛishākapes tan nyāyam eti. tāsu na
nyūṅkhayen, nī vīva nardet, sa hi tāsām nyūṅkhaḥ 16 kā-
ravyāḥ ṣaṁsati 17 devā vai yat kiṁca kalyāṇam karmāku-
rvaṁ tat kāravyābhir āpnuvaṁ, tathaivaitad yajamānā
yat kiṁca kalyāṇam karma kurvanti tat kāravyābhir āpnu-
vanti 18 tāḥ pragrāham ṣaṁsati yathā Vṛishākapiṁ, vār-
shākapiṁ hi, Vṛishākapes tan nyāyam eti. tāsu na nyū-
ṅkhayet, nī vīva nardet, sa hi tāsām nyūṅkho 19 diṣām
klīptiḥ ṣaṁsati. diṣa eva tat kalpayati 20 tāḥ pañca ṣa-
ṁsati. pañca vā imā diṣaḥ, catasras tiraṣya, ekordhvā
21 tāsu na nyūṅkhayen naivaiva ca ninarden: ned imā
diṣo nyūṅkhayānīti 22 tā ardharcaṣaḥ ṣaṁsati, pratishṭhāyā
eva 23 janakalpāḥ ṣaṁsati. prajā vai janakalpā, diṣa eva
tat kalpayitvā tāsu prajāḥ pratishṭhāpayati 24 tāsu na
nyūṅkhayen naivaiva ca ninarden: ned imāḥ prajā nyū-
ṅkhayānīti. tā ardharcaṣaḥ ṣaṁsati, pratishṭhāyā eve 25 indra-
gāthāḥ ṣaṁsatīndragāthābhir vai devā asurān abhigāyāthai-
nān atyāyaṁ, tathaivaitad yajamānā indragāthābhir evā-

priyam bhrātrivyaṃ abhigāyāthainam atiyanti 26 tā ardharcaṣaḥ ṣaṁsati, pratishṭhāyā eva || 32 || 6 ||

1 Aitaṣapralāpaṃ ṣaṁsati 2 Aitaṣo ha vai munir agner āyur dadarṣa, yajñasyāyātayāmam iti haika āhuḥ. so 'bra-vit putrān: putrakā agner āyur adarṣam, tad abhila-pi-shyāmi, yat kiṃca vadāmi tan me mā parigāteti. sa pra-tyapadyatai, tā aśvā ā plavante pratipam prātisatva-nam iti 3 tasyābhyagnir Aitaṣāyana etyākāle 'bhihāya mu-kham apyagriṇṇād: adripan naḥ piteti 4 tam hovācāpehy, alaso 'bhūr yo me vācam avadhīḥ. śatāyūṃ gām akari-shyaṃ sahasrāyūṃ puruṣam, pāpishṭhām te prajām ka-romi yo mettham asakthā iti 5 tasmād āhur: Abhyagnaya Aitaṣāyanā Aurvāṇām pāpishṭhā iti 6 tam haike bhūyānsam ṣaṁsanti 7 sa na nishedhed, yāvatkāmam ṣaṁsati eva brū-yād. āyur vā aitaṣapralāpa 8 āyur eva tad yajamānasya pratārayati ya evaṃ veda 9 yad evaitaṣapralāpā3ḥ | 10 cha-ndasām haisha raso yad aitaṣapralāpas, chandassv eva tad rasam dadhāti 11 sarasair hāsya chandobhir isṭam bha-vati, sarasaiḥ chandobhir yajñam tanute ya evaṃ veda 12 yad v evaitaṣapralāpā3ḥ | 13 ayātayāmā vā akshitir ai-taṣapralāpo, 'yātayāmā me yajñe 'sad akshitir me yajñe 'sad iti 14 tam vā etam aitaṣapralāpaṃ ṣaṁsati padāvagrā-ham yathā nividaṃ 15 tasyottamena padena prānauti yathā nividaḥ 16 pravalhikāḥ ṣaṁsati. pravalhikābhir vai devā asurān pravalhyāthainān atyāyaṁs, tathaivaitad yajamānāḥ pravalhikābhir evāpriyam bhrātrivyaṃ pravalhyāthainam atiyanti 17 tā ardharcaṣaḥ ṣaṁsati, pratishṭhāyā eva 18 ji-jñāsenyāḥ ṣaṁsati. ājijñāsenyābhir vai devā asurān ājñā-yāthainān atyāyaṁs, tathaivaitad yajamānā ājijñāsenyābhir evāpriyam bhrātrivyaṃ ājñāyāthainam atiyanti. tā ardha-rcasaḥ ṣaṁsati, pratishṭhāyā eva 19 pratirādham ṣaṁsati. pratirādhenā vai devā asurān pratirādhyāthainān atyāyaṁs,

tathaivaitad yajamānāḥ pratirādhenāivāpriyam bhrātrivyaṃ pratirādhyāthainam atiyanti 20 ativādāṃ ṣaṁsati. ativā-denā vai devā asurān atyudyāthainān atyāyaṁs, tathaivai-tad yajamānā ativādenāivāpriyam bhrātrivyaṃ atyudyā-thainam atiyanti. tam ardharcaṣaḥ ṣaṁsati, pratishṭhāyā eva || 33 || 7 ||

1 Devanītham ṣaṁsati 2 Ādityāḥ ca ha vā Āngirasas ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam iti. te hāṅgirasah pūrve śvaḥsutyām svargasya lokasya dadṛṣus, te 'gnim prajīgīyur — Āngirasām vā eko 'gnih — parehy, Ādityebhyaḥ śvaḥsutyām svargasya lokasya prabrūhiti. te hādityā Agnim eva drishṭvā sadyaḥsutyām svargasya lokasya dadṛṣus. tān etyābravīc: chvāḥsutyām vaḥ svargasya lokasya prabrūma iti. te hocur: atha vayam tubhyaṃ sadyaḥsutyām svargasya lokasya prabrūmas, tva-yaiva vayam hotrā svargam lokam eshyāma iti. sa ta-thety uktvā pratyuktaḥ punar ājagāma 3 te hocuḥ: prāvo-cā3ḥ iti | prāvocam iti hovācātho me pratiprāvocann iti. no hi na pratyajñāsthā3ḥ iti | prati vā ajñāsam iti hovāca 4 yaśasā vā esho 'bhyaitya ya ārtvijyena, tam yaḥ pratiru-ndhed yaśaḥ sa pratirundhet, tasmān na pratyarautsiti 5 yadi tv asmād apojjigānsed, yajñenāsmād apodiyāt | yadi tv ayājyaḥ, svayam apoditam tasmāt || 34 || 8 ||

1 Te hādityān Āngiraso 'yājayaṁs, tebhya yājayadbhya imām prīthivīm pūrṇam dakṣiṇānām adadus. tān iyam pratigṛhītātapat, tam nyavṛiṇjan, sā sinhi bhūtvā vijṛi-mbhanti janān acarāt. tasyāḥ śocatyā ime pradarāḥ prā-dīryanta ye 'syā ime pradarāḥ, sameva haiva tataḥ purā 2 tasmād āhur: na nivṛittadakṣiṇām pratigṛhīṇyān: nen mā śucā viddhā śucā vidhyād iti 3 yadi tv enām pratigṛi-hīnyād, apriyāyainām bhrātrivyaḥ dadyāt, parā haiva bhavaty 4 atha yo 'sau tapatī3ḥ | esho 'śvaḥ śveto rūpam kṛitvāśvābhidhānyapihitenātmanā praticakrama. imam vo

na yāma iti, sa esha devanītho 'nūcyata 5 ādityā ha jaritar aṅgirobhyo dakṣiṇām anayan | 6 tām ha jaritar na praty āyann iti. na hi ta imām pratyāyaṁ 7 tām u ha jaritaḥ praty āyann iti. prati hi te 'mum āyaṁ 8 tām ha jaritar na praty aḡribhṇann iti. na hi ta imām pratyagṛibhṇaṁ 9 tām u ha jaritaḥ praty aḡribhṇann iti. prati hi te 'mum aḡribhṇann 10 ahā neta sann avicetanānīty. esha ha vā ahnām vicetayitā 11 jajñā neta sann apurogavāsa iti. dakṣiṇā vai yajñānām purogavi. yathā ha vā idam ano 'purogavaṁ rishyaty, evaṁ haiva yajño 'dakṣiṇo rishyati. tasmād āhur: dātavyaiva yajñe dakṣiṇā bhavaty apy alpikāpy 12 uta śveta āsupatvā | 13 uto padyābhir javishṭhaḥ | 14 utem āṣu mānam piparti | 15 ādityā rudrā vasavas tvelate | 16 idam rādhah prati gṛibhṇīhy aṅgira iti. pratigrahaṁ eva tad rādhasa aichann 17 idam rādho bṛihat prīthu | 18 devā dadatv ā varam | 19 tad vo astu sucetanam | 20 yushme astu dive-dive | 21 praty eva gṛibhāyateti. praty evainam tad ajagrabhaisham 22 tam vā etaṁ devanītham ṣaṁsati padāvagrāham yathā nividam. tasyottamena padena prānauti yathā nividah || 35 || ॥

1 Bhūtechadah ṣaṁsati 2 bhūtechadbhir vai devā asurān upāsacantoteva yuddhenoteva māyayā. teshām vai devā asurānām bhūtechadbhir eva bhūtam chādayitvāthainān atyāyaṁ, tathaivaitad yajamānā bhūtechadbhir evāpriyasya bhrātrivasya bhūtam chādayitvāthainam atiyanti 3 tā ardharcaṣaḥ ṣaṁsati, pratishṭhāyā evā 4 hanasyāḥ ṣaṁsaty 5 āhanasyād vai retaḥ sicyate, retasaḥ prajāḥ prajāyante, prajātim eva tad dadhāti 6 tā daṣa ṣaṁsati. daṣākṣharā virāl, annam virāl, annād retaḥ sicyate, retasaḥ prajāḥ prajāyante, prajātim eva tad dadhāti 7 tā nyūṅkhayaty. annam vai nyūṅkḥo, 'nnād retaḥ sicyate, retasaḥ prajāḥ

prajāyante, prajātim eva tad dadhāti 8 dadhikrāvṇo akārisham iti dādhikrīm ṣaṁsati. devapavitraṁ vai dadhikrā idam vā idam vyāhanasyām vācam avādīt, tad devapavitreṇa vācam punite 9 sānushṭub bhavati. vāg vā anushṭup, tat svena chandasā vācam punite 10 sutāso madhumattamā iti pāvamāniḥ ṣaṁsati 11 devapavitraṁ vai pāvamānya. idam vā idam vyāhanasyām vācam avādīt, tad devapavitreṇaiva vācam punite. tā anushṭubho bhavanti. vāg vā anushṭup, tat svenaiva chandasā vācam punite 12 'va drapso aṅsumatīm atishṭhad ity aindrābārhaspatyam trīcam ṣaṁsati 13 viṣo adevīr abhy ācarantīr bṛihaspatinā yujendraḥ sasāha ity 14 asuraviṣam ha vai devān abhy udācārya āsit, sa Indro Bṛihaspatinaiva yujāsuryam varṇam abhidāsantam apāhaṁs. tathaivaitad yajamānā Indrābṛihaspatibhyām eva yujāsuryam varṇam abhidāsantam apaghnate 15 tad āhuḥ: saṁṣaṁset shashṭhe 'hā3n | na saṁṣaṁse3t iti | saṁṣaṁsed ity āhuḥ. katham anyeshv ahasu saṁṣaṁsati, katham atra na saṁṣaṁsed ity. atho khalv āhur: naiva saṁṣaṁset. svargo vai lokah shashṭham ahar, asamāyī vai svargo lokah, kaṣcid vai svarge loke sametiti. sa yat saṁṣaṁset, samānam tat kuryād. atha yan na saṁṣaṁsati3n | tat svargasya lokasya rūpam. tasmān na saṁṣaṁsed. yad eva na saṁṣaṁsati3n | 16 etāni vā atrokthāni: nābhānedishṭho vālakhilyā vṛishākapir evayāmarut. sa yat saṁṣaṁsed, apaiva sa eteshu kāmam rādhnuyād 17 aindro vṛishākapiḥ, sarvāni chandānsy aitaṣapralāpas. tatra sa kāmā upāpto ya aindre jāgate. 'thedaṁ aindrābarhaspatyam sūktam, aindrābārhaspatyā paridhāniyā. tasmān na saṁṣaṁsen na saṁṣaṁset || 36 || 10 ||

Iti shashṭhapañcikaḡyam pañcamo 'dhyāyah.

Iti triṇṣadhyāye daṣamaḥ khaṇḍah.

1 Athātah paṣor vibhaktis, tasya vibhāgam vakshyāmo
 2 hanū sajihve prastotuh, syenam vaksha udgātuh, kaṇṭhaḥ
 kākudrah pratihartur, dakshiṇā ṣṇonir hotuh, savyā bra-
 hmaṇo, dakshiṇam sakthi maitrāvaruṇasya, savyam brā-
 hmaṇācchaṇsino, dakshiṇam pārṣvam sānsam adhvaryoḥ,
 savyam upagātrīṇām, savyo 'nsaḥ pratiprasthātur, dakshi-
 ṇam dor neshtuh, savyam potur, dakshiṇa ūrur achāvāka-
 sya, savya āgnīdhrasya, dakshiṇo bāhur ātreyaśya, savyaḥ
 sadasyasya, sadam cānūkam ca grihapater, dakshiṇau pā-
 dau grihapater vratapradasya, savyau pādau grihapater
 bhāryāyai vratapradasyau, shṭha enayoḥ sādharāṇo bhavati,
 tam grihapatir eva praśiṇshyāj. jāghaṇim patnibhyo hara-
 nti, tām brāhmaṇāya dadyuh. skandhyāś ca maṇikās ti-
 sraś ca kikasā grāvastutas, tisaś caiva kikasā ardham ca
 vaikartasyonnetur, ardham caiva vaikartasya klomā ca ṣa-
 mitus. tad brāhmaṇāya dadyād, yady abrahmaṇaḥ syāc.
 chirah subrahmaṇyāyai, yaḥ śvāhsutyām prāha tasyājīnam,
 ilā sarveshām hotur vā 3 tā vā etāḥ shattriṇṣatam ekapadā
 yajñam vahanti. shattriṇṣadaksharā vai bṛihatī, bārhatāḥ
 svargā lokāḥ. prāṇāṇś caiva tat svargāṇś ca lokān āpnu-
 vanti, prāṇeshu caiva tat svargeshu ca lokeshu pratiti-
 shṭhanto yanti 4 sa esha svargyaḥ paṣur ya enam evam
 vibhajanty 5 atha ye 'to 'nyathā, tad yathā selagā vā pā-
 pakṛito vā paṣum vimathnīraṇś tādṛik tat 6 tam vā etām
 paṣor vibhaktim Śrautarīṣhir Devabhāgo vidām cakāra,
 tām u hāprocyavāsmāl lokād uccakramat 7 tām u ha

Girijāya Bābhavyāyāmanushyaḥ provāca. tato hainām
 etadarvāṇ manushyā adhiyate 'dhiyate || 1 || 1 ||

Iti saptamapañcīkāyām prathamō 'dhyāyaḥ.

Ity ekatrinṣadhyāye prathamah khaṇḍaḥ.

1 Tad āhur: ya āhitāgnir upavasathe mriyeta, katham
 asya yajñah syād iti. nainam yājayed, ity āhur, anabhi-
 prāpto hi yajñam bhavatīti 2 tad āhur: ya āhitāgnir adhi-
 ṣrite 'gnihotre sāmnāyve vā havishshu vā mriyeta, kā tatra
 prāyaścittir ity. atraivaināny anuparyādadhyaḍ yathā sa-
 rvāni samdahyeran. sā tatra prāyaścittis 3 tad āhur: ya
 āhitāgnir āsanneshu havishshu mriyeta, kā tatra prāyaści-
 ttir iti. yābhya eva tāni devatābhyo havīṇshi grihitāni
 bhavanti, tābhyah svāhety evaināny āhavanīye sarvahanti
 juhuyāt. sā tatra prāyaścittis 4 tad āhur: ya āhitāgniḥ
 pravasan mriyeta, katham asyāgnihotraṁ syād ity. abhi-
 vānyavatsāyāḥ payasā juhuyād. anyad ivaitat payo yad
 abhivānyavatsāyā, anyad ivaitad agnihotraṁ yat preta-
 syā 5 pi vā yata eva kutaśca payasā juhuyur 6 athāpy
 āhur: evam evainān ājasrān ājuhvata indhīrann ā śarīrā-
 ṇām āhartor iti 7 yadi śarīrāṇi na vidyeran, parṇaśarah
 shasṭhis trīṇi ca śatāny āhṛitya teshām puruṣharūpakam
 iva kṛtvā tasmiṇś tām āvṛitaṁ kuryur, athaināṇ charīrair
 āhṛitaiḥ samsparsyodvāsāyeyur 8 adhyardhaśatam kāye,
 sakthini dvipaṇcāśe ca viṇṣe co, rū dvipaṇcaviṇṣe, śeṣam
 tu śirasya upari dadhyāt 9 sā tatra prāyaścittih || 2 || 1 ||

1 Tad āhur: yasyāgnihotry upāvasrīṣṭhā duhyamānopa-
 viṣet, kā tatra prāyaścittir iti. tām abhimantrayeta 2 yasmād
 bhishā nishīdasi tato no abhayam kṛidhi | paṣūn
 naḥ sarvān gopāya namo rudrāya mīlhusa iti. tām
 utthāpayed: ud asthād devy aditir āyur yajñapatāv
 adhāt | indrāya kṛiṇvatī bhāgam mitrāya varu-
 ṇaya cety. athāsyā udapātram ūdhasi ca mukhe copa-

grihñiyād, athainām brāhmaṇāya dadyāt. sā tatra prāya-
ścittis 3 tad āhur: yasyāgnihoṭry upāvasṛiṣṭā duhyamānā
vāsyeta, kā tatra prāyaścittir ity. aśanāyām ha vā eṣhā ya-
jamānasya pratikhyāya vāsyate. tām annam apy ādayec chā-
ntyai, śāntir vā annam. sūyavasād bhagavatī hi bhūyā
iti. sā tatra prāyaścittis 4 tad āhur: yasyāgnihoṭry upāvasṛi-
ṣṭā duhyamānā syandeta, kā tatra prāyaścittir iti. sā yat
tatra skandayet, tad abhimṛiṣya japed: yad adya du-
gdham prithivīm asṛipta yad oshadhīr atyasṛipad
yad āpaḥ | payo griheshu payo aghnyāyām payo
vatseshu payo astu tan mayiti. tatra yat pari-
ṣiṣṭam syāt, tena juhuyād yady alam homāya syād.
yady u vai sarvaṁ siktam syād, athānyām āhūya tām
dugdhvā tena juhuyād, ā tv eva śraddhāyai hotavyam.
sā tatra prāyaścittih || 3 || 2 ||

1 Tad āhur: yasya sāyamdugdham sāmñāyām du-
shyed vāpahared vā, kā tatra prāyaścittir iti. prātardu-
gdham dvaidham kṛitvā tasyānyatarām bhaktim ātacya
tena yajeta: sā tatra prāyaścittis 2 tad āhur: yasya prātar-
dugdham sāmñāyām dushyed vāpahared vā, kā tatra prā-
yaścittir ity. aindram vā mähendram vā puroḷāṣam tasya
sthāne nirupya tena yajeta. sā tatra prāyaścittis 3 tad
āhur: yasya sarvaṁ eva sāmñāyām dushyed vāpahared
vā, kā tatra prāyaścittir ity. aindram vā mähendram veti
samānam. sā tatra prāyaścittis 4 tad āhur: yasya sarvāny
eva haviṁshi dushyeyur vāpahareyur vā, kā tatra prāya-
ścittir ity. ājyasyaināni yathādevatam parikalpya tayājya-
haviṣeshtyā yajetāto 'nyām isṭim anulbanām tanvīta. ya-
jño yajñasya prāyaścittih || 4 || 3 ||

1 Tad āhur: yasyāgnihoṭram adhiṣṛitam amedhyam
āpadyeta, kā tatra prāyaścittir iti. sarvaṁ evainat srucy
abhiparyāsicya prāṇ udyāhavanīye haitām samidham

abhyādadbāty, athottarata āhavanīasyoṣṇam bhasma ni-
rūhya juhuyān manasā vā prājāpatyayā varcā. tad dhutam
cāhutam ca. sa yady ekasminn unnīte yadi dvayor, esha
eva kalpas. tac ced vyapanayitum śakñyān, nishshicyai-
tad dusṭam adusṭam abhiparyāsicya tasya yathonnīti
syāt tathā juhuyāt. sā tatra prāyaścittis 2 tad āhur: ya-
syāgnihoṭram adhiṣṛitam skandati vā vishyandate vā, kā
tatra prāyaścittir iti. tad adbhir upaninayec chāntyai, śā-
ntir vā āpo. 'thainad dakṣiṇena pāninābhimṛiṣya japati
3 divam tṛitīyam devān yajño 'gāt tato mā dravi-
ṇam āśtāntarikṣam tṛitīyam pitṛin yajño 'gāt
tato mā draviṇam āśṭa, prithivīm tṛitīyam manu-
shyān yajño 'gāt tato mā draviṇam āśṭa 4 yayor
ojasā skabhitā rajāṁṣīti vaiṣṇuvāruṇim ṛicam japati.
Vishṇur vai yajñasya durisṭam pāti Varuṇaḥ svisṭam,
tayor ubhayor eva śāntyai 5 sā tatra prāyaścittis 6 tad āhur:
yasyāgnihoṭram adhiṣṛitam prāṇ udāyan skhalate vāpi vā
bhraṇṣate, kā tatra prāyaścittir iti. sa yady upanivartayet,
svargāl lokād yajamānam āvartayed. atraivāsmā upavi-
ṣṭāyaitam agnihoṭrapariṣesham āhareyus, tasya yathonnīti
syāt tathā juhuyāt. sā tatra prāyaścittis 7 tad āhur: atha
yadi srug bhidyeta, kā tatra prāyaścittir ity. anyām sru-
cam āhritya juhuyād, athaitām sruccam bhinnām āhavanīe
'bhyādadhyaṭ prāgdandām pratyakpushkarām. sā tatra
prāyaścittis 8 tad āhur: yasyāhavanīye hāgnir vidyetātha
gārhapatya upaśāmyet, kā tatra prāyaścittir iti. sa yadi
prāṇcam uddharet prāyatanāc cyaveta, yat pratyāṇcam asu-
ravād yajñam tanvīta, yan manthad bhrātrivyaṁ yajamā-
nasya janayed, yad anugamayet prāṇo yajamānam jahyāt.
sarvaṁ evainam sababhasmānam samopya gārhapatyāya-
tane nidhāyātha prāṇcam āhavanīyam uddharet. sā tatra
prāyaścittih || 5 || 4 ||

1 Tad āhur: yasyāgnāv agnim uddhareyuh, kā tatra prāyaścittir iti. sa yady anupasyed, udūhya pūrvam aparaṁ nidadhyād. yady u nānupasyet, so 'gnaye 'gnivate 'shtākāpālam purolāṣaṁ nirvapet. tasya yājyānuvākye: agnināgniḥ sam idhyate, tvam hy agne agninety. āhutim vāhavaniye juhuyād: agnaye 'gnivate svāheti. sā tatra prāyaścittis 2 tad āhur: yasya gārhapatyāhavanīyau mithaḥ samsrījyeyātām, kā tatra prāyaścittir iti. so 'gnaye vītaye 'shtākāpālam purolāṣaṁ nirvapet. tasya yājyānuvākye: agna ā yāhi vītaye, yo agnim devavītaya ity. āhutim vāhavaniye juhuyād: agnaye vītaye svāheti. sā tatra prāyaścittis 3 tad āhur: yasya sarva evāgnayo mithaḥ samsrījyeran, kā tatra prāyaścittir iti. so 'gnaye vivicaye 'shtākāpālam purolāṣaṁ nirvapet. tasya yājyānuvākye: svar na vistor ushasām aroci, tvam agne mānushīr īlate viṣa ity. āhutim vāhavaniye juhuyād: agnaye vivicaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyāgnayo anyair agnibhiḥ samsrījyeran, kā tatra prāyaścittir iti. so 'gnaye kshāmavate 'shtākāpālam purolāṣaṁ nirvapet. tasya yājyānuvākye: akrandad agni stanayann iva dyaus, adhā yathā naḥ pitaraḥ parāsa ity. āhutim vāhavaniye juhuyād: agnaye kshāmavate svāheti. sā tatra prāyaścittih || 6 || ॥

1 Tad āhur: yasyāgnayo grāmyenāgninā samdahyeran, kā tatra prāyaścittir iti. so 'gnaye samvargāyāshtākāpālam purolāṣaṁ nirvapet. tasya yājyānuvākye: kuvit su no gavishṭhaye, mā no asmin mahādhanā ity. āhutim vāhavaniye juhuyād: agnaye samvargāya svāheti. sā tatra prāyaścittis 2 tad āhur: yasyāgnayo divyenāgninā samsrījyeran, kā tatra prāyaścittir iti. so 'gnaye 'psumate 'shtākāpālam purolāṣaṁ nirvapet. tasya yājyānuvākye: apsv agne sadhish ṭava, mayo dadhe medhirah pū-

tadaksha ity. āhutim vāhavaniye juhuyād: agnaye 'psumate svāheti. sā tatra prāyaścittis 3 tad āhur: yasyāgnayaḥ savāgninā samsrījyeran, kā tatra prāyaścittir iti. so 'gnaye śucaye 'shtākāpālam purolāṣaṁ nirvapet. tasya yājyānuvākye: agniḥ śucivratatama, ud agne śucayas tavety. āhutim vāhavaniye juhuyād: agnaye śucaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyāgnaya āraṇyenāgninā samdahyeran, kā tatra prāyaścittir iti. sam evāropayed arani volmukaṁ vā mokshayed yady āhavanīyād yadi gārhapatyād. yadi na śaknuyāt, so 'gnaye samvargāyāshtākāpālam purolāṣaṁ nirvapet. tasyokte yājyānuvākye. āhutim vāhavaniye juhuyād: agnaye samvargāya svāheti. sā tatra prāyaścittih || 7 || ॥

1 Tad āhur: ya āhitāgnir upavasathe 'sru kurvita, kā tatra prāyaścittir iti. so 'gnaye vratabhṛite 'shtākāpālam purolāṣaṁ nirvapet. tasya yājyānuvākye: tvam agne vratabhṛic chucir, vratāni bibhrad vratapā adabdhā ity. āhutim vāhavaniye juhuyād: agnaye vratabhṛite svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhitāgnir upavasathe 'vratyam āpadyeta, kā tatra prāyaścittir iti. so 'gnaye vratapataye 'shtākāpālam purolāṣaṁ nirvapet. tasya yājyānuvākye: tvam agne vratapā asi, yad vo vayam pramināma vratānity. āhutim vāhavaniye juhuyād: agnaye vratapataye svāheti. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir amāvāsyām purnamāsim vātīyāt, kā tatra prāyaścittir iti. so 'gnaye pathikṛite 'shtākāpālam purolāṣaṁ nirvapet. tasya yājyānuvākye: vetthā hi vedho 'dhvana, ā devānām api panthām aganmety. āhutim vāhavaniye juhuyād: agnaye pathikṛite svāheti. sā tatra prāyaścittis 4 tad āhur: yasya sarva evāgnaya upasāmyeran, kā tatra prāyaścittir iti. so 'gnaye tapasvate janadvate pāvākavate 'shtākāpālam pu-

rolāṣaṃ nirvāpet. tasya yājyānuvākye: ā yāhi tapasā janeshv, ā no yāhi tapasā janeshv ity. āhutim vāhavanīye juhuyād: agnaye tapasvate janadvate pāvā-kavate svāheti. sā tatra prāyaścittih || 8 || 7 ||

1 Tad āhur: ya āhitāgnir āgrayanēnānishtvā navānnam prāśniyāt, kā tatra prāyaścittir iti. so 'gnaye vaiṣvānarāya dvādaśakapālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: vaiṣvānaro ajjanat, prīṣṭho divi prīṣṭho agniḥ prithivyām ity. āhutim vāhavanīye juhuyād: agnaye vaiṣvānarāya svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhitāgnir yadi kapālam naśyet, kā tatra prāyaścittir iti. so 'śvibhyām dvikapālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: aśvinā vartir asmad ā gomata nāsa-tyā rathenety. āhutim vāhavanīye juhuyād: aśvibhyām svāheti. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir yadi pavitraṃ naśyet, kā tatra prāyaścittir iti. so 'gnaye pavitravate 'śhṭākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: pavitraṃ te vitatam brahmaṇas pate, taposh pavitraṃ vitatam divas pada ity. āhutim vāhavanīye juhuyād: agnaye pavitravate svāheti. sā tatra prāyaścittis 4 tad āhur: ya āhitāgnir yadi hiranyam naśyet, kā tatra prāyaścittir iti. so 'gnaye hiranyavate 'śhṭākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: hiranyakeṣo rajaso visāra, ā te suparṇā aminantañ evair ity. āhutim vāhavanīye juhuyād: agnaye hira-nyavate svāheti. sā tatra prāyaścittis 5 tad āhur: ya āhitāgnir yadi prātar asnāto 'gnihotraṃ juhuyāt, kā tatra prāyaścittir iti. so 'gnaye Varuṇāyāśhṭākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: tvam no agne varuṇa-sya vidvān, sa tvam no agne 'vamo bhavotīty. āhu-tim vāhavanīye juhuyād: agnaye varuṇāya svāheti. sā tatra prāyaścittis 6 tad āhur: ya āhitāgnir yadi sūtākā-

nnam prāśniyāt, kā tatra prāyaścittir iti. so 'gnaye tantu-mate 'śhṭākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvā-kye: tantum tanvan rajaso bhānum anv ihy, akshā-naho nahyatanota somyā ity. āhutim vāhavanīye ju-huyād: agnaye tantumate svāheti. sā tatra prāyaściti-7 tad āhur: ya āhitāgnir jīve mṛitaśabdāṃ śrutvā, kā tatra prāyaścittir iti. so 'gnaye surabhimāte 'śhṭākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: agnir hotā ny asidad yajīyān, sādhvīm akar devavītim no adyety. āhutim vāhavanīye juhuyād: agnaye surabhi-mate svāheti. sā tatra prāyaścittis 8 tad āhur: ya āhi-tāgnir yasya bhāryā gaur vā yamau janayet, kā tatra prāyaścittir iti. so 'gnaye marutvate trayodaśakapālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: maruto yasya hi kshaye, 'rā ived acaramā ahevety. āhutim vāha-vanīye juhuyād: agnaye marutvate svāheti. sā tatra prāyaścittis 9 tad āhur: apatniko 'py agnihotraṃ āhare3t | nāhare3t iti | 10 āhared ity āhur 11 yadi nāhared, anaddhā-purushaḥ 12 ko 'naddhāpurusha iti. na devān na pitṛin na manushyān iti 13 tasmād apatniko 'py agnihotraṃ āharet 14 tad eshābhi yajñagāthā giyate 15

yajet sautrāmanyām apatniko 'py asomapaḥ |
mātāpitṛibhyām aṇṇārthād yajeti vacanāc chrutir
iti 16 tasmāt saumyam yājayet || 9 || 8 ||

(1 Tad āhur: vācāpatniko 'gnihotraṃ katham eva juhōti 2 nivishṭe mṛitā patnī naśhṭā vāgnihotraṃ katham agniho-traṃ juhōti 3 putrān pautrān napṭṛin ity āhur: asmiñś ca loke 'mushmiñś cāsmiñl loke 'yam svargo 'svargena sva-rgam lokam āurohety. amushyaiva lokasya samtatim dhārayati yasyaishām patnīm naichet. tasmād apatnika-syādhānam kurvanty 4 apatniko 'gnihotraṃ katham agni-hotraṃ juhōti. śraddhā patnī satyam yajamānaḥ. śraddhā

satyam tad ity uttamam mithunam, śraddhayā satyena mithunena svargāṅl lokāṅ jayatiti || 10 || 9 ||

(1 tad āhur: yad darṣapūrṇamāsayor upavasati, na ha vā avratasya devā havir aṣṇanti. tasmād upavasaty: uta me devā havir aṣṇiyur iti 2 pūrvām paurṇamāsīm upavased iti Paṅgyam, uttarām iti Kaushītakam. yā pūrvā paurṇamāsī sānumatir, yottarā sā Rākā 3 yā pūrvāmāvāsya sā Sinivālī, yottarā sā Kuhūr 4 yām paryastamiyād abhyudiyād iti sā tithih 5 pūrvām paurṇamāsīm upavased. anirjñāya purastād amāvāsya yām candramasam yad upaiti yad yajate, tena somam kṛṇanti tenottarām. uttarām upavased. uttarāṇi ha vai somo yajate somam anu daivatam. etad vai devasomam yac candramās, tasmād uttarām upavaset || 11 || 10 ||)

1 Tad āhur: yasyāgnim anuddhṛitam Ādityo 'bhyudiyād vābhyastamiyād vā pranīto vā prāg ghomād upaṣamyet, kā tatra prāyaścittir iti 2 hiranyam puraskṛitya sāyam uddharej. jyotir vai śukram hiranyam, jyotiḥ śukram asau; tad eva taj jyotiḥ śukram paśyann uddharati. rajatam antardhāya prātar uddhared, etad rātrirūpam. purā sambhedāc chāyānām āhavanīyam uddharen. mṛityur vai tamaḥ chāyā, tenaiva taj jyotiḥ mṛityum tamaḥ chāyām tarati. sā tatra prāyaścittis 3 tad āhur: yasya gārhapatyāhavanīyāv antareṇāno vā ratho vāṣvā vā pratipadyeta, kā tatra prāyaścittir iti. nainan manasi kuryād, ity āhur, ātmany asya hitā bhavanti. tac cen manasi kurvīta, gārhapatyād avichinnām udakadhārām haret, tantum tannvan rajaso bhānum anv ihīty āhavanīyāt. sā tatra prāyaścittis 4 tad āhuḥ: katham agnīn anvādadhāno 'nvāhāryapacanam āhāraye3t | nāhāraye3t iti | 5 āhārayed ity āhuḥ. prāṇān vā esho 'bhyātmanam dhatte yo 'gnīn ādhatte. teshām esho 'nnādatamo bhavati yad anvāhāryapacanas.

tasminn etām ābutim juhoty: agnaye 'nnādāyānna-pataye svāhety 6 annādo hānapatir bhavaty, aṣṇute prajāyānnādyam ya evam vedāntareṇa gārhapatyāhavanīyau hoshyan samcaretaitena ha vā enam samcaramāṇam agnayo vidur: ayam asmāsu hoshyatīty. etena ha vā asya samcaramāṇasya gārhapatyāhavanīyau pāpmānam apahataḥ, so 'pahatapāpmordhvaḥ svargam lokam etīti vai brāhmaṇam udāharanti 8 tad āhuḥ: katham agnīn pravatsyann upatishṭheta, proshya vā pratyetyāhar-ahar veti. tūshṇīm ity āhus. tūshṇīm vai śreyasa ākāṅkshante. 'thāpy āhur: ahar-ahar vā ete yajamānasyāśraddhayodvāsanāt praplāvanād bibhyati. tān upatishṭhetaivābhayam vo 'bhayam me 'stv ity. abhayam haivāsmāi bhavaty abhayam haivāsmāi bhavati || 12 || 11 ||

Iti saptamapañcīkayām dvitīyo 'dhyāyāḥ.

Iti dvātriṅśadhyaīya ekādaśaḥ khaṇḍaḥ.

1 Hariścandro ha Vaidhasa Aikshvāko rājaputra āsa. tasya ha śatam jāyā babbhūvus, tāsu putram na lebhe. tasya ha Parvatanāradau grīha ūshatuḥ, sa ha Nāradam prapraha 2

yam nv imam putram ichanti ye vijānanti ye ca na |

kim svit putreṇa vindate tan ma ācakshva Nāradeti

3 sa ekayā priṣṭho daṣabhiḥ pratyuvāca 4

ṛinam asmin samnayaty amṛitatvam ca gachati |

pitā putrasya jātasya paśyec cej jivato mukham ||

5 yāvantaḥ prithivyām bhogā yāvanto jātavedasi |

yāvanto apsu prāṇinām bhūyān putre pitus tataḥ ||

6 śaśvat putreṇa pitaro 'tyāyan bahulam tamaḥ |

ātmā hi jajña ātmanaḥ sa irāvaty atitārīnī ||

7 kim nu malam kim ajinam kim u śmaśrūṇi kim tapah |

putram brahmāṇa ichadhvam sa vai loko 'vadāvadaḥ ||

8 annam ha prāṇaḥ śaraṇam ha vāso

rūpaṃ hiraṇyam paśavo vivāhāḥ |
 sakhā ha jāyā kṛipāṇaṃ ha duhitā
 jyotir ha putraḥ parame vyoman ||
 9 patir jāyām praviṣati garbho bhūtvā sa mātaram |
 tasyām punar navo bhūtvā daśame māsi jāyate ||
 10 taj jāyā jāyā bhavati yad asyām jāyate punaḥ |
 ābhūtir eshābhūtir bījam etan nidhiyate ||
 11 devāḥ caitāṃ rishayaḥ ca tejaḥ samabharan mahat |
 devā manushyān abruvann eshā vo janani punaḥ ||
 12 nāputrasya loko 'stīti tat sarve paśavo viduḥ |
 tasmāt tu putro mātaram svasāraṃ cādhirohati ||
 13 esha panthā urugāyaḥ suṣevo
 yam putriṇa ākramante viṣokāḥ |
 tam paśyanti paśavo vayanāsi ca
 tasmāt te mātṛāpi mithunibhavanti 14ti
 ha smā ākhyāya || 13 ||

1 Athainam uvāca: Varuṇaṃ rājānam upadhāva: pu-
 tro me jāyatām, tena tvā yajā iti 2 tatheti. sa Varuṇaṃ
 rājānam upasasāra: putro me jāyatām, tena tvā yajā iti.
 tatheti. tasya ha putro jajñe Rohito nāma 3 tam hovācā-
 jani vai te putro, yajasva māneneti. sa hovāca: yadā vai
 paśor nirdaśo bhavaty, atha sa medhyo bhavati. nirdaśo
 nv astv, atha tvā yajā iti. tatheti 4 sa ha nirdaśa āsa.
 tam hovāca: nirdaśo nv abhūd, yajasva māneneti. sa ho-
 vāca: yadā vai paśor dantā jāyante, 'tha sa medhyo bha-
 vati. dantā nv asya jāyantām, atha tvā yajā iti. tatheti
 5 tasya ha dantā jajñire. tam hovācājñata vā asya dantā,
 yajasva māneneti. sa hovāca: yadā vai paśor dantāḥ pa-
 dyante, 'tha sa medhyo bhavati. dantā nv asya padya-
 ntām, atha tvā yajā iti. tatheti 6 tasya ha dantāḥ pedire.
 tam hovācāpatsata vā asya dantā, yajasva māneneti. sa
 hovāca: yadā vai paśor dantāḥ punar jāyante, 'tha sa me-

dhyo bhavati. dantā nv asya punar jāyantām, atha tvā
 yajā iti. tatheti 7 tasya ha dantāḥ punar jajñire. tam ho-
 vācājñata vā asya punar dantā, yajasva māneneti. sa ho-
 vāca: yadā vai kshatriyaḥ saṃnāhuko bhavaty, atha sa
 medhyo bhavati. saṃnāhaṃ nu prāpnotv, atha tvā yajā
 iti. tatheti 8 sa ha saṃnāham prāpat. tam hovāca: saṃ-
 nāhaṃ nu prāpnod, yajasva māneneti. sa tathety uktvā
 putram āmantrayām āsa: tatāyaṃ vai mahyaṃ tvām ada-
 dād, dhanta tvayāham imaṃ yajā iti 9 sa ha nety uktvā
 dhanur ādāyāraṇyam apātasthau, sa saṃvatsaram araṇye
 cacāra || 14 || 2 ||

1 Atha haikshvākam Varuṇo jagrāha, tasya hodaram
 jajñe. tad u ha Rohitaḥ suśrāva, so 'raṇyād grāmam
 eyāya. tam Indiraḥ purusharūpeṇa paryetyovāca:

nānā śrāntāya śrīr astīti Rohita suśrūma |

pāpo nṛishadvaro jana Indra ic carataḥ sakhā ||
 caraiveti 2 caraiveti vai mā brāhmaṇo 'voad, iti ha dviti-
 yaṃ saṃvatsaram araṇye cacāra. so 'raṇyād grāmam
 eyāya, tam Indiraḥ purusharūpeṇa paryetyovāca:

pushpiṇyau carato jaṅghe bhūṣṇur ātmā phalagrahiḥ |

ṣere 'sya sarve pāpmānaḥ śrameṇa prapathe hatāḥ ||

caraiveti 3 caraiveti vai mā brāhmaṇo 'voad, iti ha triti-
 yaṃ saṃvatsaram araṇye cacāra. so 'raṇyād grāmam
 eyāya, tam Indiraḥ purusharūpeṇa paryetyovāca:

āste bhaga āsīnasyordhvas tishṭhathi tishṭhataḥ |

ṣete nipadyamānasya carāti carato bhagaḥ ||

caraiveti 4 caraiveti vai mā brāhmaṇo 'voad, iti ha catu-
 rtham saṃvatsaram araṇye cacāra. so 'raṇyād grāmam
 eyāya, tam Indiraḥ purusharūpeṇa paryetyovāca:

Kaliḥ ṣayāno bhavati saṃjīhānas tu Dvāparaḥ |

uttishṭhāns Tretā bhavati Kṛitam sampadyate caraṇḥ ||
 caraiveti 5 caraiveti vai mā brāhmaṇo 'voad, iti ha pañca-

maṃ samvatsaram aranye cacāra. so 'raṇyād grāmam eyāya, tam Indrah puruṣharūpeṇa paryetyovāca:

caran vai madhu vindati caran svādum udumbaram |
sūryasya paśya śremāṇaṃ yo na tandrayate caraṇṣ ||
caraiveti 6 caraiveti vai mā brāhmaṇo 'vocat, iti ha sha-
shṭham samvatsaram aranye cacāra. so 'jīgartaṃ Sauyava-
sim riṣhim aṣanayāparitam aranya upeyāya 7 tasya ha
trayaḥ putrā āsuḥ: Śunaḥpuchaḥ Śunaḥṣepaḥ Śunolāṅgūla
iti. taṃ hovāca: riṣhe 'haṃ te śataṃ dadāmy, aham eshām
ekenātmānaṃ nishkrīṇā iti. sa jyeshṭham putraṃ nigri-
hṇāna uvāca: na nv imam iti, no evemam iti kanishṭham
mātā. tau ha madhyame sampādāyām cakratuḥ Śunaḥṣepe.
tasya ha śataṃ dattvā sa tam ādāya so 'raṇyād grāmam
eyāya 8 sa pitaram etyovāca: tata hantāham anenātmānaṃ
nishkrīṇā iti. sa Varuṇaṃ rājānaṃ upasasārānena tvā
yajā iti. tatheti, bhūyān vai brāhmaṇaḥ kshatriyād iti
Varuṇa uvāca. tasmā etaṃ rājasūyaṃ yajñakratum pro-
vāca. tam etaṃ abhishecanīye puruṣham paṣum ālebhe
|| 15 || 3 ||

1 Tasya ha Viśvāmitro hotāsi, Jamadagnir adhvaryur,
Vasishṭho brahmāyāsyā udgātā. tasmā upākṛitāya niyo-
ktāraṃ na vidiḥ. sa hovācājīgartaḥ Sauyavasir: mahyam
aparaṃ śataṃ dattāham enaṃ niyokshyāmīti. tasmā apa-
raṃ śataṃ dadus, taṃ sa niniyoja 2 tasmā upākṛitāya ni-
yuktāyāprītāyā paryagnikṛitāya viśasitāraṃ na vidiḥ. sa
hovācājīgartaḥ Sauyavasir: mahyam aparaṃ śataṃ dattā-
ham enaṃ viśasishyāmīti. tasmā aparaṃ śataṃ daduḥ, so
'sim niḥśāna eyāyā 3 tha ha Śunaḥṣepa ikshām cakre: 'mā-
nusham iva vai mā viśasishyanti, hantāham devatā upa-
dhāvāmīti. sa Prajāpatim eva prathamam devatānām upa-
sasāra: kasya nūnaṃ katamasyāmṛitānām ity etaya-
reā 4 tam Prajāpatir uvācāgnir vai devānām nedishṭhas,

tam evopadhāveti. so 'gnim upasasārāgner vayam pra-
thamasyāmṛitānām ity etayarcā 5 tam Agnir uvāca: Sa-
vitā vai prasavānām iṣe, tam evopadhāveti. sa Savitāram
upasasārābhi tvā deva savitar ity etena trīcena 6 tam
Savitovāca: Varuṇāya vai rājñe niyukto 'si, tam evopadhā-
veti. sa Varuṇaṃ rājānaṃ upasasārāta uttarābhir ekatri-
ṇṣatā 7 tam Varuṇa uvācāgnir vai devānām mukhaṃ su-
hṛidayatamas, taṃ nu stuyi atha tvotsrakshyāma iti. so
'gnim tushṭāvāta uttarābhir dvāviṇṣatyā 8 tam Agnir uvāca:
Viṣvān nu devān stuyi, atha tvotsrakshyāma iti. sa Viṣvān
devāns tusṭāva: namo mahadbhyo namo arbhake-
bhya ity etayarcā 9 tam Viṣve devā ūcur: Indro vai de-
vānām ojishṭho balishṭhaḥ sahisṭhaḥ sattamaḥ pārayishṇu-
tamas, taṃ nu stuyi, atha tvotsrakshyāma iti. sa Indram
tusṭāva: yac cid dhi satya somapā iti caitena sūkte-
nottarasya ca pañcadaśabhis 10 tasmā Indrah stūyamānaḥ
prito manasā hiraṇyathamaṃ dadau. tam etayā pratiyāya:
śaśvad indra iti 11 tam Indra uvācāśvinau nu stuyi,
atha tvotsrakshyāma iti. so 'śvinau tusṭāvāta uttareṇa
trīcena 12 tam Aśvinā ūcatur: Ushasaṃ nu stuyi, atha
tvotsrakshyāma iti. sa Ushasaṃ tusṭāvāta uttareṇa trīcena
13 tasya ha smarcy-riey uktāyām vi pāso mumuce, kanīya
Aikshvākasyodaram bhavaty; uttamasyām evarecy uktāyām
vi pāso mumuce, 'gada Aikshvāka āsa | 16 || 4 ||

1 Tam ṛitvija ūcus: tvam eva no 'syāhnaḥ samsthām
adhigachety. atha haitaṃ Śunaḥṣepo 'ñjaḥsavam dadarṣa,
tam etābhiḥ catasṛibhir abhisushāva: yac cid dhi tvam
grihe-griha ity. athainaṃ dṛoṇakalaṣam abhyavanināyoc
chishṭam camvor bharety etayarcātha hāsminn anvā-
rabdhe pūrvābhiḥ catasṛibhiḥ savāhakārābhir juhavām ca-
kārāthainam avabhṛitham abhyavanināya: tvam no agne
varuṇasya vidvān ity etābhyām. athainam ata ūrdhvam

agnim āhavanīyam upasthāpayām cakāra: śunaṣ cie che-
pam niditam sahasrād ity 2 atha ha Śunaḥsepo Viśvā-
mitrasyāṅkam āsāsāda. sa hovācājigartaḥ Sauyavasir: riṣhe
punar me putram dehīti. neti hovāca Viśvāmitro, devā vā
imam mahyam arāsateti. sa ha Devarāto Vaiśvāmitra āsa.
tasyaite Kāpileyabābhavāḥ 3 sa hovācājigartaḥ Sauyava-
sis: tvam vehi vihvaivāhā iti. sa hovācājigartaḥ Sau-
yavasir:

Āṅgirasō janmanāsy Ājigartih śrutah kavih |
riṣhe paitāmahāt tantor māpagāḥ punar ehi mām ||
iti. sa hovāca Śunaḥsepo:

'darṣus tvā śāsahastam na yac chūdreshv alapsata |
gavām trīni śatāni tvam avṛiṇithā mad Aṅgira
iti 4 sa hovācājigartaḥ Sauyavasis:

tad vai mā tāta tapati pāpam karma mayā kṛitam |
tad aham niḥnave tubhyam pratiyantu śatā gavām ||
iti. sa hovāca Śunaḥsepo:

yah sakṛit pāpakam kuryāt kuryād enat tato 'param |
nāpāgāḥ śaudrān nyāyād asaṃdheyam tvayā kṛitam ||
ity 5 asaṃdheyam iti ha Viśvāmitra upapapāda. sa hovāca
Viśvāmitro:

bhīma eva Sauyavasih śāsena viśiśāsishuḥ |
asthān, maitasya putro bhūr mamaivopehi putratām ||
iti 6 sa hovāca Śunaḥsepaḥ:

sa vai yathā no jñāpayā rājaputra tathā vada |
yathaiṅgirasah sann upeyām tava putratām ||
iti. sa hovāca Viśvāmitro:

jyeshtho me tvam putrāṇām syās tava śreshthā prajā syāt |
upeyā daivam me dāyam tena vai tvopamantraya
iti 7 sa hovāca Śunaḥsepaḥ:

saṃjñānāneshu vai brūyāt sauhardyaḥ me śriyai |
yathāham bhārataṛishabhopeyām tava putratām ||

ity. atha ha Viśvāmitraḥ putrān āmantrayām āsa:

Madhuchandāḥ śṛiṇotana Ṛishabho Reṇur Ashtakah |
ye keca bhrātaraḥ sthanāsmāi jyaishthīyāya kalpadhvam ||
iti || 17 || 5 ||

1 Tasya ha Viśvāmitrasyaikaṣatam putrā āsuh pañcā-
śad eva jyāyāṅso Madhuchandasah pañcāśat kanīyāṅsas
2 tad ye jyāyāṅso, na te kuśalam menire. tān anuvyāja-
hārāntān vaḥ prajā bhakshishṭeti. ta ete 'ndhrāḥ Pundrāḥ
Śabarāḥ Pulindā Mūtibā ity udantyā bahavo bhavanti Vai-
śvāmitrā dasyūnām bhūyishthāḥ 3 sa hovāca Madhuchandāḥ
pañcāśatā sārddham:

yan nah pitā saṃjñānīte tasmiṅs tishthāmahe vayam |
puras tvā sarve kurmahe tvām anvañco vayam smasi-
ty 4 atha ha Viśvāmitraḥ pratītaḥ putrāṅs tushtāva 5
te vai putrāḥ paṣumanto vīravanto bhaviṣyatha |
ye mānam me 'nugriḥṇanto vīravantam akarta mā ||
6 puraetrā vīravanto Devarātena Gāthināḥ |
sarve rādhyāḥ stha putrā, esha vaḥ sadvivācanam ||
7 esha vaḥ Kuṣikā vīro Devarātas, tam anvita |
yushmāṅs ca dāyam ma upetā vidyām yām u ca vidmasi ||
8 te samyañco Vaiśvāmitrāḥ sarve sākam sarātayaḥ |
Devarātāya tasthire dhṛityai śraishthīyāya Gāthināḥ ||
9 adbhīyata Devarāto rikthayor ubhayor riṣih |
Jahnūnām cādhipatyē daive vede ca Gāthinām ||

10 tad etat pararīkṣatagātham saunahṣepam ākhyānam 11 tad
dhotā rājñe 'bhishiktāyācashte 12 hiranyakaṣipāv āsina āca-
shṭe, hiranyakaṣipāv āsinah pratigriṇāti. yaśo vai hira-
nyam, yaśasaivainam tat samardhayaty 13 om ity ṛicah
pratigara, evam tatheti gāthāyā. om iti vai daivam, ta-
theti mānusham. daivena caivainam tan mānushena ca pā-
pād enasah pramuñcati 14 tasmād yo rājā vijiti syād, apy
ayajamāna ākhyāpayetaivaitac chaunahṣepam ākhyānam,

na hāsminn alpaṃ canainah pariśishyate 16 sahasram ākhyātre dadyāc chatam pratigaritra etc caivāsane, śvetas cāṣvatariratho hotuḥ 16 putrakāmā hāpy ākhyāpayerañl, labhante ha putrāñl labhante ha putrān || 18 || ॥

Iti saptamapañcikāyaṃ tṛtīyo 'dhyāyaḥ.

Iti trayastriṃśadhyāye śaśṭhaḥ khaṇḍaḥ.

1 Prajāpatir yajñam asṛijata, yajñam śṛiṣṭam anu brahmakshatre asṛijyetām. brahmakshatre anu dvayyaḥ prajā asṛijyanta hutādaḥ cāhutādaḥ ca, brahmaivānu hutādaḥ kshatram anv ahutāda. etā vai prajā hutādo yad brāhmaṇā, athaitā ahutādo yad rājanyo vaiśyaḥ śūdras 2 tābhyo yajña udakrāmat, tam brahmakshatre anvaitām. yāny eva brahmaṇa āyudhāni tair brahmānvaid, yāni kshatrasya taiḥ kshatram. etāni vai brahmaṇa āyudhāni yad yajñāyudhāny, athaitāni kshatrasya āyudhāni yad aśvarathah kavaca ishudhanva 3 tam kshatram ananvāpya nyavartatā, yudhebhya ha smāsya vijamānaḥ parān evaity. athainam brahmānvait, tam āpnot, tam āptvā parastān nirudhyātiśṭhat. sa āptaḥ parastān niruddhas tiśṭhañ jñātvā svāny āyudhāni brahmopāvartata. tasmād dhāpy etarhi yajño brahmaṇy eva brāhmaṇeshu pratishṭhito 4 'thainat kshatram anvāgachat, tad abravid: upa māsmin yajñe. hvayasveti. tat tathety abravīt, tad vai nidhāya svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartasveti. tatheti. tat kshatram nidhāya svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartata. tasmād dhāpy etarhi kshatriyo yajamāno nidhāyaiva svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartate || 19 || ॥

1 Athāto devayajanasyaiva yācēyas. tad āhur: yad brāhmaṇo rājanyo vaiśyo dikshishyamānaḥ kshatriyaṃ

devayajanam yācati, kaṃ kshatriyo yāced iti 2 daivam kshatram yāced, ity āhur. Ādityo vai daivam kshatram, Āditya eshām bhūtānām adhipatiḥ 3 sa yad ahar dikshishyamāno bhavati, tad ahaḥ pūrvāhna evodyantam Ādityam upatishṭhete, daṃ śreshṭham jyotishām jyotir uttamam | deva savitar devayajanam me dehi deva-yajyāyā iti devayajanam yācati 4 sa yat tatra yācita uttarām sarpaty, om tathā dadāmiṭi haiva tad āha 5 tasya ha na kā cana risṭir bhavati devena Savitrā prasūtasyo-ttarottariṇim ha śriyam aśnute, 'śnute ha prajānām aiśvaryaṃ ādhipatyam, ya evam upasthāya yācitvā devayajanam adhyavasāya dikshate kshatriyaḥ san || 20 || ॥

1 Athāto ishtāpūrtasyāparijyāniḥ kshatriyasya yajamānasya. sa purastād dikshāyā āhutim juhuyāc caturgrīhitam ājyam āhavanīya ishtāpūrtasyāparijyānyai 2 punar na indro maghavā dadātu | brahma punar ishtam pūrtam dāt svāhety 3 athānūbandhyāyai samishṭayajushām uparishṭāt: punar no agnir jātavedā dadātu | kshatram punar ishtam pūrtam svāheti 4 saisheshṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya yad ete āhuti, tasmād ete hotavye || 21 || ॥

1 Tad u ha smāha Saujāta Ārāḥir: ajitapunarvaṇyam vā etad yad ete āhuti iti. yathā ha kāmayeta tathaite kuryād, ya ito 'nuśāsanam kuryād itime tv eva juhuyād 2 brahma prapadye brahma mā kshatrād gopāyatu brahmaṇe svāheti 3 tat-tad itīṣṇ | 4 brahma vā esha prapadyate, yo yajñam prapadyate. brahma vai yajño; yajñād u ha vā esha punar jāyate yo dikshate. tam brahma prapannam kshatram na pariṇāti. brahma mā kshatrād gopāyatu ity āha, yathainam brahma kshatrād gopāyed. brahmaṇe svāheti, tad enat priṇāti. tad enat pritam kshatrād gopāyaty 5 athānūbandhyāyai samishṭayajushām

uparishṭāt 6 kshatram prapadye kshatram mā brahmaṇo gopāyatu kshatrāya svāheti. tat-tad iti3ñ | kshatram vā esha prapadyate, yo rāshṭram prapadyate. kshatram hi rāshṭram. taṃ kshatram prapannam brahma na parijināti. kshatram mā brahmaṇo gopāyatv ity āha, yathainam kshatram brahmaṇo gopāyet. kshatrāya svāheti, tad enat priṇāti. tad enat prītam brahmaṇo gopāyati 7 saishesṭāpūrtasyaivāparijyāniḥ kshatriyasya yajamānasya yad ete āhuti, tasmād ete eva hotavye || 22 || 4 ||

1 Athaindro vai devatayā kshatriyo bhavati, traishṭubhaṣ chandasā, pañcadaṣaḥ stomena, somo rājyena, rājanyo bandhunā. sa ha dikshamāna eva brāhmaṇatām abhyupaiti yat kṛishṇājinam adhyūhati, yad dikshitavratam carati, yad enam brāhmaṇā abhisamgachante. tasya ha dikshamānasyendra evendriyam ādatte, trishṭub vīryam, pañcadaṣaḥ stoma āyuh, somo rājyam, pitaro yaśas kīrtim: anyo vā ayam asmad bhavati, brahma vā ayam bhavati, brahma vā ayam upāvartata iti vadantaḥ 2 sa purastād dikshāyā āhutim hutvāhavanīyam upatishṭheta 3 nendrad devatāyā emi, na trishṭubhaṣ chandaso, na pañcadaṣāt stomān, na somād rājño, na pitryād bandhor. mā ma Indra indriyam ādita, mā trishṭub vīryam, mā pañcadaṣaḥ stoma āyur, mā somo rājyam, mā pitaro yaśas kīrtim. sahendriyeṇa vīryeṇāyushā rājyena yaśasā bandhunāgnim upaimi gāyatrīm chandas trivṛitam stomam somam rājānam, brahma prapadye brāhmaṇo bhavāmīti 4 tasya ha nendra indriyam ādatte na trishṭub vīryam na pañcadaṣaḥ stoma āyur na somo rājyam na pitaro yaśas kīrtim, ya evam etām āhutim hutvāhavanīyam upasthāya dikshate kshatriyaḥ san || 23 || 5 ||

1 Athāgneyo vai devatayā kshatriyo dikshito bhavati,

gāyatraṣ chandasā, trivṛit stomena, brāhmaṇo bandhunā. sa hodavasyann eva kshatriyatām abhyupaiti. tasya hodavasyato 'gnir eva teja ādatte, gāyatrī vīryam, trivṛit stoma āyur, brāhmaṇā brahma yaśas kīrtim: anyo vā ayam asmad bhavati, kshatram vā ayam bhavati, kshatram vā ayam upāvartata iti vadantaḥ 2 so 'nūbandhyāyai samishṭayajushām uparishṭād dhutvāhutim āhavanīyam upatishṭheta 3 nāgner devatāyā emi, na gāyatrīyāṣ chandaso, na trivṛitaḥ stomān, na brahmaṇo bandhor. mā me 'gnis teja ādita, mā gāyatrī vīryam, mā trivṛit stoma āyur, mā brāhmaṇā brahma yaśas kīrtim. saba tejasā vīryeṇāyushā brahmaṇā yaśasā kīrtyendram devatām upaimi trishṭubham chandaḥ pañcadaṣam stomam somam rājānam, kshatram prapadye kshatriyo bhavāmi | devaḥ pitaraḥ pitaro devā yo 'smi sa san yaje | svam ma idam ishṭam svam pūrtam svam śrāntam svam hutam | tasya me 'yam Agnir upadrashṭāyam Vāyur upaśrotāsāv Ādityo 'nukhyātedam aham ya evāsmi so 'smīti 4 tasya ha nāgnis teja ādatte na gāyatrī vīryam na trivṛit stoma āyur na brāhmaṇā brahma yaśas kīrtim, ya evam etām āhutim hutvāhavanīyam upasthāyodavasyati kshatriyaḥ san || 24 || 6 ||

1 Athāto dikshāyā āvedanasyaiva. tad āhur: yad brāhmaṇasya dikshitasya brāhmaṇo 'dikshishṭeti dikshām āvedayanti, katham kshatriyasyāvedayed iti 2 yathāivaitad brāhmaṇasya dikshitasya: brāhmaṇo 'dikshishṭeti dikshām āvedayanti, evam evaitat kshatriyasyāvedayet, purohitasyārsheyeṇeti 3 tat-tad iti3ñ | 4 nidhāya vā esha svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartata. tasmāt tasya purohitasyārsheyeṇa dikshām āvedayeyuh, purohitasyārsheyeṇa pravaram pravṛinīran || 25 || 7 ||

1 Athāto yajamānabhāgasyaiva. tad āhuḥ: prāśniyāt kshatriyo yajamānabhāgāṣm | na prāśniyāṣt iti | 2 yat prāśniyād ahutād dhutam prāśya pāpiyān syād; yan na prāśniyād yajñād ātmānam antariyād, yajño vai yajamānabhāgaḥ 3 sa brahmaṇe parihṛityaḥ 4 purohitāyatanaṃ vā etat kshatriyasya yad brahmā, rddhātmo ha vā esha kshatriyasya yat purohita. upāha parokshenaiva prāṣitarūpam āpnoti; nāśya pratyaksham bhakshito bhavati 5 yajña u ha vā esha pratyaksham yad brahmā. brahmaṇi hi sarvo yajñah pratishthito, yajñe yajamāno. yajña eva tad yajñam apyatyarjanti yathāpsv āpo yathāgnāv agniṃ. tad vai nātiricyate, tad enaṃ na hinasti. tasmāt sa brahmaṇe parihṛityo 6 'gnau haika juhvati: prajāpater vibhān nāma lokas, tasmiṃs tvā dadhāmi saha yajamānena svāheti. tat tathā na kuryād. yajamāno vai yajamānabhāgo, yajamānaṃ ha so 'gnau pravṛiṇakti. ya enaṃ tatra brūyād: yajamānam agnau prāvārkshih, prāśyāgniḥ prāñān dhakshyati, marishyati yajamāna iti: śaśvat tathā syāt. tasmāt tasyāśām neyād āśām neyāt || 26 || 8 ||

Iti saptamapañcikāyāṃ caturtho 'dhyāyaḥ.

Iti catustriṃśadhyaḥ 'śṣṭamaḥ khaṇḍaḥ.

1 Viṣvāṃtaro ha Saushadmanah Śyāparṇān parica-kshāno viśyāparṇam yajñam ājahre. tad dhānubudhya Śyāparṇās tam yajñam ājagmus, te ha tadantarvedy āśām cakrire. tān ha dṛishṭvovāca: pāpasya vā ime karmanah kartāra āsate 'pūtāyai vāco vaditāro yac Chyāparṇā, imān utthāpayateme me 'ntarvedi māsisshateti. tatheti. tān utthāpayām cakrus 2 te hotthāpyamānā ruruvere: ye tebhyo Bhūtavirebhyo 'sitamṛigah Kaśyapānām somapītham abhijigyuḥ Pārikshitasya Janamejayasya vikaśyape yajñe, tais te tatra vīravanta āsuh. kaḥ svit so 'smākāsti vīro, ya imam somapītham abhijeshyatīty 3 ayam aham asmi vo

vira, iti hovāca Rāmo Mārgaveyo 4 Rāmo hāsa Mārgaveyo 'nūcānaḥ Śyāparṇiyas. teshām hottishṭhatām uvācāpi nu rājann itthaṃvidam veder utthāpayantīti. yas tvam katham vettha brahmabandhav iti || 27 || 1 ||

1 Yatrendram devatāḥ paryavṛiṇjan: Viṣvarūpam Tvāshṭram abhyamaṇsta, Vṛitram aśṛita, yatīn sālāvṛikebhyaḥ prādād, arurmaghān avadhīd, Bṛhaspateḥ pratyavadhīd iti: tatrendrah somapīthena vyārdhyatendrasyānu vyṛiddhiṃ kshatram somapīthena vyārdhyatāpīndrah somapīthe 'bhavāt Tvashṭur āmushya somam. tad vyṛiddham evādyāpi kshatram somapīthena. sa yas tam bhaksham vidyād yaḥ kshatrasya somapīthena vyṛiddhasya yena kshatram samṛidhyate, katham tam veder utthāpayantīti 2 vettha brāhmaṇa tvam tam bhakshāṣm | veda hīti. tam vai no brāhmaṇa brūhīti. tasmai vai te rājann, iti hovāca || 28 || 2 ||

1 Trayāṇām bhakshāṇām ekam āharishyanti: somam vā dadhi vāpo vā 2 sa yadi somam, brāhmaṇānām sa bhaksho: brāhmaṇāns tena bhakshena jinvishyasi, brāhmaṇa-kalpas te prajāyām ājanishyata ādāyy āpāyy āvasāyi yathākāmaprayāpyo. yadā vai kshatriyāya pāpam bhavati, brāhmaṇakalpo 'sya prajāyām ājāyata, īśvaro hāsmād dvitīyo vā tritīyo vā brāhmaṇatām abhyupaitoḥ, sa brahmabandhavena jigyūshito 3 'tha yadi dadhi, vaiśyānām sa bhaksho: vaiśyāns tena bhakshena jinvishyasi, vaiśyakalpas te prajāyām ājanishyate 'nyasya balikṛid anyasyādyo yathākāmajeyo. yadā vai kshatriyāya pāpam bhavati, vaiśyakalpo 'sya prajāyām ājāyata, īśvaro hāsmād dvitīyo vā tritīyo vā vaiśyatām abhyupaitoḥ, sa vaiśyatayā jigyūshito 4 'tha yady apah, śūdrāṇām sa bhakshah: śūdrāns tena bhakshena jinvishyasi, śūdrakalpas te prajāyām ājanishyate 'nyasya preshyah kāmōthāpyo yathākāmavadhya. yadā vai kshatriyāya pāpam bhavati, śūdrakalpo 'sya pra-

jāyām ajāyata, īṣvaro hāsmād dvitīyo vā tṛitīyo vā śūdra-
tām abhyupaitoḥ, sa śūdratayā jījyūṣhitāḥ || 29 || 3 ||

1 Ete vai te trayo bhakṣhā rājann, iti hovāca, yeshām
āśām neyāt kṣatriyo yajamāno 2 'thāsyaiṣa svo bhakṣho:
nyagrodhasyāvarodhāṣ ca phalāni caudumbarāṇy āṣva-
tthāni plākṣhāṇy abhishuṇuyāt tāni bhakṣhayet, so 'sya
svo bhakṣho 3 yato vā adhi devā yajñeneshtvā svargam
lokam āyaṁs, tatraitāṁś camasān nyubjaṁs, te nyagrodhā
abhavan. nyubjā iti hāpy enān etarhy ācakṣhate Kurukṣhe-
tre. te ha prathamajā nyagrodhānām, tebhyo hānye 'dhi-
jātās 4 te yan nyañco 'rohaṁs tasmān nyañ rohati nya-
groho, nyagroho vai nāma. taṁ nyagrohaṁ santam nya-
grodha ity ācakṣhate parokṣheṇa, parokṣhapriyā iva hi
devāḥ || 30 || 4 ||

1 Teshām yaṣ camasānām raso 'vān ait te 'varodhā
abhavann, atha ya ūrdhvas tāni phalāny 2 esha ha vāva
kṣatriyaḥ svād bhakṣhān naiti, yo nyagrodhasyāvarodhāṁś
ca phalāni ca bhakṣhayaty. upāha parokṣheṇaiva somapi-
tham āpnoti, nāsyā pratyakṣham bhakṣhito bhavati. paro-
kṣham iva ha vā esha somo rājā yan nyagrodhaḥ, paro-
kṣham ivaishā brahmaṇo rūpam upanigachati yat kṣatri-
yaḥ: purodhayaiva dīkṣhayaiva pravareṇaiva 3 kṣhatram
vā etad vanaspatinām yan nyagrodhaḥ, kṣhatram rājanyo.
nitata iva biha kṣatriyo rāṣṭre vasan bhavati pratishṭhita
iva, nitata iva nyagrodho 'varodhair bhūmyām pratishṭhita
iva 4 tad yat kṣatriyo yajamāno nyagrodhasyāvarodhāṁś
ca phalāni ca bhakṣhayaty, ātmany eva tat kṣhatram va-
naspatinām pratishṭhāpayati kṣhatra ātmānam 5 kṣhatra
ha vai sa ātmani kṣhatram vanaspatinām pratishṭhāpayati,
nyagrodha ivāvarodhair bhūmyām prati rāṣṭre tishṭhaty,
ugram hāsyā rāṣṭram avyathyam bhavati ya evam etam
bhakṣham bhakṣhayati kṣatriyo yajamānaḥ || 31 || 5 ||

1 Atha yad audumbarāṇy. ūrjo vā esho 'nnādyād va-
naspatir ajāyata yad udumbaro, bhaujyam vā etad vana-
spatinām; ūrjam evāsmiṁs tad annādyam ca bhaujyam ca
vanaspatinām kṣhatre dadhāty 2 atha yad āṣvatthāni. te-
jaso vā esha vanaspatir ajāyata yad āṣvatthāḥ, sāmrajyam
vā etad vanaspatinām; teja evāsmiṁs tat sāmrajyam ca
vanaspatinām kṣhatre dadhāty 3 atha yat plākṣhāni. ya-
śaso vā esha vanaspatir ajāyata yat plakṣhaḥ, svārājyam
ca ha vā etad vairājyam ca vanaspatinām; yaśa evāsmiṁs
tat svārājyavairājye ca vanaspatinām kṣhatre dadhāty
4 etāny asya purastād upakṛiptāni bhavanty, atha somam
rājānam kṛiṇanti. te rājā evāvṛitopavasathāt prativeṣaṁ
caranty, athaupavasathyam ahar etāny adhvaryuḥ purastād
upakalpayetādhihavanaṁ carmadbhishavane phalake dro-
nakalaṣam daṣāpavitram adrīn pūtabhṛitam cādhanīyam
ca sthālīm udañcanam camasam ca. tad yad etad rājānam
prātar abhishuṇvanti, tad enāni dvedhā vigrihṇīyād: abhy-
anyāni sunuyān, mādhyamdinānyānyāni pariśiṁshyāt || 32 || 6 ||

1 Tad yatraitāṁś camasān unnayeyus, tad etam yaja-
mānacamasam unnayet. tasmin dve darbhatarūṇake prāste
syātām. taylor vashaṭkṛite 'ntaḥparidhi pūrvam prāsyed:
dadhikrāvṇo akārisham ity etayarcā sasvāhakārayā,
nuvashaṭkṛite 'param: ā dadhikrāḥ śavasā pañca kṛi-
shṭīr iti 2 tad yatraitāṁś camasān āhareyus, tad etam ya-
jamānacamasam āharet. tān yatrodgrihṇīyus, tad enam
upodgrihṇīyāt. tad yadelaṁ hotopahvayeta, yadā camasam
bhakṣhayed, athainam etayā bhakṣhayed 3 yad atra ṣi-
shṭam rasinaḥ sutasya yad indro apibac chacī-
bhiḥ | idam tad asya manasā śivena somam rājā-
nam iha bhakṣhayāmīti 4 śivo ha vā asmā esha vāna-
spatyah śivena manasā bhakṣhito bhavaty, ugram hāsyā
rāṣṭram avyathyam bhavati ya evam etam bhakṣham bha-

kshayati kshatriyo yajamānaḥ 5 saṃ na edhi hṛide pī-
taḥ pra na āyur jīvase soma tārīr ity ātmanaḥ pra-
tyabhimarṣa 6 iṣvaro ha vā esho 'pratyabhimriṣṭo manu-
shyasyāyuhḥ pratyavahartor: anarhan mā bhakshayatīti.
tad yad etenātmānam abhimriṣaty, āyur eva tat pratirata
7 ā pyāyasva sam etu te, saṃ te payāñsi sam u
yantu vājā iti camasam āpyāyaty abhirūpābhyām. yad
yajñe 'bhirūpaṃ tat samṛiddham || 33 || 7 ||

1 Tad yatraitāñs camasān sādāyeyus, tad etam yaja-
mānacamasam sādāyet. tān yatra prakampayeyus, tad
enam anuprakampayed. athainam āhṛitam bhakshayen:
narāṣaṃsapītasya deva soma te mativida ūmaiḥ
pitṛibhir bhakshitasya bhakshayāmīti prātaḥsavane
nārāṣaṃso bhaksha, ūrvair iti mādhyamdine, kāvyair iti
trītiyasavana 2 ūmā vai pitarāḥ prātaḥsavana ūrvā mā-
dhyamdine kāvyās trītiyasavane, tad etat pitṛin evāmṛitān
savanabhājāḥ karoti 3 sarvo haiva so 'mṛita, iti ha smāha
Priyavrataḥ Somāpo, yaḥ kaśca savanabhāḡ ity 4 amṛitā
ha vā asya pitarāḥ savanabhājō bhavanty, ugraṃ hāsya
rāshṭram avyathyam bhavati ya evam etam bhaksham bha-
kshayati kshatriyo yajamānaḥ 5 samāna ātmanaḥ praty-
abhimarṣaḥ, samānam āpyāyanam camasasya 6 prātaḥsava-
nasyaivāvṛitā prātaḥsavane careyur, mādhyamdinasya mā-
dhyamdine, trītiyasavanasya trītiyasavane 7 tam evam etam
bhaksham provāca Rāmo Mārgaveyo Viśvamtārāya Sausha-
dmanāya 8 tasmin hovāca prokte: sahasram u ha brāhmaṇa
tubhyam dadmaḥ, saśyāparṇa u me yajña ity 9 etam u haiva
provāca Turāḥ Kāvasheyo Janamejayāya Pārikshitāyaitam
u haiva procatuḥ Parvatanāradau Somakāya Sāhadevyāya,
Sahadevāya Sārñjayāya, Babhrave Daivāvṛidhāya, Bhī-
māya Vaidarbhāya, Nagnajite Gāndhārāyaitam u haiva
provācāgniḥ Sanaśrutāyāriṃdamāya, Kratuvide Jānakaya,

etam u haiva provāca Vasishṭhaḥ Sudāse Paijavanāya. te
ha te sarva eva mahaj jagmur etam bhaksham bhakshayi-
tvā, sarve haiva mahārājā āsur, Āditya iva ha sma śriyām
pratishṭhitās tapanti sarvābhyo digbhyo balim āvahanta
10 Āditya iva ha vai śriyām pratishṭhitās tapati, sarvābhyo
digbhyo balim āvahaty, ugraṃ hāsya rāshṭram avyathyam
bhavati ya evam etam bhaksham bhakshayati kshatriyo
yajamāno yajamānaḥ || 34 || 8 ||

Iti saptamaṇḍikāyāṃ pañcama 'dhyāyaḥ.

Iti pañcatrinṣādhyaḥ 'śṭamaḥ khaṇḍaḥ.

1 Athātāḥ stutaṣastryor evai2kāhikam prātaḥsavanam, aikāhikam tṛtīyasavanam. ete vai śānte kṛipte pratishṭhite savane yad aikāhike, śāntyai kṛiptyai pratishṭhityā apracyutyā 3 ukto mādhyamīdinaḥ pavamāno ya ubhayaśāmno bṛihatprishṭhasyobhe hi sāmānī kriyete 4 ā tvā ratham yathotaya, idaṃ vaso sutam andha iti rathamtari pratipad rathamtaro 'nucaraḥ. pavamānoktham vā etad yan marutvatīyam. pavamāne vā atra rathamtaram kurvanti bṛihat prishṭham, savivadhatāyai. tad idaṃ rathamtaram stutam ābhyām pratipadanucarābhyām anuśānsaty 5 atho brahma vai rathamtaram kshatram bṛihad, brahma khalu vai kshatrāt pūrvam: brahmapurastān ma ugraṃ rāshṭram avyathyam asad ity. athānnaṃ vai rathamtaram, annam evāsmāi tat purastāt kalpayaty. atheyam vai prithivī rathamtaram, iyaṃ khalu vai pratishṭhā, pratishṭhām evāsmāi tat purastāt kalpayati 6 samāna indrani-havo 'vibhaktaḥ, so 'hnām. udvān brāhmaṇaspatya ubhayaśāmno rūpam, ubhe hi sāmānī kriyete 7 samānyo dhāyyā avibhaktās, tā ahnām 8 aikāhiko marutvatīyaḥ pragāthaḥ || 1 || 1 ||

1 Janishṭhā ugraḥ sahasa turāyeti sūktam ugravat sahasvat, tat kshatrasya rūpam. mandra ojishṭha ity ojasvat, tat kshatrasya rūpam. bahulābhimāna ity abhivad, abhibhūtyai rūpam. tad ekādaśarcam bhavaty, ekādaśakṣharā vai trishṭup, traishṭubho vai rājanya. ojo vā indriyam vīryam trishṭub, ojaḥ kshatram vīryam rāja-

nyas; tad enam ojasā kshatreṇa vīryeṇa samardhayati. tad gaurivītam bhavaty. etad vai marutvatīyaṃ samṛiddham yad gaurivītam, tasyoktam brāhmaṇam 2 tvām id dhi havāmaha iti bṛihatprishṭham bhavati. kshatram vai bṛihat, kshatreṇaiva tat kshatram samardhayaty. atho kshatram vai bṛihad, ātmā yajamānasya nishkevalyam. tad yad bṛihatprishṭham bhavati, kshatram vai bṛihat, kshatreṇaivainam tat samardhayaty. atho jyaishṭhyam vai bṛihaj, jyaishṭhyenaivainam tat samardhayaty. atho śraishṭhyam vai bṛihac, chraishṭhyenaivainam tat samardhayaty 3 abhi tvā śūra nonuma iti rathamtaram anurūpaṃ kurvanty. ayam vai loko rathamtaram, asau loko bṛihad; asya vai lokasyāsau loko 'nurūpo, 'mushya lokasyāyam loko 'nurūpas. tad yad rathamtaram anurūpaṃ kurvanty, ubhāv eva tal lokau yajamānāya sambhoginau kurvanty. atho brahma vai rathamtaram kshatram bṛihad, brahmaṇi khalu vai kshatram pratishṭhitam kshatre brahmātho sāmna eva sayonitāyai 4 yad vāvāneṭi dhāyyā, tasyā uktam brāhmaṇam 5 ubhayam śṛiṇavac ca na iti sāmāpragātha ubhayaśāmno rūpam, ubhe hi sāmānī kriyete || 2 || 2 ||

1 Tam u sṭuḥi yo abhibhūtyojā iti sūktam abhivad abhibhūtyai rūpam 2 ashālham ugraṃ sahamānam ābhir ity ugravat sahamānavat, tat kshatrasya rūpam 3 tat pañcadaśarcam bhavaty. ojo vā indriyam vīryam pañcadaśa, ojaḥ kshatram vīryam rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 4 tad bhāradvājam bhavati. bhāradvājam vai bṛihad, ārsheyeṇa salomaiśsha ha vāva kshatriyajñāḥ samṛiddho, yo bṛihatprishṭhas. tasmād yatra kvaca kshatriyo yajeta, bṛihad eva tatra prishṭham syāt. tat samṛiddham || 3 || 3 ||

1 Aikāhikā hotrā. etā vai śāntāḥ kṛiptāḥ pratishṭhita hotrā yad aikāhikāḥ, śāntyai kṛiptyai pratishṭhityā apra-

cyutyai. tāḥ sarvarūpā bhavanti sarvasamṛiddhāḥ, sarvarūpatāyai sarvasamṛiddhyai: sarvarūpābhir hotrābhiḥ sarvasamṛiddhābhiḥ sarvān kāmān avāpnavāmeti. tasmād yatra kvacaikāhā asarvastomā asarvapriṣṭhā, aikāhikā eva tatra hotrāḥ syus. tat samṛiddham 2 ukthya evāyam pañcadaśaḥ syād, ity āhur. ojo vā indriyaṃ vīryam pañcadaśa, ojaḥ kshatram vīryam rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 3 tasya triṇṣat stutaśa-strāṇi bhavanti. triṇṣadaksharā vai virād, virāl annādyam, virāḥ evainam tad annādye pratishṭhāpayati. tasmāt tadukthyaḥ pañcadaśaḥ syād, ity āhur 4 jyotisṭoma evāgnisṭomaḥ syād 5 brahma vai stomānām trivṛt kshatram pañcadaśo, brahma khalu vai kshatrāt pūrvam: brahmapurastān ma ugram rāshṭram avyathyam asad iti. viṣaḥ sapta-daśaḥ śaudro varṇa ekaviṃśo, viṣaṃ caivāsmāi tac chaudram ca varṇam anuvartmānau kurvanty. atho tejo vai stomānām trivṛd vīryam pañcadaśaḥ prajātiḥ sapta-daśaḥ pratishṭhaikaviṃśas, tad enam tejasā vīryeṇa prajātyā pratishṭhayāntataḥ samardhayati. tasmāj jyotisṭomaḥ syāt 6 tasya caturviṇṣatiḥ stutaśastrāṇi bhavanti. caturviṇṣatyardhamāso vai samvatsaraḥ, samvatsare kṛtsnam annādyam, kṛtsna evainam tad annādye pratishṭhāpayati. tasmāj jyotisṭoma evāgnisṭomaḥ syād agnisṭomaḥ syāt || 4 || 4 ||

Ity ashtamapañcikaḥ prathamō 'dhyāyah.

Iti śaṭtriṇṣadhyāye caturthaḥ khaṇḍaḥ.

1 Athātaḥ punarabhishekasyaiva 2 sūyate ha vā asya kshatram, yo dikshate kshatriyaḥ san. sa yadāvabhṛitād udeyānūbandhyayeshṭvodavasyaty, athainam udavasāniyāyām samsthitāyām punar abhisheṅcanti 3 tasyaite purastād eva sambhārā upakṛptā bhavanty: audumbary āsandī: tasyai prādesamātrāḥ pādāḥ syur, aratnimātrāṇi śirshanyānūcyāni. mauñjam vivayanam, vyāghracarmāstaranam, au-

dumbaraḥ camasa, udumbaraśākhā. tasminn etasmiṃś camase 'shtātayāni nishutāni bhavanti: dadhi madhu sarpir ātapavarshyā āpaḥ śaśipāni ca tokmāni ca surā dūrvā 4 tad yaishā dakṣiṇā sphavartanir veder bhavati, tatraitām prācīm āsandīm pratishṭhāpayati. tasyā antarvedi dvau pādaḥ bhavato bahirvedi dvāv. iyaṃ vai śris. tasyā etat parimitam rūpam yad antarvedy, athaisha bhūmāparimito yo bahirvedi. tad yad asyā antarvedi dvau pādaḥ bhavato bahirvedi dvā, ubhayoḥ kāmāyor upāptyai yaḥ cāntarvedi yaḥ ca bahirvedi || 5 || 1 ||

1 Vyāghracarmanāstrīṇāty uttaralomnā prācinagrīveṇa. kshatram vā etad āraṇyānām paśūnām yad vyāghraḥ kshatram rājanyaḥ, kshatreṇaiva tat kshatram samardhayati. tām pascāt prān upaviśyācyā jānu dakṣiṇam abhimantrayata ubhābhyām pāṇibhyām ālabhya 3 gñish tvā gāyatriyā sayuk chandasārohatu Savitoshñihā Somo 'nushṭubhā Brihaspatir bṛihatya Mitrāvaruṇau pañktyendras trisṭubhā Viṣve devā jagatyā. tān aham anu rājyāya sāmrajjyāya bhanujyāya svārājyāya vairājyāya pārameshṭhyāya rājyāya mārājyāyādhipatyāya svāvaśyāyātishṭhāyārohami 4 ty etām āsandīm ārohet dakṣiṇenāgre jānunātha savyena 5 tat-tad iti 3 | 6 caturuttarair vai devāḥ chandobhiḥ sayug bhūtvaitām śriyam ārohan yasyām eta etarhi pratishṭhitā: Agnir gāyatriyā Savitoshñihā Somo 'nushṭubhā Brihaspatir bṛihatya Mitrāvaruṇau pañktyendras trisṭubhā Viṣve devā jagatyā 7 te ete abhyanūcyete: agner gāyatriyā abhavat sayugveti 8 kalpate ha vā asmai yogakshema, uttarottarinim ha śriyam aśnute, 'śnute ha prajānām aiśvaryaṃ ādhipatyam ya evam etā anu devatā etām āsandīm ārohati kshatriyaḥ sann 9 athainam abhishekshyann apām śāntim vācayati 10 śiveṇa mā cakshushā paśyatāpaḥ śivayā

tanvopa sprīṣata tvacam me | sarvāñ agniñr apsu-
shado huve vo mayi varco balam ojo ni dhatteti
11 naitasyābhishishicānasyāśāntā āpo vīryam nirhaṇann iti
|| 6 || 2 ||

1 Athainam udumbaraśākhām antardhāyābhishhiñca-
tī2mā āpaḥ śivatamā imāḥ sarvasya bhesajīḥ |
imā rāshṭrasya vardhanīr imā rāshṭrabhṛito 'mṛi-
tāḥ || 3yābhir indram abhyashiñcat prajāpatiḥ so-
mam rājānam varuṇam yamam manum | tābhir
adbhir abhishhiñcāmi tvām aham rājñām tvam adhi-
rājo bhavēha || 4mahāntam tvā mahīnām samrājām
carshañīnām devī janitry ajiṇad bhadra janitry
ajiṇad 5devasya tvā savituḥ prasave 'śvinor
bāhubhyām pūshṇo hastābhyām agnes tejasā sū-
ryasya varcasendrasyendriyenābhishhiñcāmi | ba-
lāya śriyai yaśase 'nnādyāya 6bhūr iti ya iched
imam eva praty: annam adyād ity, atha ya iched dvipu-
rusham bhūr bhuva ity, atha ya ichet tripurusham vā-
pratimam vā bhūr bhuvaḥ svar iti 7 tad dhaika āluḥ:
sarvāptir vā eshā yad etā vyāhṛitayo, 'tisarveṇa hāsya pa-
rasmai kṛitam bhavatīti; tam etenābhishhiñced: devasya
tvā savituḥ prasave 'śvinor bāhubhyām pūshṇo
hastābhyām agnes tejasā sūryasya varcasendra-
syendriyenābhishhiñcāmi | balāya śriyai yaśase
'nnādyāyeti 8 tad u punaḥ paricakshate: yad asarveṇa
vāco 'bhishikto bhavatiṣvaro ha tu purāyushaḥ praitor, iti
ha smāha Satyakāmo Jābālo, yam etābhir vyāhṛitibhir
nābhishhiñcantīti 9ṣvaro ha sarvam āyur aitoḥ, sarvam āpnod
vijayenety u ha smāhoddālaka Ārunir, yam etābhir vyāhṛi-
tibhir abhishhiñcantīti. tam etenaivābhishhiñced: devasya
tvā savituḥ prasave 'śvinor bāhubhyām pūshṇo
hastābhyām agnes tejasā sūryasya varcasendra-

syendriyenābhishhiñcāmi | balāya śriyai yaśase
'nnādyāya bhūr bhuvaḥ svar ity 10 athaitāni ha vai
kshatriyād iṇād vyutkrāntāni bhavanti: brahmakshatre
ūrg annādyam apām oshadhīnām raso brahmavarcasam irā
pushtīḥ prajātiḥ. kshatrarūpam tad, atho annasya rasa
oshadhīnām kshatram pratishṭhā. tad yad evāmū purastād
āhuti juhōti, tad asmin brahmakshatre dadhāti || 7 || 3 ||

1 Atha yad audumbary āsandī bhavaty audumbaraś
camasa udumbaraśākhorg vā annādyam udumbara; ūrjam
evāsmins tad annādyam dadhāty 2atha yad dadhi madhu
ghṛitam bhavaty, apām sa oshadhīnām raso; 'pām evāsmins
tad oshadhīnām rasam dadhāty 3atha yad ātapavarshyā
āpo bhavanti, tejaś ca ha vai brahmavarcasam cātapava-
rshyā āpas; teja evāsmins tad brahmavarcasam ca dadhāty
4atha yac chashpāni ca tokmāni ca bhavanti rāyāi tat pu-
shṭyai rūpam atho prajātyā; irām evāsmins tat pushtīm
dadhāty atho prajātim 5atha yat surā bhavati, kshatra-
rūpam tad atho annasya rasaḥ; kshatrarūpam evāsmins tad
dadhāty atho annasya rasam 6atha yad dūrvā bhavati,
kshatram vā etad oshadhīnām yad dūrvā kshatram rāja-
nyo. nitata iva hīha kshatriyo rāshṭre vasan bhavati pra-
tisṭhita iva, nitateva dūrvāvarodhair bhūmyām pratishṭhi-
teva. tad yad dūrvā bhavaty, oshadhīnām evāsmins tat
kshatram dadhāty atho pratishṭhām 7etāni ha vai yāny
asmād iṇād vyutkrāntāni bhavanti, tāny evāsmins tad
dadhāti, tair evainam tat samardhayaty 8athāsmāi surā-
kāsam hasta ādadhāti 9svādisṭhaya madisṭhaya
pavaśva soma dhārayā | indrāya pātave suta 10 ity
ādhyāya śāntim vācayati 11 nānā hi vām devahitam
sadas kṛitam mā sam śrikshāthām parame vyo-
mani | surā tvam asi śusmini soma esha rājā mai-
nam hiñsisṭam svām yonim āviśantāv iti 12 soma-

pīthasya caishā surāpīthasya ca vyāvṛittih 13 pītṡā yaṃ
rātīm manyeta tasmā enām prayachet, tad dhi mitrasya
rūpam. mitra evainām tad antataḥ pratishṭhāpayati, ta-
thā hi mitre pratishṭhāti 14 pratishṭhāti ya evaṃ veda
|| 8 || 4 ||

1 Athodumbaraśākhām abhi pratyavarohaty. ūrg vā
annādyam udumbara, ūrjam eva tad annādyam abhi pra-
tyavarohaty 2 upary evāsīno bhūmau pādaṃ pratishṭhāpya
pratyavaroham āha 3 pratishṭhāmi dyāvapṛithivyoh,
pratishṭhāmi prāṇāpānayoḥ, pratishṭhāmy aho-
rātrayoḥ, pratishṭhāmy annapānayoḥ, prati bra-
hman prati kshatre praty eshu trishu lokeshu ti-
shṭhāmīty 4 antataḥ sarveṇātmanā pratishṭhāti. sarva-
smin ha vā etasmin pratishṭhaty, uttarottariṇīm ha śṛiyam
aśnute, 'śnute ha prajānām aiśvaryam ādhipatyam ya evam
etena punarabhishekeṇābhishiktaḥ kshatriyaḥ pratyavaro-
haty 5 etena pratyavarohena pratyavarūhyopastham kṛitvā
prāṇ āsīno: namo brahmaṇe namo brahmaṇe namo
brahmaṇa iti trishkṛitvo brahmaṇe namaskṛitya: varam
dadāmi jityā abhijityai vijityai samjityā iti vācam
visṛijate 6 sa yaṃ: namo brahmaṇe namo brahmaṇe
namo brahmaṇa iti trishkṛitvo brahmaṇe namaskaroti,
brahmaṇa eva tat kshatram vaṣam eti. tad yatra vai bra-
hmaṇaḥ kshatram vaṣam eti, tad rāshṭram samṛiddham tad
vīravat, ā hāsmīn vīro jāyate 7 'tha yad: varam dadāmi
jityā abhijityai vijityai samjityā iti vācam visṛi-
jata, etad vai vāco jitaṃ yad dadāmīty āha. yad eva vāco
jitā3m | tan ma idam anu karma samṛitishṭhātā iti 8 visṛijya
vācam upotthāyāhavanīye samidham abhyādadhāti 9 sa mid
asi sam v eṅkshvendriyena vīryena svāhetil0ndri-
yenaiva tad vīryeṇātmanam antataḥ samardhayaty 11 ādhāya
samidham trīṇi padāni prāṇ udān abhyutkrāmati 12 kli-

ptir asi diṣām mayi devebhyah kalpata | kalpa-
tām me yogakshemo 'bhayam me 'stv 13 ity aparā-
jitam diṣam upatishṭhate jitasyaivāpunahparājayāya. tat-
tad iti3ñ || 9 || 5 ||

1 Devāsura vā eshu lokeshu samyetye. ta etasyām
prācyām diṣi yetire, tāns tato 'surā ajayaṃs. te dakṣhiṇa-
syām diṣi yetire, tāns tato 'surā ajayaṃs. te prācyām
diṣi yetire, tāns tato 'surā ajayaṃs. ta udīcyām diṣi yetire,
tāns tato 'surā ajayaṃs. ta etasminn avāntaradeṣe yetire
ya esha prāṇ udān, te ha tato jigysu 2 tam yadi kshatriya
upadhāvet senayoḥ samāyatyos: tathā me kuru yathāham
imam senam jāyānīti: sa yadi tatheti brūyād, vanaspate
vidvāṅgo hi bhūyā ity asya rathopastham abhimṛiṣyā-
thainam brūyād 3 ātishṭhasvaitām te diṣam abhimu-
khaḥ samnaddho ratho 'bhīpravartatām, sa udān
sa pratyān sa dakṣhiṇā sa prāṇ so 'bhy ami-
tram ity 4 abhīvartena havishety evainam āvartayed,
athainam anvikšetāpratirathena śāsena sauparṇneti 5 ja-
yati ha tam senam 6 yady u vā enam upadhāvet samgrā-
mam samyatisyamānas: tathā me kuru yathāham imam
samgrāmam samjāyānīty, etasyām evainam diṣi yātayej.
jayati ha tam samgrāmam 7 yady u vā enam upadhāved
rāshṭrād aparudhyamānas: tathā me kuru yathāham idam
rāshṭram punar avagachānīty, etām evainam diṣam upa-
shkramayet. tathā ha rāshṭram punar avagachaty 8 upa-
sthāyāmītrāṇam vyapanuttim bruvan grīhān abhyety: apa
prāca indra viṣvāṇ amitrān iti, sarvato hāsmā anami-
tram abhayam bhavaty, uttarottariṇīm ha śṛiyam aśnute,
'śnute ha prajānām aiśvaryam ādhipatyam ya evam etām
amitrāṇam vyapanuttim bruvan grīhān abhyety 9 etya
grīhān paścād grīhyasyāgner upaviṣṭāyānvārabdhāya ri-
tvig antataḥ kāsena caturgrīhītās tīsra ājyāhutir ain-

drīḥ prapadam juhoty anārtiyā arisṭiyā ajyānyā abha-
yāya || 10 ||^{ro} ||

1 Pary ū shu pra dhanva vājasataye pari vṛi-
trā — bhūr brahma prāṇam amṛitam prapadyate
'yam asau śarma varmābhayaṃ svastaye | saha pra-
jayā saha paṣubhir — ni sakshaṇir dvishas tara-
dhyā riṇayā na iyase svāhā || 2 anu hi tvā sutam
soma madāmāsi mahe sama — bhuvo brahma prā-
ṇam amṛitam prapadyate 'yam asau śarma varmā-
bhayaṃ svastaye | saha prajayā saha paṣubhi —
ryarājye vājāñ abhi pavamāna pra gāhase svāhā ||
3 ajījano hi pavamāna sūryaṃ vidhāre ṣa — svar
brahma prāṇam amṛitam prapadyate 'yam asau
śarma varmābhayaṃ svastaye | saha prajayā saha
paṣubhiḥ — kmanā payo gojirayā rañhamāṇaḥ
puraṃdhyā svāhety 4 anārto ha vā arisṭo 'jitaḥ sa-
rvato guptas trayyai vidyāyai rūpeṇa sarvā diṣo 'nusaṃ-
caraty aindre loka pratishṭhito, yasmā etā ritvig antataḥ
kaṁsena caturgrīhītās tisra ajyālutir aindriḥ prapadam ju-
hoty 5 athāntataḥ prajātim āśāste gavām aśvānām purushā-
ṇām: iha gāvah pra jāyadhvam ihāśvā iha pūru-
shāḥ | iho sahasradakshīṇo vīras trātā ni shī-
datv iti 6 bahur ha vai prajayā paṣubhir bhavati ya evam
etām antataḥ prajātim āśāste gavām aśvānām purushāṇām
7 esha ha vāva kshatriyo 'vikṛisṭo, yam evaṃvido yāja-
yanty 8 atha ha tam vy eva karshante — yathā ha vā
idaṃ nishādā vā selagā vā pāpakṛito vā vittavantam puru-
sham arāṇye grīhitvā kartam anvasya vittam ādāya dra-
vanty, evam eva ta ritvijo yajamānaṃ kartam anvasya vi-
ttam ādāya dravanti — yam anevamvido yājayanty 9 etad
dha sma vai tad vidvān āha Janamejayaḥ Pārikshita:
evamvidam hi vai mām evamvido yājayanti. tasmād aham

jayāmy abhīvarīm senām, jayāmy abhīvaryā senayā. na
mā divyā na mānushya ishava riṇhanty, eshyāmi sarvam
āyuh, sarvabhūmir bhaviṣyāmīti 10 na ha vā enam divyā
na mānushya ishava riṇhanty, eti sarvam āyuh, sarvabhū-
mir bhavati, yam evaṃvido yājayanti yājayanti || 11 ||⁷ ||

Ity asṭamapañcikāyāṃ dvitīyo 'dhyāyaḥ.

Iti saptatrinśadhyāye saptamaḥ khaṇḍaḥ.

1 Athāta aindro mahābhishekas 2 te devā abruvan sa-
prajāpatikā: ayaṃ vai devānām ojishṭho balishṭhaḥ sahi-
shṭhaḥ sattamaḥ pārayishṇutama, imam evābhihiñcāmāḥ
iti. tatheti. tad vai tad Indram eva 3 tasmā etām āsandīm
samabharann rīcam nāma. tasyai brīhac ca rathamtaram
ca pūrvau pādāv akurvan, vairūpaṃ ca vairājaṃ cāparau,
śākvararaivate śirshaṇye, naudhasaṃ ca kāleyaṃ cānūcye,
rīcaḥ prācīnātānān, sāmāni tiraścīnavāyān, yajūnshy atikā-
śān, yaśa āstaraṇam, śriyam upabarhaṇam. tasyai Savitā
ca Brīhaspatiḥ ca pūrvau pādāv adhārayatām, Vāyuḥ ca
Pūshā cāparau, Mitrāvaruṇau śirshaṇye, Aśvināv anūcye.
sa etām āsandīm ārohad 4 Vasavaḥ tvā gāyatrena
chandasā trivṛitā stomena rathamtareṇa sāmna-
rohantu, tām anv ārohāmi sāmrajyāya. Rudrās
tvā traishṭubhena chandasā pañcadaṣena stomena
brīhatā sāmnarohantu, tām anv ārohāmi bhau-
jyāyā, dityās tvā jāgatena chandasā saptadaṣena
stomena vairūpeṇa sāmnarohantu, tām anv āro-
hāmi svārājyāya. Viṣve tvā devā ānushṭubhena
chandasāikaviñṣena stomena vairājena sāmna-
rohantu, tām anv ārohāmi vairājyāya. Sādhyās ca
tvāptyās ca devāḥ pāñktena chandasā trinavena
stomena śākvareṇa sāmnarohantu, tām anv āro-
hāmi rājyāya. Mārutaḥ ca tvāṅgirasas ca devā
atichandasā chandasā trayastriṅṣena stomena rai-

vatena sāmānārohanu, tām anv ārohami pārame-
shṭhyāya mākārājyāyādhipatyāya svāvaśyāyāti-
shṭhāyārohamity etām āsandīm ārohat 5 tam etasyām
āsandyām āsīnam viṣve devā abruvan: na vā anabhyutkr-
uṣṭa Indro viryam kartum arhaty, abhy enam utkrośāmeti.
tatheti. tam viṣve devā abhyudakrośann: imam devā
abhyutkrośata samrājāṃ sāmājyāṃ bhojāṃ bho-
japitaram svarājāṃ svārājyāṃ virājāṃ vairājyāṃ
rājāṃ rājapitaram parameshṭhinam pārame-
shṭhyāṃ. kshatram ajani, kshatriyo 'jani, viṣva-
sya bhūtasyādhipatir ajani, viṣām attājani, pu-
rām bhettājany, asurāṇām hantājani, brahmaṇo
goptājani, dharmasya goptājanīti 6 tam abhyutkr-
uṣṭam Prajāpatir abhishekshyann etayarcābhyamantrayata
|| 12 || 1 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |
sāmājyāya bhaujyāya svārājyāya vairājyāya pā-
rameshṭhyāya rājyāya mākārājyāyādhipatyāya
svāvaśyāyātishṭhāya sukratur iti 2 tam etasyām
āsandyām āsīnam Prajāpatiḥ purastāt tishṭhan pratyānmu-
kha audumbaryādrayā śākhayā sapalāṣayā jātārūpamayena
ca pavitreṇāntardhāyābhyashiṇcad imā āpaḥ śivatamā
ity etena tricenā, devasya tveti ca yajushā, bhūr blu-
vaḥ svar ity etābhiḥ ca vyāhṛitibhiḥ || 13 || 2 ||

1 Athainam prācyām diṣi Vasavo devāḥ shadbhiḥ caiva
pañcaviṃśair ahobhir abhyashiṇcann etena ca tricenaitena
ca yajushaitābhiḥ ca vyāhṛitibhiḥ sāmājyāya 2 tasmād eta-
syām prācyām diṣi ye keca prācyānām rājānaḥ sāmājyā-
yaiva te 'bhishicyante, samrāj ity enān abhishiktān āca-
kshata etām eva devānām vihitim anv 3 athainam dakshi-
ṇasyām diṣi Rudrā devāḥ shadbhiḥ caiva pañcaviṃśair aho-
bhir abhyashiṇcann etena ca tricenaitena ca yajushaitābhiḥ

ca vyāhṛitibhir bhaujyāya. tasmād etasyām dakṣiṇasyām
diṣi ye keca Satvatām rājāno bhaujyāyaiva te 'bhishicya-
nte, bhojety enān abhishiktān ācakshata etām eva devā-
nām vihitim anv. athainam prācyām diṣi Ādityā devāḥ
shadbhiḥ caiva pañcaviṃśair ahobhir abhyashiṇcann etena
ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ svārā-
jyāya. tasmād etasyām prācyām diṣi ye keca nicyānām
rājāno ye 'pācyānām svārājyāyaiva te 'bhishicyante sva-
rāj ity enān abhishiktān ācakshata etām eva devānām vi-
hitim anv. athainam udīcyām diṣi Viṣve devāḥ shadbhiḥ
caiva pañcaviṃśair ahobhir abhyashiṇcann etena ca trice-
naitena ca yajushaitābhiḥ ca vyāhṛitibhir vairājyāya. ta-
smād etasyām udīcyām diṣi ye keca pareṇa Himavantam
janapadā Uttarakurava Uttaramadrā iti vairājyāyaiva te
'bhishicyante, virāj ity enān abhishiktān ācakshata etām
eva devānām vihitim anv. athainam asyām dhruvāyām
madhyamāyām pratishṭhāyām diṣi Sādhyāḥ cāptyāḥ ca de-
vāḥ shadbhiḥ caiva pañcaviṃśair ahobhir abhyashiṇcann
etena ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ rā-
jyāya. tasmād asyām dhruvāyām madhyamāyām pratishṭhā-
yām diṣi ye keca Kurupañcālānām rājānaḥ savaśośinarā-
ṇām rājyāyaiva te 'bhishicyante, rājety enān abhishiktān
ācakshata etām eva devānām vihitim anv. athainam ūrdhvā-
yām diṣi Marutaḥ cāṅgirasas ca devāḥ shadbhiḥ caiva pa-
ñcaviṃśair ahobhir abhyashiṇcann etena ca tricenaitena ca
yajushaitābhiḥ ca vyāhṛitibhiḥ pārameshṭhyāya mākārājyā-
yādhipatyāya svāvaśyāyātishṭhāyeti. sa parameshṭhī prajā-
patyo 'bhavat 4 sa etena mahābhishekenābhishikta Indrāḥ sar-
vā jītur ajayat, sarvāṇi lokāni avindat, sarveshām devānām
śraishṭhyam atishṭhām paramatām agachāt, sāmājyāṃ bhau-
jyāṃ svārājyāṃ vairājyāṃ pārameshṭhyāṃ rājyāṃ mākā-
rājyāṃ ādhipatyāṃ jītvāsmiṇi loke svayambhūḥ svarāj

amṛito, 'mushmin svarge loke sarvān kāmān āptvāmṛitaḥ
samabhiavat samabhiavat || 14 || 3 ||

Ity ashtāmapañcīkāyaṁ tṛitīyo 'dhyāyaḥ.

Ity ashtātriṁśadhyāyo tṛitīyaḥ khaṇḍaḥ.

1 Sa ya iched evaṁvit kshatriyam: ayam sarvā jitir
jayetāyam sarvāṅl lokān vindetāyam sarveshām rājñām
śraishṭhyam atishṭhām paramatām gacheta sāmraḍyam bhaui-
yam svārāḍyam vairāḍyam pārameshṭhyam rāḍyam mārā-
rāḍyam ādhipatyam, ayam samantaparyāyī syāt sārvaabhaui-
maḥ sārvaḍyusha, āntād ā pararārdhāt pṛithivyai samudra-
paryantāyā ekarāl iti: tam etenaindreṇa mahābhishekeṇa
kshatriyam śāpayitvā 'bhishiṅced 2 yām ca rātrīm ajā-
yethā yām ca pretāsi, tad ubhayam antareṇe-
shṭāpūrtam te lokam sukṛitam āyuh prajām vṛi-
ñjiyam yadi me druhyer iti 3 sa ya iched evaṁvit
kshatriyo: 'ham sarvā jitir jayeyam, aham sarvāṅl lokān
vindeyam, aham sarveshām rājñām śraishṭhyam atishṭhām
paramatām gacheyam sāmraḍyam bhauiyam svārāḍyam vai-
rāḍyam pārameshṭhyam rāḍyam mārārāḍyam ādhipatyam,
aham samantaparyāyī syām sārvaabhaui-maḥ sārvaḍyusha,
āntād ā parārdhāt pṛithivyai samudraparyantāyā ekarāl
iti: sa na vicikitset, sa brūyāt saha śraddhayā: yām ca
rātrīm ajāye 'ham yām ca pretāsmi, tad ubhayam
antareṇeshṭāpūrtam me lokam sukṛitam āyuh pra-
jām vṛiñjithā yadi te druhyeyam iti || 15 || 1 ||

1 Atha tato brūyāc: catusṭayāni vānaspatyāni sam-
bharata, naiyagrodhāny audumbarāny āṣvatthāni plākshā-
nīti 2 kshatram vā etad vanaspatīnām yan nyagrodho: yan
naiyagrodhāni sambharanti, kshatram evāsmiṅs tad da-
dhāti. bhauiyam vā etad vanaspatīnām yad udumbaro:
yad audumbarāni sambharanti, bhauiyam evāsmiṅs tad da-
dhāti. sāmraḍyam vā etad vanaspatīnām yad āṣvattho:

yad āṣvatthāni sambharanti, sāmraḍyam evāsmiṅs tad da-
dhāti. svārāḍyam ca ha vā etad vairāḍyam ca vanaspatīnām
yat plaksho: yat plākshāni sambharanti, svārāḍyavairāḍye
evāsmiṅs tad dadhāti 3 atha tato brūyāc: catusṭayāny au-
shadhāni sambharata, tokmakṛitāni vṛiñjām mahāvṛiñjām
priyamgūnām yavānām iti 4 kshatram vā etad oshadhīnām
yad vṛihayo: yad vṛiñjām tokma sambharanti, kshatram
evāsmiṅs tad dadhāti. sāmraḍyam vā etad oshadhīnām
yan mahāvṛihayo: yan mahāvṛiñjām tokma sambharanti,
sāmraḍyam evāsmiṅs tad dadhāti. bhauiyam vā etad osha-
dhīnām yat priyamgavo: yat priyamgūnām tokma sambha-
ranti, bhauiyam evāsmiṅs tad dadhāti. sainānyam vā etad
oshadhīnām yad yavā. yad yavānām tokma sambharanti,
sainānyam evāsmiṅs tad dadhāti || 16 || 2 ||

1 Athāsmā audumbarīm āsandīm sambharanti, tasyā
uktam brāhmaṇam. audumbaraḥ camaso vā pātri vodumba-
raśākhā. tān etān sambharān sambhṛityaudumbaryām pā-
tryām vā camase vā samāvapeyus, teshu samopteshu da-
dhi madhu sarpir ātapavarshyā āpo 'bhyāniya pratishṭhā-
pyaitām āsandīm abhimantrayeta 2 bṛihac ca te ratham-
taram ca pūrvau pādau bhavatām, vairūpam ca
vairājam cāparau, śākvararāivate śirshaṇye, nau-
dhasam ca kāleyam cānūcye, ṛical prācīnātānāḥ,
sāmāni tiraścīnavāyā, yajūnshy atikāṣā, yaśa āsta-
raṇam, śrīr upabarhaṇam. Savitā ca te Bṛiha-
spatiḥ ca pūrvau pādau dhārayatām, Vāyuḥ ca
Pūshā cāparau, Mitrāvaruṇau śirshaṇye, Aṣvināv
anūcye ity 3 athainam etām āsandīm ārohayed 4 Vasa-
vas tvā gāyatreṇa chandasā trivṛitā stomena ra-
thamtareṇa sāmnrōhantu, tān anv āroha sāmra-
jyāya. Rudrās tvā traishṭubhena chandasā pañca-
daṣena stomena bṛihatā sāmnrōhantu, tān anv

āroha bhaujyāyā, dityās tvā jāgatena chandasā
saptadaṣena stomena vairūpeṇa sāmnrōhantu,
tān anv āroha svārājyāyā. Viṣve tvā devā ānu-
shṭubhena chandasāikaviṇṣena stomena vairājena
sāmnrōhantu, tān anv āroha vairājyāyā. Marutaḥ
ca tvāṅgirasas ca devā atichandasā chandasā
trayastriṇṣena stomena raivatena sāmnrōhantu,
tān anv āroha pārameshṭhyāyā. Sādhyāḥ ca tvā-
ptyāḥ ca devāḥ pāṅktena chandasā triṇavena sto-
mena śākvareṇa sāmnrōhantu, tān anv āroha
rājyāyā mārājyāyādhipatyāyā svāvaśyāyāti-
shṭhāyārohetṇ etām āsandīm ārohayet 5 tam etasyām
āsandyām āsinām rājakartāro brūyur: na vā anabhyutkru-
shṭaḥ kshatriyo vīryam kartum arhaty, abhy enam utkro-
ṣāmeti. tatheti. tam rājakartāro 'bhyutkroṣanti, mam janā
abhyutkroṣata samrājāṃ sāmrajyāṃ bhojam bho-
japitaram svarājāṃ svārājyāṃ virājāṃ vairā-
jyāṃ parameshṭhinam pārameshṭhyāṃ rājānam
rājapitaram. kshatram ajani, kshatriyo 'jani, vi-
śvasya bhūtasyādhipatir ajani, viśām attājany,
amitrāṇāṃ hantājani, brāhmaṇānāṃ goptājani,
dharmasya goptājanīti 6 tam abhyutkrushtam evaṃ-
vid abhisheksyann etayarcābhimantrayeta || 17 || 3 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |
sāmrajyāyā bhaujyāyā svārājyāyā vairājyāyā pā-
rameshṭhyāyā rājyāyā mārājyāyādhipatyāyā
svāvaśyāyātishṭhāyā sukratur iti. tam etasyām āsa-
ndyām āsinām evaṃvit purastāt tishṭhan pratyānmukha au-
dumbaryārdrayā śākhayā sapalāṣayā jātārūpamayena ca pa-
vitrenāntardhāyābhishīcatīmā āpaḥ śivatamā ity etena
tricena, devasya tveti ca yajushā, bhūr bhuvah svar
ity etābhiḥ ca vyāhṛitibhiḥ || 18 || 4 ||

1 Prācyām tvā diṣi Vasavo devāḥ shadbbhiḥ
caiva pañcaviṇṣair ahobhir abhishīñcantv etena
ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ
sāmrajyāyā. dakṣiṇasyām tvā diṣi Rudrā devāḥ
shadbbhiḥ caiva pañcaviṇṣair ahobhir abhishīñca-
ntv etena ca tricenaitena ca yajushaitābhiḥ ca
vyāhṛitibhir bhaujyāyā. pratīcyām tvā diṣy Ādi-
tyā devāḥ shadbbhiḥ caiva pañcaviṇṣair ahobhir
abhishīñcantv etena ca tricenaitena ca yajushai-
tābhiḥ ca vyāhṛitibhiḥ svārājyāyā, dīcyām tvā diṣi
Viṣve devāḥ shadbbhiḥ caiva pañcaviṇṣair ahobhir
abhishīñcantv etena ca tricenaitena ca yajushai-
tābhiḥ ca vyāhṛitibhir vairājyāyā, rdhvāyām tvā
diṣi Marutaḥ cāṅgirasas ca devāḥ shadbbhiḥ caiva
pañcaviṇṣair ahobhir abhishīñcantv etena ca tri-
cenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ pā-
rameshṭhyāyā, syām tvā dhruvāyām madhyamā-
yām pratishṭhāyām diṣi Sādhyāḥ cāptyāḥ ca de-
vāḥ shadbbhiḥ caiva pañcaviṇṣair ahobhir abhishī-
ñcantv etena ca tricenaitena ca yajushaitābhiḥ ca
vyāhṛitibhiḥ rājyāyā mārājyāyādhipatyāyā svāva-
śyāyādhisṭhāyēti. sa parameshṭhī prajāpatyo bhavati
2 sa etenaindreṇa mahābhishekeṇābhishīktaḥ kshatriyaḥ sa-
rvā jīti jayati, sarvāṅl lokān vindati, sarveshām rājāṃ
śraishṭhyam atishṭhām paramatām gachati, sāmrajyāṃ bhau-
jyāṃ svārājyāṃ pārameshṭhyāṃ rājyāṃ mārājyāṃ ādi-
patyāṃ jītvāsmiṅl loka svayambhūḥ svarāl amṛito, 'mu-
shmin svarge loka sarvān kāmān āptvāmṛitaḥ sambhavati
yam etenaindreṇa mahābhishekeṇa kshatriyaṃ śāpayitvā-
bhishīñcati || 19 || 5 ||

1 Indriyam vā etad asmiṅl loka yad dadhi: yad da-
dhnābhishīñcatīndriyam evāsmiṅl tad dadhāti. raso vā esha

oshadhivanaspatishu yan madhu: yan madhvābhishīṇcati, rasam evāsminś tad dadhāti. tejo vā etat paṣūnām yad ghṛitam: yad ghṛitenābhishīṇcati, teja evāsminś tad dadhāti. amṛitam vā etad asmiṇ loka yad āpo: yad adbhir abhishīṇcati, amṛitatvam evāsminś tad dadhāti 2 so 'bhi-shikto 'bhishektre brāhmaṇāya hiraṇyam dadyāt, sahasraṃ dadyāt, kshetraṃ catuṣpād dadyād. athāpy āhur: asaṃkhyātām evāparimitaṃ dadyād; aparimito vai kshatriyo 'parimitasyāvaruddhyā ity 3 athāsmāi surākāṁsaṃ hasta ādadhāti: svādishṭhayā madishṭhayā pavasva soma dhārayā | indrāya pātave suta iti 4 tām pibed: yad atra śisṭam rasinaḥ sutasya yad indro apibac chacībhīḥ | idaṃ tad asya manasā śivena somaṃ rājānam iha bhakshayāmi || abhi tvā vṛishabhā sute sutam sṛijāmi pītaye | trimpā vy aṣṇuhī madam iti 5 yo ha vāva somapīṭhaḥ surāyām pravishṭaḥ, sa haiva tena indreṇa mahābhishhekeṇābhishiktasya kshatriyasya bhakshito bhavati na surā 6 tām pītva bhimantrayetāpāma somaṃ, śaṃ no bhaveti 7 tad yathaivādaḥ priyaḥ putraḥ pitaram priyā vā jāyā patiṃ sukhaṃ śivam upasprīṣaty ā visrasa, evaṃ haivaitena indreṇa mahābhishhekeṇābhishiktasya kshatriyasya surā vā somo vānyad vānnādyam sukhaṃ śivam upasprīṣaty ā visrasaḥ || 20 || c ||

1 Etena ha vā aindreṇa mahābhishhekeṇa Turāḥ Kāvashēyo Janamejayam Pārikshitam abhishisheca. tasmād u Janamejayaḥ Pārikshitāḥ samantaṃ sarvataḥ pṛithivīm jayan pariāyāṣvena ca medhyeneje 2 tad eshābhi yajñagāthā gīyate | 3

Āsandivati dhānyādaṃ rukmiṇaṃ haritasrajam | aṣvam babandha sārāṅgaṃ devebhyo Janamejaya ity 4 etena ha vā aindreṇa mahābhishhekeṇa Cyavano Bhārgavaḥ Śāryātām Mānavam abhishisheca. tasmād u Śāryāto

Mānavah samantaṃ sarvataḥ pṛithivīm jayan pariāyāṣvena ca medhyeneje, devānām hāpi satre grīhapatir āsai 5 tena ha vā aindreṇa mahābhishhekeṇa Somaśushmā Vājaratnāyanaḥ Śatānikam Sātrājitam abhishisheca. tasmād u Śatānikah Sātrājitaḥ samantaṃ sarvataḥ pṛithivīm jayan pariāyāṣvena ca medhyeneja 6 etena ha vā aindreṇa mahābhishhekeṇa Parvatanārādāv Āmbāshṭhyam abhishishicatus. tasmād v Āmbāshṭhyaḥ samantaṃ sarvataḥ pṛithivīm jayan pariāyāṣvena ca medhyeneja 7 etena ha vā aindreṇa mahābhishhekeṇa Parvatanāradau Yudhāṃśrausṭīm Augrasainyam abhishishicatus. tasmād u Yudhāṃśrausṭir Augrasainyaḥ samantaṃ sarvataḥ pṛithivīm jayan pariāyāṣvena ca medhyeneja 8 etena ha vā aindreṇa mahābhishhekeṇa Kaśyapo Viśvakarmāṇam Bhauvanam abhishisheca. tasmād u Viśvakarmā Bhauvanaḥ samantaṃ sarvataḥ pṛithivīm jayan pariāyāṣvena ca medhyeneje 9 bhūmir ha jagāv, ity udāharanti 10

na mā martyaḥ kaś cana dātum arhati

Viśvakarman Bhauvana māṃ didāsitha |

nimañkshye 'haṃ salilasya madhye

moghas ta esha Kaśyapāyāsa saṅgara

ity 11 etena ha vā aindreṇa mahābhishhekeṇa Vasishṭhaḥ Sudāsam Paijavanam abhishisheca. tasmād u Sudāḥ Paijavanaḥ samantaṃ sarvataḥ pṛithivīm jayan pariāyāṣvena ca medhyeneja 12 etena ha vā aindreṇa mahābhishhekeṇa Saṃvarta Āṅgirasō Maruttam Āvikshitam abhishisheca. tasmād u Marutta Āvikshitaḥ samantaṃ sarvataḥ pṛithivīm jayan pariāyāṣvena ca medhyeneje 13 tad apy esha śloko 'bhigīto 14

Marutaḥ pariveshṭāro Maruttasyāvasan grīhe |

Āvikshitasya Kāmaprer viṣve devāḥ sabhāsada

iti || 21 || 7 ||

1 Etena ha vā aindreṇa mahābhishekenodamaya Ātreyo 'ṅgam abhishisheca. tasmād v Aṅgaḥ samantaṃ sarvataḥ prithivīm jayan pariyāyāsvena ca medhyeneje 2 sa hovācālopāṅgo: daṣa nāgasahasrāṇi daṣa dāsīsahasrāṇi dadāmi te brāhmaṇopa māsmin yajñe hvayasveti 3 tad apy ete ślokā abhigītāḥ | 4

yābhir gobhir Udamayam Praiyamedhā ayājayan |
dve-dve sahasre badvānām Ātreyo madhyato 'dadāt ||
5 aśtāśītisahasrāṇi śvetān Vairocano hayān |
prashtīn niṣṛitya prāyachad yajamāne purohite ||
6 deṣād-deṣāt samolhānām sarvāsām ādhyaduhitṛiṇām |
daśādadāt sahasrāṇy Ātreyo nishkakaṇṭhyah ||
7 daṣa nāgasahasrāṇi dattvātreyo 'vacatnukē |
śrāntaḥ pārikuṭān praipsad dānenāṅgasya brāhmaṇaḥ ||
8 ṣaṭaṃ tubhyaṃ ṣaṭaṃ tubhyaṃ iti smaiva pratāmyati |
sahasraṃ tubhyaṃ ity uktvā prāṇān sma pratipadyata
iti || 22 || ॥

1 Etena ha vā aindreṇa mahābhishekeṇa Dīrghatamā Māmateyo Bharataṃ Dauḥshantim abhishisheca. tasmād u Bharato Dauḥshantiḥ samantaṃ sarvataḥ prithivīm jayan pariyāyāṣvair u ca medhyair ije 2 tad apy ete ślokā abhigītāḥ | 3

hiraṇyena parivṛitān kṛiṣṇān chukladato mṛigān |
Mashṇāre Bharato 'dadāc chatam badvāni sapta ca ||
4 Bharatasyaisha Dauḥshantir agniḥ Sācīgūṇe citah |
yasmin sahasram brāhmaṇā badvaṣo gā vibhejire ||
5 aśtāsaptaṭim Bharato Dauḥshantir Yamunām anu |
Gaṅgāyām Vṛitraghne 'badhnāt pañcapañcāṣaṭaṃ hayān ||
6 trayastriṇṣacchatam rājāṣvān baddhvāya medhyān |
Dauḥshantir atyagād rājño māyām māyāvattaraḥ ||
7 mahākarma Bharatasya na pūrve nāpare janāḥ |
divam martya iva hastābhyām nodāpuḥ pañca mānavā

ity 8 etaṃ ha vā aindram mahābhishekam Bṛihaduktha riṣhir Durmukhāya Pāñcālāya provāca. tasmād u Durmukhaḥ Pāñcālo rājā san vidyayā samantaṃ sarvataḥ prithivīm jayan pariyāyāi 9 etaṃ ha vā aindram mahābhishekam Vāsishṭhaḥ Sātyahavyo 'tyarātaye Jānamtapaye provāca. tasmād v Atyatrātir Jānamtapir arājā san vidyayā samantaṃ sarvataḥ prithivīm jayan pariyāya 10 sa hovāca Vāsishṭhaḥ Sātyahavyo: 'jaishir vai samantaṃ sarvataḥ prithivīm, mahan mā gamayeti. sa hovācātyarātir Jānamtapir: yadā brāhmaṇottarakurūṇ jayeyam, atha tvam u haiva prithivyai rājā syāḥ, senāpatir eva te 'haṃ syām iti. sa hovāca Vāsishṭhaḥ Sātyahavyo: devakshetraṃ vai tan, na vai tan martyo jetum arhaty: adruksho vai ma, āta idaṃ dada iti. tato hātyarātīm Jānamtapim ātāvīryam niṣṣukram Amītratapanāḥ Śushmīṇaḥ Śaibyo rājā jaghāna 11 tasmād evaṃ vidushe brāhmaṇāyaivaṃ cakrushe na kshatriyo druhyen: ned rāshṭrād avapadyeyam, ned vā mā prāṇo jahad iti jahad iti || 23 || ॥

Ity aśṭamapañcikāyām caturtho 'dhyāyaḥ.

Ity ekonacatvāriṇṣādhyaḥ navamaḥ khaṇḍaḥ.

1 Athātaḥ purodhāyā eva 2 na ha vā apurohitasya rājño devā annam adanti. tasmād rājā yakshyamāṇo brāhmaṇam purodadhita: devā me 'nnam adann ity 3 agnīn vā esha svargyān rājoddharate yat purohitam 4 tasya purohita evāhavanīyo bhavati, jāyā gārhapatyah, putro 'nvāhāryapacanaḥ. sa yat purohitāya karoty āhavanīya eva taj juhoty, atha yaj jāyāyai karoti gārhapatyā eva taj juhoty, atha yat putrāya karoty anvāhāryapacana eva taj juhoti. ta enaṃ śāntatanavo 'bhihutā abhipritāḥ svargaṃ lokam abhivahanti kshatraṃ ca balaṃ ca rāshṭraṃ ca viṣaṃ ca 5 ta evainam aśāntatanavo 'nabhihutā anabhipritāḥ svargāl lokān nudante kshatrāc ca balāc ca rāshṭrāc ca viṣaṣ cā-

6gnir vā esha vaiṣvānaraḥ pañcamenir yat purohitas. tasya vācy evaikā menir bhavati pādayor ekā tvacy ekā hridaya ekopastha ekā. tābhir jvalantībhir dīpyamānābhir upodeti rājānam. sa yad āha: kva bhagavo 'vātsīs, triṇāny asmā āharateti, tenāsyā tām śamayati yāsyā vāci menir bhavaty. atha yad asmā udakam ānayanti pādyam, tenāsyā tām śamayati yāsyā pādayor menir bhavaty. atha yad enam alamkurvanti, tenāsyā tām śamayati yāsyā tvaci menir bhavaty. atha yad enam tarpayanti, tenāsyā tām śamayati yāsyā hridaye menir bhavaty. atha yad asyānāruddho veśmasu vasati, tenāsyā tām śamayati yāsyopasthe menir bhavati 7 sa enam śāntatanur abhilihuto 'bhiprītaḥ svargam lokam abhivahati kshatram ca balam ca rāshṭram ca viṣam ca. sa evainam aśāntatanur anabhilihuto 'nabhiprītaḥ svargāl lokān nudate kshatrāc ca balāc ca rāshṭrāc ca viṣaḥ ca || 24 || 1 ||

1 Agnir vā esha vaiṣvānaraḥ pañcamenir yat purohitas, tābhī rājānam parigrihya tishṭhati samudra iva bhūmim 2 ayuvam āryasya rāshṭram bhavati, nainam purāyushaḥ prāṇo jahāty, ājarasam jīvati, sarvam āyur eti, na punar mriyate yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatram jayati, balena balam aśnute yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitas 4 tasmai viṣaḥ samjānate sammukhā ekamanaso yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ || 25 || 2 ||

1 Tad apy etad rishinoktam 2 sa id rājā pratijanyāni viṣvā sushmeṇa tasthāv abhi vīryeṇeti 3 sapatnā vai dvishanto, bhrātrivṛyā janyāni, tān eva tac chushmeṇa vīryeṇādhītishṭhati 4 Bṛihaspatim yaḥ subhṛitam bibhartīti. Bṛihaspatir ha vai devānām purohitas, tam anv anye manushyarājñām purohitā. Bṛihaspatim yaḥ subhṛitam bibhartīti yad āha, purohitam yaḥ su-

bhṛitam bibhartīty eva tad āha 5 valgūyati vandate pūrvabhājam ity, apacitim evāsmā etad āha 6 sa it ksheti sudhita okasi sva iti. grihā vā okaḥ, sveshv eva tad griheshu suhito vasati 7 tasmā ilā pinvate viṣvadānim ity. annam vā ilānnam evāsmā etad ūrjasvac chaṣvad bhavati 8 tasmai viṣaḥ svayam evā namanta iti. rāshṭrāṇi vai viṣo, rāshṭrāṇy evainam tat svayam upanamanti 9 yasmin brahmā rājāni pūrva etiti. purohitam evaitad āhā 10 pratito jayati sam dhanānīti. rāshṭrāṇi vai dhanāni, tāny apratito jayati 11 pratijanyāny uta yā sajanyeti. sapatnā vai dvishanto bhrātrivṛyā janyāni, tān apratito jayaty 12 avasyave yo varivaḥ kṛṇotīti yad āhāvasīyase yo vasīyaḥ karotīty eva tad āha 13 brahmaṇe rājā tam avanti devā iti, purohitam evaitad abhivadati || 26 || 3 ||

1 Yo ha vai trīn purohitāns trīn purodhātṛin veda, sa brāhmaṇaḥ purohitaḥ. sa vadeta purodhāyā: Agnir vāva purohitaḥ pṛithivī purodhātā, Vāyur vāva purohito 'ntariksham purodhātādityo vāva purohito dyauḥ purodhātaiḥ, sha ha vai purohito ya evam vedātha sa tirohito ya evam na veda 2 tasya rājā mitram bhavati, dvishantam apabādhate yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatram jayati, balena balam aśnute yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitas. tasmai viṣaḥ samjānate sammukhā ekamanaso yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohito 4 bhūr bhuvaḥ svar om, amo 'ham asmi sa tvam sa tvam asy amo 'ham, dyaur aham pṛithivī tvam, sāmāham rik tvam, tāv eha samvahāvahai | purāny asmān mahābhayāt | tanūr asi tanvam me pāhi | 5 yā oshadhīḥ somarājñīr bahvīḥ śatavicakṣaṇāḥ | tā mahyam asminn āsane 'chidram śarma yachata ||

6 yā oshadhīḥ somarājñīr viśtṭhitāḥ pṛithivīm
anu | tā mahyam asmin āsane 'chidraṃ śarma
yachata || 7 asmin rāśṭre śriyam ā veśayāmy ato
devīḥ prati paśyāmy āpaḥ || 8 dakṣiṇam pādā
ava nenije 'smin rāśṭra indriyaṃ dadhāmi | sa-
vyam pādā ava nenije 'smin rāśṭra indriyaṃ
vardhayāmi | pūrvam anyam aparaṃ anyam pā-
dāva ava nenije | devā rāśṭrasya guptyā abhaya-
syāvaruddhyai || 9 āpaḥ pādāvanejanīr dvishantaṃ
nir dahantu me || 27 || * ||

1 Athāto brahmaṇaḥ parimaro. yo ha vai brahmaṇaḥ
parimaram veda, pary enaṃ dvishanto bhrātrivyaḥ pari
sapatnā mriyante 2 'yam vai brahma yo 'yam pavate. tam
etāḥ pañca devatāḥ parimriyante: vidyud vṛiṣṭiḥ candramā
ādityo 'gnir 3 vidyud vai vidyutya vṛiṣṭim anupraviṣati,
sāntardhīyate, tāṃ na nirjānanti 4 yadā vai mriyate, 'thā-
ntardhīyate, 'thainaṃ na nirjānanti 5 sa brūyād vidyuto
maraṇe: dvishan me mriyatām, so 'ntardhīyatām,
tam mā nirjñāsishur iti 6 kshipraṃ haivainaṃ na nir-
jānanti 7 vṛiṣṭīr vai vṛiṣṭvā candramasam anupraviṣati,
sāntardhīyate, tāṃ na nirjānanti. yadā vai mriyate, 'thā-
ntardhīyate, 'thainaṃ na nirjānanti. sa brūyād vṛiṣṭer ma-
raṇe: dvishan me mriyatām, so 'ntardhīyatām, tam
mā nirjñāsishur iti. kshipraṃ haivainaṃ na nirjānanti
8 candramā vā amāvāsyāyām ādityam anupraviṣati, so 'ntar-
dhīyate, tam na nirjānanti. yadā vai mriyate, 'thāntardhī-
yate, 'thainaṃ na nirjānanti. sa brūyād candramaso ma-
raṇe: dvishan me mriyatām, so 'ntardhīyatām, tam
mā nirjñāsishur iti. kshipraṃ haivainaṃ na nirjānanti
9 ādityo vā astam yann agnim anupraviṣati, so 'ntardhīyate,
tam na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thai-
naṃ na nirjānanti. sa brūyād ādityasya maraṇe: dvishan

me mriyatām, so 'ntardhīyatām, tam mā nirjñā-
sishur iti. kshipraṃ haivainaṃ na nirjānanti 10 agnir vā
udvān vāyū anupraviṣati, so 'ntardhīyate, tam na nirjā-
nanti. yadā vai mriyate, 'thāntardhīyate, 'thainaṃ na nir-
jānanti. sa brūyād agner maraṇe: dvishan me mriya-
tām, so 'ntardhīyatām, tam mā nirjñāsishur iti.
kshipraṃ haivainaṃ na nirjānanti 11 tā vā etā devatā ata
eva punar jāyante 12 vāyor agnir jāyate, prāṇād dhi balān
mathyamāno 'dhiyāyate. tam dṛiṣṭvā brūyād: agnir jā-
yatām, mā me dvishaṇ jany, ata eva parāṇ pra-
jighyaty iti. ato haiva parāṇ prajighyaty 13 agner vā
ādityo jāyate. tam dṛiṣṭvā brūyād: ādityo jāyatām,
mā me dvishaṇ jany, ata eva parāṇ prajighyaty ity.
ato haiva parāṇ prajighyaty 14 ādityād vai candramā jāyate.
tam dṛiṣṭvā brūyād: candramā jāyatām, mā me dvi-
shaṇ jany, ata eva parāṇ prajighyaty iti. ato haiva
parāṇ prajighyaty 15 candramaso vai vṛiṣṭīr jāyate. tam
dṛiṣṭvā brūyād: vṛiṣṭīr jāyatām, mā me dvishaṇ
jany, ata eva parāṇ prajighyaty ity. ato haiva parāṇ
prajighyaty 16 vṛiṣṭer vai vidyuj jāyate. tam dṛiṣṭvā
brūyād: vidyuj jāyatām, mā me dvishaṇ jany, ata
eva parāṇ prajighyaty ity. ato haiva parāṇ prajighyaty
17 sa esha brahmaṇaḥ parimaras 18 tam etam brahmaṇaḥ
parimaram Maitreyaḥ Kaushāravaḥ Sutvane Kairiṣaye Bhā-
rgāyaṇāya rājñe provāca, tam ha pañca rājānaḥ parima-
mrus, tataḥ Sutvā mahaj jagāma 19 tasya vrataṃ: na dvi-
shataḥ pūrva upaviṣed; yadi tishṭhantaṃ manyeta, tishṭhe-
taiva. na dvishataḥ pūrvaḥ samviṣed; yady āsinaṃ ma-
nyetāsītaiva. na dvishataḥ pūrvaḥ prasvapyād: yadi jāgra-
taṃ manyeta, jāgriyād eva 20 pi ha yady asyāṣmamūrdhā
dvishan bhavati, kshipraṃ haivainaṃ strīṇute strīṇute
|| 28 || 5 ||

Ity ashtamapañcikāyāṃ pañcamo 'dhyāyaḥ.
Iti catvāriṅśadhyāyo pañcamah khaṇḍaḥ.

Zu 7, 11.

Śāṅkhāyanabrāhmaṇa 3, 1.

Yad darṣapūrṇamāsayor upavasati, na ha vā avratasya
devā havir aṣṇanti, tasmād upavasaty: uta me devā havir
aṣṇiyur iti. pūrvām paurṇamāsīm upavased iti Paiṅgyam,
uttarām iti Kaushītakam. yām pary astamayam utsarped
iti sā sthitir. uttarām paurṇamāsīm upavased. anirjñāya
purastād amāvāsyāyām candramasaṃ yad upavasati tena
pūrvām prīṇāti, yad yajate tenottarām. uttarām upavased,
uttarām u ha vai samudro vijate somam anu daivatam.
etad vai devasatyam yac candramās, tasmād uttarām upa-
vaset ||

Anhang.

1. Auszüge aus dem Commentare von Sāyaṇācārya.
 2. Verzeichniss der erwähnten Verse.
 3. Namenverzeichniss.
 4. Anmerkungen.
-

1. Auszüge aus dem Commentare von Sāyaṇācārya.

Pañcika I.

1.

2. nirvapanti | śakaṭāvasthūpitavrihisamghān nishkṛishya mu-
shṭicatusṭayaparimitanām vrihiṇām śūrpe prakshepo nirvāpaḥ | tat-
pūrvako yāgo 'tra nirvāpaśabdenopalakshyate |

dīkṣhaṇīyam | somayāge pravṛittasya yajamānasya saṃskāro
dīkṣhaṇam | tasya ca saṃskārasya hetuḥ karmaviśesho dīkṣhaṇīyāśa-
bdavācyaḥ | tasya karmaviśeshasya vācakena śabdena tatkarṃasādhā-
nam upalakshyate | tato dīkṣhaṇīyākhyakarṃasādhānam puroḍāṣam
iti samānādhikarāṇyam upapannam |

11. prajāyate | tāv etau puroḍāṣacarupakṣhāv Āpastambena
darśitau | dīkṣhaṇīyāśaṃ tantram prakramayati | āgnāvaishṇavam ekā-
daśakapālaṃ nirvapaty, āgnāvaishṇavam vā ghṛite carum | puroḍāṣo
brahmavarcasakāmasya, ghṛite caruḥ prajākāmasya paśukāmasya vā |
ādityam ghṛite carum dvitīyam paśukāmasyaika samāmanantīti |

12. āmāvāsyaena | tad āhāṣvalāyanaḥ | darśapūrṇamāsābhyām
ishṭveshṭīpaśucāturmāsyair atha somena (4, 1, 1) iti | yajeteti śeshah |
ishṭir āgrayaṇeshṭīḥ | paśur nirūḍhapaśubandhaḥ | Āpastambo 'py āha |
atha darśapūrṇamāsāv ārabhate | tābhyām saṃvatsaram ishṭvā somena
paśunā vā yajata iti |

esho ekā dīkṣhā | eshāpy ekā dīkṣhā | evam ukte saty anyāpi
kācid dīkṣhastīti sūcitam bhavati | ata evāṣvalāyana ishṭīpūrvatvam
somaḥpūrvatvam cety ubhau pakṣhāv udājahāra | ūrdhvaṃ darśapū-
rṇamāsābhyām yathopapatty eke | prāg api somenaike (4, 1, 2) iti |
upapattir dravyādisampattīḥ | tām anatikramyeti yathopapatti | da-
rśapūrṇamāsābhyām ūrdhvaṃ dravyādisampattau satyām somena ya-
jeteti keshāṃcin matam | tābhyām prāg api sampattau somaḥpānam
ity apareshām matam | Taittirīyāś cesṭīpūrvatvam abhipretya vasa-
ntādīkālaviśesheshv ādhānam āmnāya punaḥ somaḥpūrvatvam abhi-
pretya kālaniyamam anantareṇādhānam āmananti | atho khalu yad

evainam yajña upanamed athādadhṛta saivāsyaṛddhir (Tb. 1, 1, 2, 8) iti | Āpastambo 'pīdam eva somādhānam abhipretya vasantādikāla-
viśeṣapratikṣhām vārayati | nartūn sūrkṣhen na nakṣhatram iti | ta-
smāt pakṣhadvayam |

14. saptadaśa sāmīdhenīḥ | pra vo vājā abhidyaiva ityādya
ekādaśasamkhyāka pīco vahnīsamindhanahetutvāt sāmīdhenya ity
ucyante | Āṣvalāyana 1, 2, 7 | tāsu: triḥ prathamām anvāha trir
uttamām iti vacanāt, tāḥ pañcadaśa sampadyante | prakṛitāv eva vi-
hitāsu pañcadaśasv rikṣhu codakaprāptāsu, ye samīdhyamānasami-
ddhavatyau dve pīcau taylor madhye dhāyābhidheye pīcau prakṣhe-
ptavye | tathā cāṣvalāyanāḥ | dīkṣhaṇīyāyām dhāyē virājau (4, 2, 1)
iti | tatra prithupājā amartya ity ekā, tam sabādho yatasruca iti
dvitīya | etac ca Prayogasamgrahakāreṇodāhṛitam | atha dīkṣhaṇīyā-
yām dhāyē bhavataḥ | śociśhkeṣam tam Imāhe prithupājas tam sa-
bādha iti |

3.

5. ājyam | ājyagṛīṭayor bhedaḥ pūrvācāryair udāhṛitaḥ | sa-
rpir vīlīnam ājyam syād ghanībhūtām gṛīṭam vidur iti | īśad vīlī-
nam āyutam |

10. dīkṣhitavimitam | dīkṣhitasya praveśārtham viśeṣheṇa nir-
mitaḥ prācīnavañśo dīkṣhitavimitaḥ |

11. yonīḥ | Āpastambo 'py āha | ā vo devāsa Imāha iti | pū-
rvayā dvārā prāgvañśam praviśyati |

19. muṣṭī kurute | yajamāno hastayor muṣṭīm kuryāt | tat-
prakāra Āpastambena spāṣṭam abhihitāḥ | athāṅgulir nyacati | svāhā
yajūm manaseti dve svāhā diva iti dve svāhā prithivyā iti dve svā-
horor antarikṣhād iti dve svāhā yajñam vātād ā rabha iti muṣṭī
karotīti |

21. na pūrvadīkṣhiṇaḥ | dvayor vā bāhūnām vā yajamānā-
nām sambhūya somābhishavāḥ samsavāḥ | sa ca mātān doshaḥ | ta-
sminn eva deṣe tasminn eva kāle matsaragrastair yajamānāḥ pra-
vartitavāt | nadyā vā parvatena vā vyavadhānarahitayor samīpava-
rtinor paraspāramantradhīvanīṣṭaravāṇayogyayor deṣayor spardhamā-
nābhyām yajamānābhyām pravartitau yau somayāgau taylor ayam
samsavākhyo doshaḥ | tathā ca Sūtrakāra āha | samsavo 'nantarhi-
teshu nadyā vā parvatena vā (6, 6, 11) iti | so 'yam doshaḥ pūrvā-
dīkṣhiṇo nāsti | ekasminn eva divase dvayor yajamānayor madhye
yah pūrvam dīkṣhaṇīyeshṭīm karoti sa pūrvadīkṣhī |

samveśāya tvopaveśāya tvetyādīmantreṇa yeyam samsavaprāya-
ścittāhutiḥ seyam aparadīkṣhiṇaiva kartavyā na pūrvadīkṣhiṇety
arthāḥ |

4.

1. puronuvākye | tad ubhayam adhvaryuṇā preshito hotānu-
brūyāt |

8. yājyānuvākye | yady apy arthānusāreṇānuvākyaṇyāyē bha-
vata iti vidhātavyam, tathāpy alpāctaram iti vyākaraṇasūtrānusāreṇa
yājyāśabdasya pūrvanipāto drashtavyaḥ |

5.

1. gāyatriyau | sa havyavāḥ amartya ity ekā gāyatrī, agnir
hotā purohita ity aparā gāyatrī | te ubhe svishtākṛidyāgasya sam-
yājye kuryāt |

samyājyāśabdārtham Āṣvalāyana āha | svishtākṛitaḥ samyājye ity
ukte sauvishṭākṛitī pratyād (2, 1, 21) iti |

2. gāyatrī | tat savitur varenyam ity asyām pīci yad gāyatrī-
chandas, tasya tejobrahmavarcasasādhanaṭvena tadrūpatvam loke pra-
siddham |

4. ushṇīhau | agne vājasya gomata ity ekoshṇik, sa idhāno
vasuṣṭhāv ity aparā |

7. anuṣṭubhau | tvam agne vasūn iti dve anuṣṭubhau |

10. bṛihatyaḥ | enā vo agnim iti dve bṛihatyaḥ |

13. pañkti | agnim tam manya iti dve pañkti |

16. trisṭubhau | dve virūpe carata iti dve trisṭubhau |

19. jagatyau | janasya gopā iti dve jagatyau |

22. virājau | preddho agna, imo agna iti dve virājau |

6.

2. na vā ekena | tatra preddho agna ity asyām pīci ekonatri-
ñśad akṣharāṇy, imo agna ity asyām pīci dvātriñśad akṣharāṇy, atas
taylor na virāṭtvam iti cet | maivam | na vā ekenākṣhareṇeti vākya-
naiva pariḥṛitavāt |

8. vicakṣhaṇavatīm | vicakṣhaṇety akṣharacatusṭayātmake
'yam mantrāḥ | tadyuktaḥ vākyaḥ prayujīta | Devadattavicakṣhaṇa
gām ānaya, Yajñadattavicakṣhaṇa gām badhānety evam tatprayogaḥ |
tad āhāpastambāḥ | canasitavicakṣhaṇa iti nāmadheyānteshu dadhāti,
canasitēti brāhmaṇam vicakṣhaṇeti rājanyavaiśyāv iti |

7.

8. tasmād dakṣhiṇataḥ | yasmād atra devānām digviśeṣajñā-
panāya dakṣhiṇasyām diṣy avasthitam Agnim yajati, tasmāt kāraṇād
Vindhya-parvatasya dakṣhiṇabhāge vṛihadyoshadhayo 'gre pacyamānā
āyanti | tattatsvamigriheshv āgachanti | Vindhya-yottarabhāge yava-

godhūmacaṇakādihānyaprācūryam | tāni ca dhānyāni māghaphā-
lguṇayoḥ pacyanta iti paścādbhāvini | dakṣiṇadigbhāge tu yavādi-
prācūryābhāvāt pracurāṇi ca vṛhiyādini kārttikamārgaṣṭrīṣayoh pa-
cyamānatvād agre pāko 'bhihitah |

14. yad uttamam | atra Pathyādīnām catasṛiṇām devatānām
ājyena yāgaḥ | Adites tu caruṇeti drashtavyam | tad āhāpastambah |
catura ājyabhāgān pratidiṣaṃ yajati, Pathyām svastim purastād Agnīm
dakṣiṇataḥ Somam paścāt Savitāram uttarato madhye 'ditim havi-
sheti |

8.

1. prayājāhutibhiḥ | samidho yajati, Tanūnapātām yajatiṭyā-
dinā vihitah pañca prayājāhutayah | tāsām prakṛitāv anuṣṭhānapra-
kāra Āpastambena darśitah | pañca prayājān prāco yajati pratidiṣaṃ
vā | samidhaḥ purastāt Tanūnapātām dakṣiṇata idām paścād barhir
uttarataḥ svāhākāram madhya iti |

10.

7. yajñamukhe | yajñamukhaṃ yajñopakramah | sa ca sutyā-
dine prātaranuvākādīnā bhaviṣyati | tadapekshayaḥ prāyaṇīyeshtih
prathamam yajñamukham |

11.

1. prayājavat | prāyaṇīyeshter darsapūrṇamāsavikṛitavāc
codakena prayājā anuyājāḥ ca prāptah | samidho agna ājyasya (Āṣva-
lāyana 1, 5, 15) ityādya mantrasādhyāḥ prayājā, devam barhir (Āṣva-
lāyana 1, 8, 7) ityādya mantrasādhyāḥ trayo 'nuyājāḥ | prāyaṇīyā-
khyam karma prayājopetam anuyājavarjitam kartavyam iti śākhāṇṭa-
rīyā āhuḥ |

6. tāvataiva | tadānīm yajñasya samāptatvād uttarakālīnām
somakṛāyādikam na pravarteta | eteshām ananushṭhānamātreṇa yajño
'samāpto bhavati, tata uttarānushṭhānam nirvighnam pravartate |

7. nishkāsam | bhāṇḍagato leparūpo haviṣesho nishkāsaḥ |
prāyaṇīyakarmasambandhinām nishkāsaṃ kasmīṃścit pātre sthāpayet |
tataḥ sutyādine somayāgyasvāsāna udayantiyeshtigatena haviṣā saha
tam nishkāsam abhinirvāpet |

9. amushmin vā etena | atra brahmavādinah kaṃcid doṣam
āhuḥ | prāyaṇīyam ity evaṃvidhanāmopetaṃ yat karmāsty, etena ka-
rmaṇā yajamānāḥ svargaloka eva samṛiddhim prāpnuvanti nāsmiṇ
loke | katham iti cet | prāyaṇīyam ity etan nāma manasā kṛitvā ni-
rvāpanti, caranākāle 'pi tathaiva caranti | caranam āhutiprakshepaḥ |
tasya ca nāmno 'yam arthaḥ | anena karmaṇā yajamānā asmiṇ lokāt
prayanty eva, na tv asmiṇ loke kaṃcit kalam pratitishṭhanti | ta-

smāt prāyaṇīyanāma sampannam iti | śrauta itiṣabdo brahmavādyu-
dbhāvitadoshasamāptyarthaḥ |

13. barsanaddhyai | barso manyākāro granthiviśeṣaḥ | tasya
granther naddhir bandhanam | tatsiddhyartham |

14. tejanyaḥ | tejanī rajjuh |

12.

2. nānuvidyate | śubhakarmānukūlo nāsti | meshādisamkrā-
ntyādivirahitatvān malamāsa ity abhipretya tasmin māse śiṣṭāḥ śu-
bhakarmāṇi varjayanti | ata evedānīm api somavikrayī śiṣṭācārasya-
nukūlo naiva vidyate |

13.

11. yo vai bhavati | yaḥ pumān prauḍhe yajñe pravṛitto bha-
vati, tatrāpi yaḥ śreṣṭhātām prayogapātāvābhimānam aśnute prāpnoti,
sa tādṛiṣaḥ puruṣaḥ karmasamāptivyagrataḥ paṇḍitammanyatvena
vā vaikalyam kurvan kilbisham bhavati | pāpam prāpnoti |

12. mānuvocaḥ | tasmād yajamānā evam āhuḥ | he hotas tvam
mānuvocaḥ | anyacitah san puronuvākyaṃ mā pāṭha | he adhvāryo
mā pracārīḥ | vyagrataḥ pracāram anyathānushṭhānam mā kārshīḥ |
nu kshipraṃ kurvanto bhavantaḥ kilbisham mā yātayan | mā prā-
pnuvata |

26. varuṇadevatyaḥ | yāvatkalam soma upanaddha vastrā-
dinā baddhaḥ syāt | yāvac ca pariśritāni prācīnavāṇśādisthānāni pra-
padyate | tāvad esha somo varuṇadevatākaḥ | bandhanasya varuṇapā-
śādhinatvād, āvaraṇasyāpi varuṇādhinatvāt |

14.

1. anyataro 'naḍvān | krayadeṣe somam śakate prakshipya
prācīnavāṇśasamipe samāniya śakatabaddhāyor anaḍuhor madhye
kaṃcid anaḍvāham vimucyetaṃ avimucya rājānam śakatād adha-
stād ṛitvija upāvahareyuh |

4. cakriyāṇām | laukikīnām vaidikīnām ca prajānām sva-
rūpam | yadvā cakri śakātam | tena cakriṇa yāntiti śakatam āruhya
gachantyaḥ prajāḥ cakriyāḥ |

6. prāci tishṭhati | etat sarvam abhipretyāpastambah sam-
jagrāha | pra cyavasva bhuvas pata iti prāci 'bhiprayāya pradakṣi-
ṇam āvartanta iti | agreṇa prāgvaṇśam prāgisham udagisham vā śa-
kātam avasthāpyeti |

15.

4. svena chandasā | te ca yājyānuvākye Āṣvalāyanena da-
rṣite | idam viśṇur vi cakrame, tad asya priyam abhi pātho aṣyam
(4, 5, 3) iti |

6. agnim manthanti | atrāstithyeshtimadhye 'gnimanthanam Āpa-
stamba āha | ātithyam āsādy sambhārayajūnshi vyācashṭe | yajamā-
nam vācayati eke | paśuvan nirmanthya sāmidenyaṣ ceti | Āśva-
layano 'py āha | ātithyēlāntā | tasyā agnimanthanam (4, 5, 1. 2) iti |

16.

20. prahriyamāṇāya | āhavanīye prakshipyamāṇo 'yam ma-
thito 'gniḥ prahriyamāṇaḥ |

35. yajñena yajñam | uttamayā cānayaḥ paridadhāti | anuvā-
canam samāpayet | yad āhāvalāyanaḥ | yajñena yajñam ayajanta
devā iti paridadhyāt | sarvatrottamām paridhānīyeti vidyād (2, 16,
7. 8) iti |

40. abrahmaṇoktaḥ | athavā smṛtiśv abrahmaṇatvena pra-
tipādito yo 'sti so 'yam abrahmaṇoktaḥ | tad yathā | abrahmaṇas tu
shaṭ proktaḥ iti Śatātapo 'bravīt | ādyas tu rājabhṛityaḥ syād dvitīyaḥ
krayavikrayī || tritīyo bahuyājyākhyas caturtho 'srautayājakaḥ | pa-
ñcamam prāhur eteshāṃ grāmasya nagarasya ca || anāgatām tu yaḥ
pūrvam sādityam caiva paścimam | nopāsita dvijaḥ saṃdhyām bra-
hmabandhuḥ sa garhitaḥ ||

17.

6. jushāṇena | prakṛitāv āmnātau: jushāṇo 'gnir ājyasya vetu,
jushāṇaḥ soma ājyasya havisho vetv iti | tenaiva mantreṇa yajeta |

15. atiriktam tat | ye ceme śirasi yogyāḥ prāṇā ye 'py amī
nīcadesasthitaḥ prāṇas te sarve sam u vidre | sambhūyaikatra śirasy
avatishṭheran | tac cātiriktam | yogyasthānīyād adhikam | śirorūpam
ātithyam karma cakshurādīnām eva prāṇānām yogyasthānam, na tv
adhodeśavartinām apānādīnām tatṛāvakaṣo 'stīty arthaḥ |

19.

4. abhi tyam devam | tā etas catasra ṛicāḥ śākhāntaragatā
Āśvalāyanapaṭhitā drashtavyāḥ (4, 6, 3) |

5. sam sīdasva | anena mantreṇainam pravargyākhyam ma-
hāvīram kharasabdābhidheye saṃtāpanasthāne samasādayan | sthā-
payeyur ity arthaḥ |

7. patamgam | patamgam iti saṃhitāyām āmnātayor dvayoh
pratike, yo naḥ sanutya iti dvayoh pratike, bhavā no agna iti
dvayoh |

9. catasra ekapātīnyāḥ | ekasya mantrasya pātaḥ pratīkam
ekapātaḥ | so 'yam yāsv ṛikshu tā ekapātīnyāḥ | ekaikasyā ṛicāḥ pra-
tīkāny etāni militvā catasra iti tatparyārthaḥ |

20.

3. ayam vai venaḥ | śarīramadhye 'vasthitaṃ nābhiṃ hastenā-
bhiniya pradarsayānṁ ayam vai vena ity ucyate | tasya nābher vena-
tvam katham iti cet | ucyate | asmān nābher ūrdhvā anye prāṇas ca-
kshurādayaḥ kecit prāṇaviśeṣā venanti | caranti | tathā nābher avā-
ñco 'pānavāyvadayaḥ kecid venanti | caranti | tasmād venanty asmād
avadhibhūtan nābher iti vyutpattyaḥ venaśabdavācyo nābhiḥ | nābhi-
śabdavācyatvam katham iti cet | tad ucyate | ayam nābhiḥ prāṇā-
dhāratvena svayam prāgarūpaḥ sann itarān ūrdhvvavartino 'dhovarti-
naḥ ca prāṇān uddiśya pratyekam nābher nābhaishīr ity evam va-
dann iva maryādārupatvenāvasthitaḥ | tasmād ayam dehamadhyavartī
nābhir bhavati | naiva bhitiṃ kurv ity abhipretya maryādātvenāva-
sthānam eva nābher nābhiśabdapravṛtтинимиттам |

4. vi yat pavitram | Āśvalāyana 4, 6, 3 |

21.

4. apaśyam tvā | etatsūktagatānām tīrṇām ṛicām prithagvi-
niyogam Āśvalāyana āha | apaśyam tvety etasyādyayā yajamānam
ikshate dvitīyayā patnīm tritīyayātmanam (4, 6, 3) iti |

16. yābhir amum āvatam | Dieses bezieht sich auf die zweite
Hälfte der Verse I, 112, 1—23.

17. arūrucat | tasyāḥ pūrvoktasūkte sthānaviśeṣa Āśvalāya-
nena darśitaḥ | prāg uttamāyā arūrucad ushasaḥ pṛiṣṇir agriya ity
āvapetottareṇārddharcena patnīm iksheta (4, 6, 3) iti |

20. iti nu pūrvam paṭalam | brahma jajñānam (1, 19) ity
ārabhya prithivī uta dyaus ityantenoktaprakāreṇābhishtāvasya pūrvō
bhāgo varṇitaḥ | atra bhāgadavayakalpanam ekaikasmin bhāge pratha-
mottamayor ṛicor āvṛittyartham | ata evoktam | ādyāntyātrivasi-
ddhyartham paṭaladvitayam kṛitam | anyathābhishtāvasyaikyāt tri-
tvam tatraiva vai bhaved iti |

22.

1. athottaram | paṭalaśabdaḥ samūhavāci | uttarabhāgastho
mantrasamūhaḥ kathyata iti śeṣaḥ |

2. samiddho agnir aśvinā, samiddho agnir vṛiṣaṇāratar divaḥ.
Āśvalāyana 4, 7, 4.

ut tishṭha | tasyā viniyogam Āśvalāyana āha | ut tishṭha bra-
hmaṇas pata ity etām ukṭvāvatishṭhate (4, 7, 4) iti |

adhukshad iti saptadaśī | tadviniyogam āha | dugdhāyam
adhukshad (4, 7, 4) iti |

upa drava | tadviniyogam cāha | āhriyamāṇa upa drava (4, 7, 4)
iti | seyam śākhāntaragatatvād Āśvalāyanena paṭhitā |

ā suta ity ekonaviṅṣī | ā nūnam iti viṅṣī | anayor vyatyayena prayogam āha | āsicyamāna ā nūnam aṣvinor řishir iti gavya, ā sute siṅcata řriyam ity āje (4, 7, 4) iti ||

sam u tya ity ekaviṅṣī | tad viniyogaṃ cāha | āsiktayor sam u tye (4, 7, 4) iti | seyam řicām ekaviṅṣatir gharṃmaduho dhenor dohanasyānurūpā, tāsv řikshu dohanocitānām (śabdānām) dṛiṣyamānatvāt |

3. ud u shya devaḥ | mahāvīram ādayottishṭhatsv anyeshu hotod u shya deva ity anena mantreṇa tām anūttishṭhet | teshu gachatsu mantreṇānugachet |

kharam | kharah pravṛiṇjanasthānam |

tapto vām ity eṣhā śākhāntaragatatvāt Sūtrakāreṇa paṭhitā. 4, 7, 4.

4. agne viṭiti | pūrvoktayor yājyayoh paṭhānte vaushaḍ iti yad uccāraṇam so 'yam prathamam vashaṭkārah | tata ūrdhvam agne viṭity uccārya vaushaḍ iti yat paṭhanam so 'yam anuvashaṭkārah | etam mantram hotā paṭhet | he agne vihi | khāda | bhakshayety arthah | gharṃmasya yajety adhvaryuṇā preshito hotā pūrvoktam yājyādvayam savashaṭkāram yadā paṭhati tadānīm adhvaryur aṣvinā gharṃmam pātam iti mantreṇa juhōti | punar apy agne viṭiti hotrā paṭhite saty adhvaryuḥ svāhendrāya vaḍ iti juhōti | tad etat sarvam āpastamba āha | āśravya pratyāśrāvite sampreshyati gharṃmasya yajety, aṣvinā gharṃmam pātam iti vashaṭkṛite juhōti, svāhendrāya vaḍ ity anuvashaṭkṛita iti |

5. yad usriyāsu | Āṣvalāyana 4, 7, 4.

6. trayāṇām | somo valliraso, gharṃmah pravargyahavir, vājīnam āmikshānūnīshyādi nītram | eteshām svishṭakṛidartham avadānam na, kuryuḥ |

7. viṣvā ṣṣā | Āṣvalāyana 4, 7, 4.

8. svāhākṛitah | Āṣvalāyana 4, 7, 4.

9. pāvakaśoce | hotur ekayarcā pravargyahaviḥṣeshabhakshānapratikshām vidhatte |

11. ā yasmin | Āṣvalāyana 4, 7, 4.

12. havir havishmah | bahushu dīneshu pūrvāṇṇāparāṇṇayoh pravargyākhyam karmānushṭhiyate | tatrottame dīne 'parāṇṇakālīne pravargyākhye kāmciḍ řicam adhikām vidhatte: havir havishma iti |

13. sūyavasāt | antīmāt prācīneshu pravargyeshu pūrvoktām adhikām aprakshipyaivānaya paridadhyāt | antime tu tām prakshipya paścādanaya paridadhyāt | tad āhāṣvalāyanah | sūyavasād bhagavatī hi bhūtyā iti paridadhyād, uttame prāg uttamāyā havir havishmo mahi sadma daivya ity āvapeta (4, 7, 4. 5) iti |

14. yo gharṃmah | pravargyahavirāṣrayabhūto mahāvīrākhyo

mṛinmayapātraviṣesho yo 'sāv asti tac chīnam | prajānanendriyārūpam | taptasya mahāvīrasya hastābhyām grahitum āśakyatvāt tadgrahapaśamarthodumbarakāśṭhanirmitau śaphau śaphanāmānau yau vidyete, tau prajānanendriyasya pārṣavartinau śaphāv iva samdṛiṣyete ca | udumbarakāśṭhābhyām śaphanāmākābhyām mahāvīrasya madhyabhāge dhritatvāt | tasyādhastād ādhārartham udumbarakāśṭhanirmitopayamanīśabdavācyā darvī yā vidyate, seyam řarīrasambandhīni te ṣṇīkapāle ṣṇīdvayamadyagatam asthīdvayam |

15. vedamayo brahṃmamayaḥ | vedasabdenātharvavedaḥ sarvavedasamasatīyuktir vocyate | brahṃmasabdena hiranyagarbhah | amṛitasabdena paramātmā |

23.

2. upasada vai | parakīyadurgasamīpāvasthānena durgāvarodharūpeṇaiva mahatyā senayā durgavesṭhānena |

prathamam upasadam | tatra yā te agne 'yāṣayā tanūr ity anena mantreṇa sādhyopasat prathamadīne 'nushṭhitatvāt prathamā | yā te agne rājāṣayā tanūr ity anena mantreṇa sādhyā dvitīyadīne 'nushṭheyatvād dvitīyā | yā te agne harāṣayeti mantreṇa sādhyā tritīyadīne 'nushṭheyatvāt tritīyā |

7. tāvantam eva | evam sati yāvān ahorātrayos samdhikālas tāvantam eva dvishate dveshiṇe lokam sthānaviṣesham pariśīnasṭi | itarasmāt kalān nīṣārītatvena samdhīyākāla evāsuraṇām pariśīshyate | atraikaikasmin dīne dvir-dvir anushṭheyā upasado jyotiṣṭōme trīshu dīneshv anushṭheyāḥ | agnicayane śaṭsu dīneshu | ahīnasatrayor dvādaśasu dīneshu | tathā ca Taittirīyair āmnātam | tīra eva sāhnasyopasado dvādaśāhīnasya yājñasya savīryatvāya (Ts. 6, 2, 5, 1) iti | tathā śhaḍ upasado 'gneṣ cityasya bhavanti śrutīyantarām dṛasṭavyam | Āṣvalāyanas tv evam āha | ekāhīnānām tīraḥ śhaḍ vā | ahīnānām dvādaśa caturvīṅṣatīḥ samcāre (4, 8, 13) iti | gavāmānākhye samcāra ity arthah |

24.

6. tat tādūnaptram | tasmād idam ājyasparśanākhyam tādūnaptram karmābhavat | idam ca karmūpastambena vispasṭam abhihitam | ātithyāyā dhrauvāt sruči camase vā tādūnaptram samavadyati caturavattam pañcavattam vāpataye tvā gṛihṇamīty etaiḥ pratimāntram anādhṛiṣṭam asti yajamānasaptadaśa řivijasya tādūnaptram samavamṛisanty anu me dīkshām iti yajamāna iti |

8. tasmāt | yady apy etat tādūnaptrikarmopasadbhyah pūrvam anushṭheyam, tathāpy upasatprayuktavijayaprasaṅgena buddhisthātvaḍ atrābhihitam |

25.

1. samānabarhishī | ātithyākarmāṇy āstīrṇam barhir nāgnau prahṛitam | idāntatvena tatra karmasamāpanāt | tac cāpastambenoktam | idānta saptiṣṭhate dhārayanti dhrauvam ājyam iti | śakṛhantare ca barhishor anuvṛtṭir āmnātā | yad ātithyāyām barhis tad upasadam tad agnīshomīyasyeti |

2. Varuṇaḥ parṇāni | Varuṇo 'tra praśaṅsārtham evopādīyate na tu devatātvena, tadīyayor yājyānuvākyayor anabhidhāsya mānavāt |

4. vratam upaiti | vratasabdenātra payahpānam ucyate |

5. trīn stanān | etāsāṃ stanasamkhyānām uktāḥ kālaviśeṣā āpastambenodāhṛitāḥ | caturāḥ sāyam duhyāt trīn prātar dvau sāyam ekam uttama iti |

6. paro variyāṅsaḥ | ime prithivyantarikshadyusaptalokaḥ paro variyāṅsaḥ | parastād ūrdhvabhāge 'tiṣayena varā utyāntavistṛitāḥ | arvāg adhobhāge 'ñhiyāṅsaḥ | atīṣayenāpuvat samkucitāḥ | satyalokād anur dyulokaḥ | tasmād apy anur antarikshalokaḥ | tasmād apy anur bhūlokaḥ | evaṃ saty upasado 'pi parastād ūrdhvalokasthāntīyāt prathamadinād ārabhya tattaddināntaradīneshu stanasamkhyābrāsenārvācīr upaity anutishṭhatīti yad asti, tad eṣhām eva lokānām abhijāyā bhavati |

7. upasadyāya | upasadyāyetyādya āmnātās tisra ṛicāḥ pūrvāhne sāmīdhenyāḥ | imām me agna ityādika āmnātās tisra ṛico 'parāhne sāmīdhenyāḥ |

8. jaghnivatīḥ | hantidhātvarthayuktā jaghnivatīḥ | tathāvidhā ṛica udāharati |

13. grīvāsu | grīvāsthānīyāsūpasatsu gaṇdamālākhyarogasthāntīyam doshaṃ dadhyāt | utpādayet | tathā sati hotā yajamānasya glānīviśeṣhā janitor utpādayitum īśvarāḥ samartho bhavet |

15. tad u ha | tasminn evoktārthe kaścīd vṛttānta ucyata iti ṣeṣaḥ | Upāvināmakāḥ kaścīd ṛishīḥ | sa tu Jānaśruteyo Janaśrutāyāḥ striyo 'patyam | sa pumān upasadam kila vā upasannāmakānām karmaṇām eva vidhāyake brāhmaṇe tad vākyam āha sma | kim āheti | tad ucyate | yasmāt kāraṇād aślīlasyāpi kurūpasya śrotriyaṣya vedaśāstravido mukhaṃ triptam iva dainyahnatayā triptiuyuktam eva rebhāvati vedaśāstrapāthopetātvaḥ chaṅsād iva vy eva jūyate | viśeṣheṇāvāṣyam pramīyate | ity etad ṛisher vacanam | tasya vacanasābhiprāya ucyate | grīvāsthānīyā upasada ājyahavishkāḥ | ata eva śobhamānāḥ | loke 'pi śobhamānāsu grīvāsv adhyāhitam āśritam mukhaṃ śrotriyaśambandhi triptyādyupetaṃ dṛīyate | tasmāt kāraṇād chobhanagrīvāhitamukhasāmyam ājyahavishkatvam ity abhipretya sa ṛishis tad vākyam āha |

26.

1. aprayājam | tathā cāśvalāyana āha | vīśiṣṭakṛidādi lupyate prāyājā ājyahāgau ca (4, 8, 8) iti | vīśiṣṭakṛidādiṣv antarbhāvād anuyājaloṇo yukta eva |

atrāgnīshomavishṇurūpāṇām devānām bahutvenāśrāvaṇārtham uttarasmād deśād āhavanīyasya dakṣhiṇadeśam praty asakṛid atikramaṇam prāptam | tad vārayitum āha | sakṛid etc.

2. sakṛit | vedyāhavanīyayor madhye sakṛid evātikramya dakṣhiṇādiṣv avasthito bahushu yāgeshu pratyekam āśrāvaṇam kuryāt | evaṃ saty upasadyājñasya sarvata ākramaṇam bhavati | sthairyam bhavati | anyathā punaḥ-punar uttarasyāṃ diṣi gamane labdhāvasarāḥ san yājñō 'py apakṛāmet | tasmāt sakṛid evātikramaṇam yuktaṃ | tad āhāpastambāḥ | dhrauvād ashtau juhvaṃ grīhṇati catur upabhṛiti | ghṛitavati śabde juhūpabhṛitāv ādāya dakṣhiṇā sakṛid atikrānta upāṇṣuyājāvat pracaratīti |

3. krūram iva | somasya rājñō 'nte samīpe ghṛitena dravyeṇa tānūnaptrasamjnakam karma caranty anutishṭhantīti yad asti, tad etat somasya rājñāḥ samīpe krūram iva vai ugram eva karma caranti |

4. āpyāyayanti | jalena prokṣhaṇam āpyāyanam | śamayanti | udṛicam aṣṭīya | ud uttamā samāptivishayaḥ ṛig yasyām sutyāyam seyam udṛik | vighnam antareṇa samāptiparyantam anutishṭheyam iti |

5. prastare nihnavate | yad yasmād evaṃ tat tasmād garbharakṣhārtham prastara etannāmake darbhamuṣṭau nihnavate | sampranāntamanti | namaskāropacāraṃ kuryur ity arthaḥ | nihnavaprakāra āpastambena darsitāḥ | atha nihnavate | dakṣhiṇe vedyante prastaram nidhāya dakṣhiṇān pāṇin uttānān kṛitvā savyān nīca eṣṭā rāya iti |

28.

1. agnaye | prācnavāṅsagata āhavanīye 'vasthitasāgneh saumīkyām uttaravedyāṃ nayanam yad asti, tad etad atrāgniprapāyanam |

16. ayam u syā | brāhmaṇagato 'yaṃśabdo 'tra strilīngatvena parīneyaḥ |

28. paitudāravāḥ | pitudārūḥ khadiravṛikṣa ity eke | devādārūvṛikṣa ity anye | guggulu prasiddhaṃ dhūpasādhanaṃ | ūṇāstukā avisambandhiromaviśeṣhāḥ | sugandhitejanaṃ triṇaviśeṣho, yasya mūlāni gharmakāle pāṇīyamadhye sthāpyante |

29.

1. havirdhānābhyām | haviḥ somarūpaṃ dhatto dhārayati iti havirdhāne dve śakāte | tayoh svarūpaṃ āpastambo darsayati |

prayuktapūrve śakate naddhayuge apratihitaśamyē prakṣhāya tayoh
prathamagrathitāu granthin visrasya navān prajñātān kṛtvāgreṇa prā-
gvaṇṣam abhitaḥ pṛiṣṭhyām avyavanayan pariśrite sachadishī ava-
sthāpayatīti | tayor havirdhānayoḥ prācīnavāṇṣasya purobhāgam upa-
kramyottaradeśaparyantaṁ nayanam pravartanam tad api sa evāha |
prāci pretam adhvaram ity udgrihṇantaḥ pravartayantīti |

5. prabāhuk | parasparasādṛiṣyena sahaiva vartamāne |

8. adhi dvayoḥ | havirdhānākhyayoḥ śakatayor upari soma-
syāvasthānāya grihākāreṇa parito veshṭanam upary āchādanam yat
kriyate, tad etad āchādanam chadiḥśabdavācyam | tādṛiṣe dve chadi-
shī tayor havirdhānayoḥ avasthāpya tayoḥ chadiśor upari trītiyam
chadir havirdhānayoḥ udāhṛitayor avasthāpyate |

15. rarāṭyām | havirdhānamandapasya cikīrshitasya prācyām
dvāri bandhantiyā darbhamālā rarāṭi | dvitīyārthe saptamī |

21. yajushā | tad etad Āpastambo darśayati | viśṇoḥ pṛi-
śṭham aṣṭi teshu madhyamaṁ chadir adhyūhati | aratnivistāram
navāyamam iti |

22. tau yadaiva | adhvaryur dakṣiṇasya havirdhānasya me-
thim iśāgrabhāgavasthāpanakāśṭham sthāpayati | uttarasya tu pra-
tiprasthātā karoti | tad etad ubhayam Āpastambo darśayati | divo vā
viśṇu ity adhvaryur dakṣiṇasya havirdhānasya karnātardam anu
methim nihanti tasyām iśām ninahyaty evam uttarasya pratipra-
sthātā viśṇor nu kam ity uttarasyottaram karnātardam anv iti | ta-
smin methimihananakāle paridadhyād iti | yady apy ayam kālāḥ pa-
riṣṭrayanakālāt prācīnaḥ | tathāpi tatsamīpavartitvāt pūrvavidhinā saha
nātyantaṁ virodha ity etad darśayati | atra hi te etc.

30.

1. agniśhomābhyām | yo 'yam agnih prācīnavāṇṣākhyāyāḥ
śālāya mukhe dvārābhāge pūrvasiddhahavanīyarūpeṇāvatiṣṭhate | ta-
smāc chālamukhyiād agneḥ sakāśāt kiyaṁ apy agnidhriye dhishṇye
netavyaḥ | somaś ca pūrvam śālamukhyiāsamīpe 'vasthitas tenāgninā
sahāntiḥ san punar api havirdhānamandape netavyaḥ | tad idam
agniśhomapraṇayanam | tadarthaṁ hotāram praty adhvaryuḥ praiśha-
mantram brūyāt | tad etat sarvam Āpastamba āha | śālamukhye pra-
ṇayanīyam idhmam ādīpya siktābhir upayamya | Agniśhomābhyām
anubrūhīti sampreshyati | agniprathamāḥ somaprathamā vā prācīm
abhipravrajanty agnidhriye 'gnim pratishṭhāpyeti | sa ca somo jigāti
gātūvid ity aparayā dvārā havirdhānam rājānam prapādāyati ca |

2. sāvir hi | Āśvalāyana 4, 10, 1.

12. āhutyām | āhutiś tu Yajurvede vihita | nayavatīyarcāgnidhre
juhōti suvargasya lokasyābhiniṭyāi (Ts. 6, 3, 2, 3) iti | sā cāpastam-

bena spashṭikṛita | āgnidhriye 'gnim pratishṭhāpyāgne nayety ardham
ājyaśeshasya juhōtīti |

23. hiraṇmayam | havirdhānasya śakatasyopari somasthāpanā-
rthe kṛiṣṇājīnam āstṛiṇanti | tathā cāpastamba āha | dakṣiṇasya
havirdhānasya nīde pūrvavat kṛiṣṇājīnāstaraṇam rājāḥ sādānam iti |

Pañcika II

1.

12. tasmāt palāśasyaiva | tasmād yonitvāt palāśākhyasyaiva
vṛikshasya sambandhinā palāśaśabdena sarvavṛikshāṇām patram āca-
kshate | vyavaharanti | amushya nyagrodhasya palāśam patram, amu-
shya cūtavṛikshasya palāśam patram |

2.

1. aṇjmo yūpam | ca sa praisho vikalpenāpastambena darśi-
taḥ | yūpāyājyamānāyānubrūhīti sampreshyati | ajyamānāyānubrūhīti |
aṇjmo yūpam anubrūhīti veti |

añjanam tv Āpastambena darśitam | athainam asaṁskṛitenājyena
yajamāno 'grataḥ śakalenānakty aindram aṣṭi cashālām aṅktvā supi-
ppalābhyaś tvaushadhitbhyā iti pratimucya devas tvā savitā madhvā-
naktv iti sraveṇa samtatam avichindann agniśṭhām aṣṛim anakṛīti |

6. uc chrayaśva | tad etad ucchrayanam Āpastambena darśi-
tam | yūpāyocchriyamānāyānubrūhīti sampreshyaty, ucchriyamānāyā-
nubrūhīti vod divam stabhānāntarikṣham pṛiṇety ucchrayatīti |

10. samiddhasya | ardhām antarvedy ardhām bahirvedi yū-
pasthāpanād āhavanīyapūrvadigāṣṭrayanam |

22. yadi ha vā api | yady api yajamāno mṛityunā nīta eva
bhavati | tathāpi tatpādapaṭhena mṛityum parihrītyainam samvatsa-
rāyāyuppradāya kālātmane dadāti |

32. tam dhīrāsah | atra prathamam aṇjmo yūpam anubrūhīti
preshito yathāñjanti tvām iti prathamam anvāha | tathā yūpāyocchri-
yamānāyānubrūhīti preshita uc chrayasvetyādya rīcāḥ pañcānubrūyāt |
tathā yūpāya parivṛityamānāyānubrūhīti preshito yuvā suvāsā ity etām
anubrūyāt |

3.

1. tishṭhed yūpāḥ | karmāṇi samāpte sati paścād ayam yū-
pāḥ kiṁ svasthāne tishṭhet | kiṁ vā tam yūpam vahnau prahared ity
evamvidham vicāram brahmavādina āhuḥ |

7. prastaraḥ | prastarākhyo darbhamusṭiḥ |

8. atha ye tebhyaḥ | pūrvasiddhebhya 'nushṭhātṛibhyā pṛi-

shibhyo 'vare ye kecid arvacīnā idānīmānā yajamānā āsan | te sarve yūpasya pratinidhitvena yūpasakalam etaṃ svarunāmakam svalpaṃ kāśhthakhaṇḍam apasyan | tasmād idānīmānā yajamānas tasmin yūpapraharaṇakāle taṃ svarum anupraharet | etac ca śākhāntare śrūyate | devā vai saṃsthite some pra sruco 'haran pra yūpam | te 'manyanta: yajnaveśasaṃ vā idaṃ kurma iti | te prastaraṃ srucaṃ nishkrayaṇam apasyan svaruṃ yūpasya | saṃsthite some pra prastaraṃ harati, juhōti svarum, ayajñaveśasāya (Ts. 6, 3, 4, 9) iti |

tad etat svarupraharaṇam Āpastambena darsitam | juhvāṃ svarum avadāyānūyājānte juhōti dyām te dhūmo gachatv iti |

9. sarvābhyo vā eshaḥ | yo yajamāno dikshate somayāge dikshām prāpnoti | sa yajamānaḥ sarvadevatārtham ātmānam eva paśutvenālabdhum upakramate |

10. dvirūpaḥ | śuklakṛiṣhṇādivarṇadvayopetaḥ |

piva iva | kiṃtu piva iva śarirapushṭyā sthūla eva paśuḥ kartavyaḥ | loke hi paśavaḥ pivorūpā vai | medovṛiddhyā vai prāyeṇa sthūlarūpā eva bhavanti | yajamānas tu paśvanuṣṭhānadine kṛiṣita iva | upasaddineshu svalpakṣīrāhāreṇa tadānīm kṛiṣa eva bhavati |

12. acyutaḥ | avaśyaṃ kartavyaḥ |

lipitavyam | bhakṣaṇāt pūrvam ādareṇa mahatā labdhum eṣṭavyam api | tāv etau pūrvottarapakṣhau śākhāntare saṃgrihitau | tasmāt tasya nāyam | puruṣhā nishkrayaṇa iva hy. atho khalv āhur: Agnīshomābhyāṃ vā Indro Vṛitram ahann iti. yad agnīshomīyam paśum ālabhate, vārtraghna evāsya sa, tasmād v āyam (Ts. 6, 1, 11, 6) iti |

4.

1. āprībhīḥ | teshām prayājādīnām yājyāḥ prīthetutvād āprīśabdenocyante | etac ca śākhāntare śrutam | āprībhīr āpnvaṇs tad āprīṇam āprītvam (Tb. 2, 2, 8, 6) iti | tābhīr āprīsaṃjñākābhīḥ prayājādībhīr āprīpāti | devatāḥ sarvatra prīṇayet | tatprītyartham yājyāḥ paṭhet ity arthaḥ |

3. samidho yajati | saminnāmakadevatātṛvād yāgo 'pi samidha ity anena śabdenocyate | saminnāmakayāgam kuryād ity arthaḥ | yadvā hautraprakaraṇatvāt samiddevatāviśhayām yājyām paṭhet ity arthaḥ | tatprakāram Baudhāyana āha | yad ājānāti samidbhyaḥ preshyeti tam maitrāvaruṇaḥ preshyati hotā yakṣhad Agnīm samidhā sushamidhā samiddham ity, atha hotā yajati: samiddho adya manuṣho durōṇe | tāv evam eva vyatīṣhaṅgam uttareṇa maitrāvaruṇaḥ preshyati | uttareṇa gottareṇa hotā yajātīti || aśyāyam arthaḥ | samidbhyaḥ preshyeti mantreṇādhvaryur maitrāvaruṇam preshyati | tadānīm ayam maitrāvaruṇaḥ praishasūktagatena hotā yakṣhad Agnīm samidhety

anena prathamamantreṇa hotāram preshyati | hotāpy āprīśukte samiddho adyety etām prathamayājyām paṭhati | evam uttaratrādhvaryuḥ | maitrāvaruṇahotārau parasparasamnidhan svasvamantrayāgam kuryātām iti |

4. samindhate | prakāśayanti |

atra prayājānām krameṇa samidhas tanūnapān narāśaṇsa iḷo barhīr dura ushāsānaktā daivya hotārā tisro devyas tvashṭā vanaspatiḥ svāhākṛitaya ity etā devatāḥ | Vasishṭhaśunakātribadhryaśvarājanyānām narāśaṇso dvitīyā | anyeshām tanūnapād dvitīyā |

5. Tanūnapātām | atrādhvaryupraishaprakāram Āpastamba āha | samidbhyaḥ preshyeti prathamam sampreshyati preshya preshyatītarān iti || ato 'smin dvitīyaparyāye preshyeti mantreṇādhvaryur maitrāvaruṇam preshyati | sa ca maitrāvaruṇaḥ praishasūktagatena hotā yakṣhat Tanūnapātām ity anena dvitīyamantreṇa hotāram preshyati | sa tu hotāprīśuktagatām Tanūnapād ity etām dvitīyām yājyām paṭhet |

6. Narāśaṇsam | adhvaryupreshito maitrāvaruṇo hotā yakṣhan Narāśaṇsam iti mantreṇa hotāram preshyati | hotā Narāśaṇsasyeti yājyām paṭhet |

anayor ubhayor mantrayor adhikāribhedena vyavasthām Āpastamba āha | Narāśaṇso dvitīyāḥ prayājō Vasishṭhaśunakānām¹⁾ Tanūnapād itareshām gotrāṇām iti |

7. iḷaḥ | hotā yakṣhad Agnīm iḷa ity ity preshito hotā ājuhvāna ity etām yājyām paṭhet | ishyata ity vyutpattīyānām iṣṭabdavācyam |

8. barhīḥ | hotā yakṣhad barhīḥ susṭhārimeti mantreṇa preshito hotā prācnam barhīr ity etām yājyām paṭhet |

9. durāḥ | hotā yakṣhad dura ṛiṣhvā ityādīnā mantreṇa preshito vyacasvatīr urvīyety etām yājyām paṭhet |

10. ushāsānaktā | hotā yakṣhad ushāsānakteti mantreṇa preshita a sushvayanti ityādikām yājyām paṭhet |

11. daivya hotārā | hotā yakṣhad daivya hotāreti mantreṇa preshito daivya hotārā prathameti yājyām paṭhet |

12. tisro devīḥ | hotā yakṣhat tisra ityādimantreṇa preshita ā no yajām ity yājyām paṭhet |

13. Tvashṭāram | hotā yakṣhat Tvashṭāram iti mantreṇa preshito hotā ya ime dyāvāprīthivi ity yājyām paṭhet |

14. vanaspatim | hotā yakṣhad vanaspatim ityādimantreṇa preshita upavasṛijeti yājyām paṭhet |

1) Kātyāyana 19, 6, 8.

15. svāhākṛitīḥ | hotā yakṣad Agniṃ svāheti mantreṇa pre-shitaḥ sadyo jāta iti yājñam paṭhet |

5.

1. paryagnaye | paryagnikarāṇasya svarūpam Āpastambo da-rṣayati | āhavanīyād ulmukam ādāyāgnidhrah pari vājapatīḥ kavir iti triḥ pradakṣiṇam paryagni karoti paṣum iti || evam paritaḥ kriya-mānyāgnaye yogyā pīco he maitrāvaruṇa tvam anubṛūhi | anenaiva mantreṇādihvayāḥ preshayet |

2. agnir hotā | paṣoḥ parito 'gnir ity asminu arthe parya-gntīy ucyate | tasmin kriyamāṇe tṛicam maitrāvaruṇo 'nubṛūyāt | tad āhūṣvalāyanaḥ | preshito maitrāvaruṇo 'gnir hotā na iti tṛicam pa-ryagnaye 'nvāha (3, 2, 9) iti |

6. ata upapreshya | ataḥ paryagnikarāṇānuvacanād ūrdhvam adhvaryur upapreshyetyādikam praishamantram paṭhet | hotar deve-bhyo havīṣhy upapreshya prerayeti tasyārthaḥ | atra maitrāvaruṇa-sya hotṛisamīpe varantīyatvād dhotṛiṣabda upalakṣhakaḥ | tathā sati maitrāvaruṇam praty adhvaryor mantro bhaviṣyati |

7. ajaid agniḥ | atra śāmitradesam prati nīyamānasya paṣoḥ purato ya ulmukākāro 'gnir gachati so 'gnir ajait | jayatu | paṣoḥ purastād agner gamanaṃ śākhāntare śrūyate | agnīṇā purastād eti rakṣasām apabatyai (Ts. 6, 3, 8, 2) iti |

6.

1. daivyāḥ | maitrāvaruṇopapraishād ūrdhvam hotur adhrigu-praisho Baudhāyana darsitaḥ | yad ājñāty upapreshya hotar havyaḥ devebhyo iti tam maitrāvaruṇaḥ preshyaty ajaid agnir ity, atha hotā-dhrigum anvāha daivyāḥ śāmitāra iti || adhriguḥ kaścid devaḥ paṣu-viṣasanasya kartā | tam prati hotā daivyāḥ śāmitāra ityādikam praishamantram anubṛūyād iti tasya sūtravākyaśārthaḥ |

3. upanayata | medhyā medhāḥ duro dvāro havirmārgān viṣasanahetir vopanayata | samnidhāpayata | medhapatibhyāṃ yajña-svānipatīnyajamānārtham agnīshomadevatārthaṃ vā medham yajñam āśāsanaḥ prārthayamānā he śāmitāro yūpam upanayata |

11. stṛiṇīta barhiḥ | samjñāpanasthānam nītasya paṣor adha-stād upākarāṇasādhanayor barhiṣhor anyatarad barhir he śāmitāra upakṣipata | paṣubhakṣitānām ośadhīnām paṣvavayatvena pariṇa-tatvāt paṣor ośadhyātmatvam | atas tadbhāgapāṭhena paṣum sarvau-shadhyātmanam karoti |

12. janitṛaiḥ | tadbhāgapāṭhenainam paṣum janitṛais tajjanma-sambandhibhiḥ paṣvantarair anujñātam kṛtvā paścād ālabhante |

14. ekadhā | ekavidhayā vichedarāhityenāsyā tvacam āchya-

tāt | samantāc chinuṃ kuruta | nābhyā apiṣasas chedāt pūrvam eva vapam utkhidatāt | uddharata | ūshmāṇam ucchvāsam antar eva vā-rayadhvāt | nivārayata | pihitāsyam samjñāpayatety arthaḥ |

15. syenam | syenākṛitikam asya paṣor vakṣaḥ kuruta | bāhū praśasā prakṛiṣṭachedanau kuruta | doṣaṇi prakoṣṭhau śalā kṛiṇu-tāt | śalākakārau kuruta | ubhāv apy aṇsau kaṣyapakārau (kachapakā-rau) kuruta | ṣroṇi ubhe apy achidre anūne kuruta | kavashorū ka-vashākārāv ūrū | srekaparṇā karavīrapatrākārāv aṣṭhīvantāv ūrū mū-layuktau kuruta | asya paṣor vaṅkṛayo vakrāṇi pārśvāsthini śaḍvi-ṅṣatir bhavanti | tāḥ sarvā anuṣṭhīyānukrameṇa svasthānagatāny uccyāvayatāt | uddharata | gātram-gātram sarvam apy adanīyam aṅgam anūnam kṛiṇutāt | avikalam kuruta |

16. ūvadyagoham | ūvadyagoham purīṣagūhanasthānam pārthivam khanatāt | prithivīsambandham eva khanata | atrovadhyā-ṣabdenaushadham evocyate | purīṣasya paṣubhakṣitausbadhivikāra-tvāt | ośadhinām ceyam eva bhūmih pratishṭhāṣayaḥ | tat tathā saty enad ūvadyam svaktyāyam eva pratishṭhāyam bhūmirūpāyam antataḥ paṣuviṣasanānte pratishṭhāpayati |

7.

1. tushaiḥ | purā devās tushair vṛhigatair heyāṅṣaiḥ phalika-raṇais taṇḍulaloṣais ca darṣapūrnamāsādhaviryajñeshu samāgatāni rakṣāṅsi toshayitvā tebhyo yajñebhyo nirabbajan | havirbhāgarahi-tāny akurvan | mahāyajñe jyotiṣṭomādike samāgatāni rakṣāṅsi pa-ṣuraktena toshayitvā tasmād yajñān nirabbajan | niḥsāritavantaḥ | ha-viryajñebhyo niḥsāraṇam śākhāntare darṣapūrnamāsaprakaraṇe ma-ntravyākhyāne samāmnātām | rakṣasām bhāgo 'sity āha tushair eva rakṣāṅsi niravadayate (Tb. 3, 2, 5, 11) iti | tad etad Āpastambeno-ktam | madhyame puroḍāṣakapāle tushān opya rakṣasām bhāgo 'sity adhasat kṛiṣṭājīnasyopavapatīti | mahāyajñān niḥsāraṇam agnīsho-mīyapaṣuprakaraṇe Taittirīyair āmnātām | rakṣasām bhāgo 'siti sthāvimato barhir aktvāpāsyaty asnaiva rakṣāṅsi niravadayate (Ts. 6, 3, 9, 2) iti | sthāvimataḥ sthāulyayukte barhirmūlabhāga ity arthaḥ | etad api Sūtrakāreṇa spāṣṭīkṛitam | barhiṣho 'gram savyena pāṇiṇa-datto 'tha madhyam yata ārohati tad ubhayato lohitenānktvā rakṣa-sām bhāgo 'sity uttaram aparan avāntaradeṣam nirasyeti |

6. Iṣvaraḥ | athopāṇṣuvailakṣhanyena yady uccaiḥ kṛtayed asya kṛtāyitūḥ sambandhinir vāco rakṣobhāso janitor janayitum ayam Iṣvaro bhavati | rakṣobhir bhāṣyata iti rakṣobhāṣh ity asya strī-līṅgasya dvitīyābahuvacanam rakṣobhāṣha iti | tad etad vāca ity asya viṣeṣaṇam | asyoccaiḥ kṛtāyitur yā vācaḥ santi tāḥ sarvā rakṣaḥ-proktavāgrūpeṇopādāyitum ayam samkṛtāyitā samartho bhavatīti |

10. vanishṭhum | he śamitāro daivya manushyaś ca vanishṭhum vaparyāḥ samīpavartinam māṇsakaḥṇḍam asya paśoḥ sambandhinam, urūkam ulūkakhyapakshisadrīṣam manyamānā viśeshakāreṇa vijānanto, mā rāviṣṭha | maiva lavanam kuruta | ulūkasadrīṣo vanishṭhur yathā vartate tathāivoddharata, na tu madhyataś chinnam kurutety arthaḥ | evaṃ kurvatām vo yushmakam sambandhini toke putre tanaye tadīyapatye ca ravita śabdayitā net naiva ravat | ruyāt | yathā-śāstram chedane kriyamāṇe bhavatām grihe putrapautrādīkam nimitikṛitya roditā na bhavishyati arthaḥ |

11. adhrigo | he adhrigo evaṃnāmakadeveshu śamitriṣhu mukhyadevā yūyam sarve śamīdhvam | viśasanādīnā paśum samskurdhvam | punar api viśeshakāreṇocyate | suśami sushṭhu samanam śāstriyam viśasanam yathā bhavati tathā śamīdhvam śamayata | samjñapayata |

triḥ | tad etad Āśvalāyana āha | adhrigvādī trir uktvā (3, 3, 4) iti |

12. tad yad arvāk | tathā sati paśor arvāgbhāge yat kṛintanti, yac ca paraḥ parabhāga uttamāṅge kṛintanti | tasmīn ubhaya-smīn api chedane yad ulbāgam śāstrārthād atiriktam kriyate, yac ca vithuram nyūnam kriyate tat sarvam etat paśuśamitribhyo nigrahitribhyaś ca samanudīṣati | tena mantrajapena samyak kathayati |

8.

1. kimpurushaḥ | kiṃnarāvāntarajātīyaḥ |

2. gauramṛigaḥ | yasya śrīṅgāv api lomaśau bhavataḥ |

6. śarabhaḥ | aṣṭabhiḥ pādair upetaḥ sīhaghātī mṛigaviśeṣaḥ |

9.

2. kiṃṣārūṇi | tasya vṛthibhīḥ sambandhini yaṇi kiṃṣārūṇi busapālādīni tāni paśuromasthānīyaṇi | ye tushās taṇḍulaveshṭhanārūpāḥ prathamāvaghātena parityājyaḥ sā tushasamasthīḥ paśutvaksthānīyā | ye phalīkaraṇās taṇḍulaśvaityārthenāvaghātena heyā aṇśās tat sarvam aśrik paśuraktasthānīyam | yat piśṭam taṇḍulapeshanena nishpannam piṇḍayogyam rūpam ye ca kīkṇasāḥ sūkshmāḥ piśṭāvayavās tat sarvam paśumāṇsasthānīyam | yat kiṃcitkam saram | svārthe kapratyayaḥ | kiṃcid anyad vṛthiśambandhi kāṭhinyarūpam saram tad asthi | tat paśor asthiśthānīyam |

4. puroḷāśasatram | tasmāt puroḷāśānushṭhānam lokyam prekṣaṇīyam iti yājñika āhuḥ | ata eva praishamantre puroḷāśāṇ alam kuru (Ts. 6, 9, 1, 2) ity āmṇātam |

6. sarvābhiḥ | yaḥ pumān yajūarthe dīkshito bhavati | esha sarvābhīr api devatābhiḥ svakīyahavīrdānārtham ālabdhaḥ svīkṛito

bhavati | tasmād etadīyasya dravyasya devatābhīr avaruddhatvād dīkshitasya grihe nāṣṇīyād ity eva pūrvapakṣiṇa āhuḥ | tatra hotā yady agnīśomāv amuñcatam ity etaṃ yājyāyāś caturthapādām paṭhet | tadā tena pāṭhena sarvābhyo devatābhyo yajamānam hotā mocayati | tasmāt kāraṇād vapāhome nishpanne sati tadgrihe bhoktavyam | tarhi tasmin vapāhomottarakāle sa dīkshito yajamāno bhavati | pūrvam tu dīkshita eva na tu yajamānaḥ | idāṇīm yāgyasya nishpannatvād ayaṃ yajamānaḥ | tathā sati devatāvarodhān muktasya grihe bhoktum śakyam iti siddhāntina āhuḥ |

8. ita iva ca | esha medho yajñayogyāḥ puroḷāśo 'pita iva ceta iva ca asmān manushyād asmād aśvād gor aver ajāc ca bhūmyāḥ samāhṛitaḥ | evaṃ sati itas tata ānyanasāmyāt puroḷāśasyeyam agnīśomapratiṭhādikā yājyā yogyety arthaḥ |

9. puroḷāśasviṣṭakṛitaḥ | puroḷāśambandhisviṣṭakṛito yājyām vidhatte | svadasva etc.

11. iḷām | iḷopahūtā saha divetyādīnā sutragatena (Āśvalāyana 1, 7, 7), upahūtam rathamtarām saha pṛithivyā (Tb. 3, 5, 8, 1) ityādīnā śākhāntarāmūṇātena mantreṇa vā, iḷākhyām devatām upahvayate | gaur vā asyai śarīram (Ts. 1, 7, 2, 1) iti śrutyantarād iṣṭadevatāyāḥ paśurūpatvam |

10.

1. Manotāyai | atha hṛidayādyāṅgarūpasya pradhānahaviṣho 'vādānakāle kiṃcit suktaṃ vidhātum praishamantram vidhatte | Manotāyai etc. | devānām manūṣy otāni dṛiḍham pravīṣṭāni yasyām devatāyām sā Manotā | tadarthaṃ hṛidayādyekādaśāṅgarūpam havir avadīyate |

2. tvam hy agne | tvam hy agna ityādīkam trayodaśarcam suktaṃ | tan maitrāvaruṇo bruyāt | tad āha Baudhāyanaḥ | yad ājñānāti Manotāyai haviṣho 'vadiyamānasyānubrūhīti tadā maitrāvaruṇo Manotām anvāha tvam hy agne prathama iti |

8. vanaspatim | vanaspatir vṛikṣaḥ | tathāvidhaśarīrayuktām devatām yajet | tatprakāra Āpastambena darsitaḥ | juhvām upastīrya sakṛit pṛishadājyasyopahṛitya dvir abhigṛhya vanaspataye 'nubrūhi vanaspataye pṛeshyeti sampraishbau vashaṭkṛite juhottīti |

11. iḷām | pūrvavad vyakhyeyam | puroḷāśēdā pūrvakhaṇḍe (2, 9, 11) 'bhīhitaḥ | iha tu paśvideti viśeṣaḥ |

11.

1. atha saptamādhyāye paśupraishaprātaranuvākau vaktavyau | tatra paryagnīkaraṇastutyartham ākhyāyikām āha |

yajñaveśasam | yajñavighātam |

āpṛito | paśāv āpṛite prayājais tarpite sati |

2. paryagni | tatra paryagnikarāṇam āpastambo vipaśṭayati | āhavanīyād ulmukam ādayāgnīdhraḥ pari vājapatīḥ kavir iti triḥ pradakṣiṇam paryagni karoti paśum iti || anuvacanam pūrvam evāgnir hotā na (2, 5, 2) ityādinaḥ darśitam | paryagnikarāṇād ūrdhvam paśoḥ śāmitradeśam praty ānyanam vidhatte | tam vā etc.

4. tasyolmukam | tad etad ubhayam āpastambena spaśṭīkṛitam | āhavanīyād ulmukam ādayāgnīdhraḥ pūrvaḥ pratipadyate śāmita paśum nayati | uror antarikshety antarā cālvalotkarāv udāñcam paśum nayatīti |

5. nidānena | sūkṣmadṛiṣṭīnirūpaṇena |

6. barhīr adhaśtat | tad etac chākhāntare samantrakam āmnātam | prithivyaḥ sampṛicāḥ pāhiti barhīr upāsyaty askandāyaskannam hi tad yad barhīshi skandaty, atho barhīshadam evainam karoti (Ts. 6, 3, 8, 2) iti | tad etad āpastambena spaśṭīkṛitam | abhiparyagnikṛite deśa ulmukam nidadhāti | sa śāmitras tam dakṣiṇena pratyāñcam paśum avasthāpya prithivyaḥ sampṛicāḥ pāhiti barhīr upāsyaty upākaraṇayor anyatarat tasmin samjñāpayanti pratyakśirasam udāñcinapādam iti |

8. ūvadyagoham | ūvadyam purīṣam | tasya goham gopānasthānam tat kuryuḥ | paśoḥ purīṣasthāpanārthakhananasya kālā āpastambena darśitaḥ | ūvadyagoham pārhivam khaṇatād ity abhijñāyovadyagoham khaṇatīti || hotā tv adhrigupraishamantre yadovadyagoham iti vākyam paṭhati tadā khaṇed ity arthaḥ |

10. kuśṭhikāḥ | udaravartino bhakṣitās tṛiṇādayaḥ |

12.

1. vapām | tasya paśor vapām udaragatām vastrasadrīṣīm utkidyoddhṛitya homārtham āharanti | tām ca vapām adhvaryur abhigṛāyan praishamantram brūyāt | tad etad āpastambo viśadatyati | tvām u te dadhire bavyavāham iti sruveṇa vapām abhijuhoti | prādurbhūteshu stokeshu stokebhyo 'nubṛūhiti sampreshyattīti |

2. tad yat stokāḥ | tat tasyām vapāyām tadāñm eva klīnāyām ādrāyām śrāpyamāṇāyām yadā stokā nṛabindavaḥ ścotanti nirgatyādhāḥ patanti | tadāñm sarvadevānām priyatvād ime stokāḥ svayam anabhipṛitā asmāsu pṛitirahitā devān gachān gamiṣyanti | tathā sati mahad etad asmākam bhayakāraṇam | tan mā bhūd ity abhipretya stokapṛiṇanārtham idam praisbānuvacanam |

3. jushasva | tasyānuvacanasya kālā āśvalāyanena darśitaḥ | vapāyām śrāpyamāṇāyām preshitaḥ stokebhyo 'nvāha jushasva (3, 4, 1) iti | atrānuvacanavaktā maitrāvaruṇaḥ | tad āha Baudhāyanaḥ | yad ājanāti stokebhyo 'nubṛūhiti tadā maitrāvaruṇaḥ stokīyā anvāha jushasva saprathastamam iti |

13.

1. svāhākṛitīnām | svāhākṛitīśabdenāntimaprāyājadevatā ucyante |

2. yā evaitāḥ | vapāsambandhistokārtham preshito maitrāvaruṇo jushasvetyādyā yā evaitā anvāha, etā eva svāhākṛitīnām pūronuvākya bhavanti | na tv anyāḥ santi | anena vapāpraśaṁsā ūcitā | praishasūkte hotā yakṣhad Agniḥ svāhājyasyeti prayājāntimo yaḥ praisha āmnātāḥ sa esha praishah | āprīśūkte yeyam uttamā yājyārūpeṇāmnātā saiva svāhākṛitidevatānām yājyā |

5. paśoḥ paryagnikarāṇāt pūrvam prayājakāle daśaiva prayājā ishtāḥ | antimaprayājas tv avasthāpitāḥ | tad uktam āpastambena | daśeṣṭvaikādaśam ayājyam ¹⁾ avāśinashṭīti | so 'yam avāśiṣṭo 'ntimaprayājō jushasva saprathastamam ityādi stokānuvacanād ūrdhvam vapāhomāt prāg ijjate | ato vyavahitatvād antimaprayājāvishayaḥ | pūronuvākyaḥ praishayaḥ yajyāpraśno yuktāḥ | vapāsamīpavartitvād eva stokānuvacanamantṛāṇām etadyapūronuvākyaṭvam copapannam | anuśṭhānasya vyavadhāne 'pi praishayaḥ tattadanuvākokte evokte eveti samarthyate |

14.

3. pañcāvattā | dvividhā yajamāṇāḥ caturavattinaḥ pañcāvattinaḥ ceti | caturbhīr avadānair yuktaḥ caturavattī | pañcabhīr yuktaḥ pañcāvattinaḥ | evam sthite vapā pañcabhīr avadānair yukta kartavyā | tatra pañcāvattino yajamāṇasya svata eva pañcāvadānāni prāptāni | yas tu caturavattī tasyāpi pañcāvadānāni vapāyām kuryāt |

4. ājyasya | ājyasyājyenety arthaḥ | tad etad āpastambena spaśṭam uktam | juhvām upastīrya hiraṇyasaḥakalam avadhāya kṛitśnām vapām avadhāya hiraṇyasaḥakalam upariṣṭāt kṛitvābhiḥ gṛāyati | evam pañcāvattā bhavati | caturavattino 'pi pañcāvattaiva syād iti |

15.

2. saptabhiḥ-saptabhiḥ chandobhiḥ | tāś ca pīcāḥ sarvā āśvalāyanenāpo revatīḥ kṣhayathā (4, 13, 7) ityādigraṇthenodāhṛitāḥ | tatropaprayanta ityādishu chando gāyatram | tvam āgne vasūn ityādishu anuṣṭup chandaḥ | abodhy agnir ityādishu triṣṭup chandaḥ | enā vo agniḥ ityādishu bṛihat chandaḥ | āgne vājasyetyādishuṣṇik chandaḥ | janasya gopā ityādishu jagatī chandaḥ | agniḥ tam manya ityādishu pañktī chandaḥ | tāny etāni sapta chandāḥ sy āgneye krautau prātaranuvāke drashtavyāni || prati śhyā sūnaritītyādishu gāyatri chandaḥ | usho bhadrebhīr ityādishu anuṣṭup | idam śreṣṭham ityā-

1) 'kādaśyājyam die Handschriften.

dishu trishṭup | praty u adarṣityādishu bṛihati | ushas tac citram ā bharetyādishūshṇik | etā u tyā ityādishu jagati | mahe no adyetyādishu paṅktiḥ | tāny etāny ushasye prātaranuvāke sapta chandāṁsi || esho ushā ityādishu gāyatri | yad adyetyādishv anuṣṭup | ā bhāty agnir ityādishu trishṭup | imā u vām ityādishu bṛihati | āṣvina vartir ityādishūshṇik | abodhy agnir jma ityādishu jagati | prati priyata-mam ityādishu paṅktiḥ | tāny etāny āṣvine prātaranuvāke sapta chandāṁsi |

5. abhavan | bhūtim utkarsham prāptaḥ |

8. mahati rātryai | rātryāḥ pūrvasyaupavasathāyākhyasya dina-syāgnishomīyapaśvanuṣṭhānayuktasya yā rātriḥ | tasyā rātreḥ sambandhini śeshe mahaty avatishṭhamāne sati prātaranuvākakhyā riksamūho vaktavyaḥ | tad uktam bhavati | yasmin kālō prārabdhaḥ prātaranuvākas tamāpaghātāt puraiva samāpayitum śakyāḥ syāt tada prārabdhavya iti |

13. Nirṛitiḥ | Nirṛitiḥ kācid rākshasarūpā mṛityudevatā | yāni vayāṁsi ye ca śakunayaḥ | etat sarvam mṛityudevatāyā mukham | atra vayaḥśabdena pakṣiśāmānyam ucyate śakuniśabdena pakṣhivīṣeṣhaḥ | yeshāṁ samcārād adhvanīṣṭhānīṣṭhācakatayā manushyā vyavaharanti te śakunayaḥ |

14. upākuryāt | adhvaryor upākaraṇam praishamantrapāṭhaḥ |

15. atra kālavīṣeṣhaḥ śākhāntare 'py āmnātāḥ | purā vācāḥ pravadiṭoḥ prātaranuvākam upākaroti | yāvaty eva vāk tām ava runddhe (Ts. 6, 4, 3, 1) iti | upākaraṇam cāpastambena spashṭīkṛitam | purā vācāḥ purā vā vayobhyaḥ pravadiṭoḥ prātaranuvākam upākaroti | prātaryāvabhyo devebhyo 'nubruhi, brahman vācam yacha, pratiprasthātāḥ savanīyāṁ nirvapa, subrahmaṇya subrahmaṇyām āhvayeti sampreshyattī |

16.

1. ādiṣṭhām | kenacin mantreṇa pratipādītām |

3. sarvābhīḥ | tad etad āṣvalāyānenābhīhitam | antareṇa yugadhurāv upaviśya preshitaḥ prātaranuvākam anubṛūyān mandreṇāpo revatiḥ kshayathā hi vasva upaprayanta iti sūkte (4, 13 6) iti |

4. prātaryājñam | prātaranuvākarūpam |

6. tvir anūktā | iyaṁ trishṭubhṛupatvāc catuṣcatvārīṇṣadāksharā | tasyāṁ trir avṛittayāṁ dvātriṇṣadadhikasatāksharāṇi sampadyante | teshu jagatyādīny adhikāksharāṇi gāyatriyādīni nyūnāksharāṇi sarvachandāṁsi sampādayitum śakyante |

17.

6. duroktoktaḥ | duruktenāpavādena janair vyavahṛitaḥ | samalagṛihīto malinena lokaviruddhena svīkṛitaḥ |

8. sahasrāṣvine | prabalo 'śva ekenāhnā yāvanti yojanāni gachati tāvadyojanaparimito deśa āṣvinaḥ | sa ca sahasrasamkhyaya guṇitaḥ sahasrāṣvinaḥ |

9. a p a r i m i t ā m | śataṁ sahasram ityādisamkhyāparimāṇam parityajya madhyarātrād ūrdhvam upakramya sūryodayāt prācinakāle yāvatiḥ anuvaktum śaktir asti tavatir anubṛūyāt |

12. saptāgneyaṇi | prātaranuvāke trayo bhāgāḥ | tatra prathamo bhāga āgneyaḥ | tasmiṇ ca gāyatri anuṣṭup trishṭub bṛihaty ushūg jagati paṅktir iti saptabhiḥ chandobhir yukta rīco 'nubṛūyāt |

14. saptoshasyaṇi | yathā prathamabhāgasyāgnir devatā tatha dvitryabhāgasyoṣhā devatā | tasmād ushaḥpratipādikāsv rikshu pūrvavad gāyatriyādīni sapta chandāṁsi drashtavyāni | grāme bhavā grāmyāḥ paṣavas te ca sapta | tathā ca Baudhāyanaḥ | sapta grāmyāḥ paṣavo 'jāṣvo gaur mahishī varāho hasty āsvatārī ceti | Āpastambamatānūsārīṇas tv evaṁ varṇayanti | ajāvikaṁ gavāṣvaṁ ca gardabhoshṭranaras tathā | sapta vai grāmyapaṣavo gtyante kavisa-ttamair iti |

16. saptāṣvināni | tritryabhāgasyāṣvinau devatā | tatsambandhīniḥ saptachandoyukta rīco 'nubṛūyāt | loke gānarūpā yā vāg asti sā saptadhāvadat | shadjarishabhādisvaropetā pravṛitta | tāvad eva vaidikavāg apy avadat sāmnī kṛishṭapathamadvitīyādīnāṁ saptasvarāṇām adhiyamanatvāt |

17. trivṛitaḥ | yathā guṇatrayamelanarūpā rajjus trivṛit | evam ete prithivyantarikshadyulokāḥ paraspamilitas trivṛitaḥ |

18.

1. katham anūcyaḥ | kim ekaikasmin bhāge gāyatriyādīni chandāṇsy anukrameṇaivānuvaktavyāni | āho svid anyathety ekaḥ samśayaḥ | anukramapakṣhe 'pi kim pāde-pāde 'vasānam kṛitvānuvacanīyam | āho svid tattadardhe 'vasānam kṛitveti dvitīyāḥ samśayaḥ |

2. yathāchandasam | anukrameṇāvasthitāni gāyatriyādīni chandāṇsy anatikramyeti yathāchandasam chandāḥkrameṇaivāyam anuvacanīyaḥ |

3. pacchaḥ | ekaikasmin pāde 'vasāyety arthaḥ |

4. ardharacaṣaḥ | ekaikasmin pāde 'rdhe 'vasāyavasāya prātaranuvāko 'nūcyaḥ | evakarah pūrvapakṣavyāvṛittiyarthāḥ | yathaive tyādīnārdharacaṣa ity etad eva spashṭīkṛiyate | etam ardham yathaiva yenaiva prakāreṇaitad anv adhyayanakālinam gurūccaraṇam anu | yathādhyaanakale pratyardham avasāyāḥ pāṭhati | tathaiva prātaranuvākānushṭhānakāle 'pi | na tv atra ṛigante prāṇavaprakṣhepādivat kiṁcin nūtanam kartavyam asti |

5. yad vyūḥhaḥ | chandasam yo 'yam anukramāḥ so 'yam Anu-

kramanikākāreṇa darśitaḥ | atha chandānsi gāyatrīyushniganushtūbbri-
hatipañkṭitriṣṭubjagatyatijagatīṣakvāryatīṣakvāryashtyatyashtidhṛity-
atidhṛityaṣ caturviṣṭatyakṣharādīni caturuttarānti | caturviṣṭatyā-
kṣharopetām gāyatrīm ārabhyottarottaram chandas caturbhiḥ-caturbhir
akṣharair adhikam ity arthaḥ | tam etaṁ chandasām kramam vipa-
ryasya prātaranuvāke kramāntaram ūhitam | gāyatrī anushtup tri-
ṣṭub brihaty ushṇig jagatī pañktir iti | so 'yam kramo 'smābhir Āśva-
lāyanoktakramena pūrvam evodāhṛitaḥ (2, 15, 2) | tasmāt prātaranu-
vākoktakramasya viparyayenohanād ayaṁ vyūḍhaḥ sampannaḥ | so
'yam anucitaḥ | tasmāt katham avyūḍho bhavātīti praśna akṣhepe vā
yad evetyādikam uttaram bhavati | yasmād eva kāraṇac chandaḥkrame
'nushṭhānakrame vāsyā prātaranuvākasya madhyād brihatichando naiti
nāpagachattī abhijño brūyāt | tona kāraṇenāyam avyūḍhaḥ sampanna
ity avagantavyam |

8. somapāḥ | Vasvādīnām Vashaṭkārāntānām devatānām soma-
yāgena prītiḥ | hotā yakṣad Agnim ityādīmaitrāvaruṇapraishamantre-
shu samiddho adyetyādīyāsyā cābhihitāḥ samidādyā ekādaśa prayā-
jadevataḥ | devam barhiḥ sudevam ityādīmaitrāvaruṇapraishamantre-
shu devam barhir vasuvana ityādīyāsyā cābhihitā barhirādya ekā-
daśanuyājadevataḥ | samudraṁ gacha svābetyādīmantroktāḥ samudrā-
daya ekādaśopayājadevataḥ sarvā api somapānavarjitāḥ paśum eva
bhajante | tāsām paśunā tṛiptiḥ |

11. kratūn | kratuṣabdhāḥ somayāgasambandhināḥ prātaranuvā-
kabhāgān upalakṣhayati |

19.

1. satram | dvādaśaḥam ārabhya uparitanam trayodaśarātrādi-
kam bahuyajamānakam karma satram ity ucyate |

5. sāmātataṁ | tasminn aponapṛīyasūkte prātaranuvākavat
prasaktam ardharce 'vasānam nivārayitum nairantaryam vidhatto |

6. sāmātatavarshī | parjanyo megho nairantaryeṇa vṛṣhṭimān |
yāvati vṛṣhṭir apekṣhitā sā sampūrṇā bhavātīty arthaḥ |

7. avagrāham | tasmiṇs-tasminn ardharce pade vā avagrīhyā-
vagrīhya punaḥ-punar avasānam kṛtvā yady anubrūyāt | tadā prajo-
pakārātham pravṛittāḥ parjanyaḥ jīmūtavarshī syāt | jīmūtaḥ parva-
taḥ | jīmūtau meghaparvatāv ity uktatvāt | anupayukte parvata eva
varshati na tūpayukteshu sasyeshv ity arthaḥ | yasmād evam tasmād
avagraho na kāryaḥ kimtu sāmātataṁ evānūcyam || tasmin sūkte pra-
thamāyā rīca avṛittisahitam sāmātatyam vidhīyate |

8. tasya | asya sūktasya prathamāyāḥ trir avṛittih, sāmātatyena
sarvasyāpi sūktasya sāmātatyam sidhyati | prathamāyām sāmātatyam
Āśvalāyano darśayati | adhyardhakāram prathamam pīgāvanām utta-

rāḥ (5, 1, 2) iti | trir avṛittayāḥ prathamāyā ardhatrayeṇāvasānam
kṛtvā paṭhet | uttarāsām rīcam avasānam kṛtvā pāthah kartavya ity
arthaḥ |

20.

1. tā etaḥ | pra devatrety ārabhya navasamkhyāka rīco yāḥ
santi tasmā dvayor rīcor madhye 'ntarāyo vichedo yathā na bhavati
tathānubrūyāt |

2. hinotā | adhyayanakramenāvarvṛitatir iti daśamī | tām pari-
tyajya taduttarabhāvinīm hinotā na iti daśamīm kṛtvānubrūyāt || pa-
rityaktayāḥ tasyā anuvacane kālavigesham vidhatte |

3. avarvṛitatīḥ | atrāyam prayogakramam | sutyādīnāt pūrva-
smin dine 'gnīshomīyam paśum anushtāya, vasatīvarisamjñitāḥ somā-
bhishavakāle savanīyā apa āniya, vedyām avasthāpya, madhyarātrād
ūrdhvam nidrām parityajya, āgnīdhradhishnyādīns tattanmantrair
abhimṛīṣya, somādīnām pātrāny āśādy, prātaranuvākātham hotāram
sampsreshya, prātaranuvākānte gṛiṇotv agnir iti mantrēna hutvā, tata
ekadhanā apa ānetum gachann aponapṛīyasūktārtham hotāram sam-
preshtyaty: ekadhanā apa ānayeti | so 'yam prayogakrama ādhvaryā-
vasūtreshu drashtavyaḥ | tatra hotāram praty aponapṛīyavishaye
praisham Āpastambo darśayati | yatrābhijānāty abhūd ushā ruṣatpaśur
iti tat pracaranyā juhōti, gṛiṇotv agnīḥ samidhā havam ma ity apa-
ram caturgṛihitam gṛihitvā sampsreshyaty apa ishya hotar maitrāvaru-
ṇasya camasādhvaryav ādravaikadhanina ādravata neshtāḥ patnīm
udānayonnetar hotṛicamasena vasatīvarībhiḥ ca cātvālam praty āssveti ||
asmāt praishād ūrdhvam hotā sūktam anubrūyāt | tad āhāśvalāyanah |
parihite 'pa ishya hotar ity ukto 'nabhlīmīkṛityāponapṛīyā anvāha
(5, 1, 1) iti | tatra pūrvoktadaśamīsahitā rīco 'nūcyaikadhanināḥ pu-
rushāḥ preshtitāḥ santa ekadhanākyā apo ghaṭair gṛihitvā yadā ja-
lasamīpād āvartante tadānīm tāsā ekadhanāsv apsv avṛittāsu satishu
tadāvṛittim pratīkṣhamāṇo hotā pūrvam parityaktām avarvṛitatir ity
etām rīcam tasmin kāle 'nubrūyāt ity arthaḥ |

4. prati yad āpāḥ | tā ekadhanākyā apo grahaṇasthānāt
pratinivṛitya taiḥ purushair ānīyamānā yadā hotrā dṛīṣyante | tadānīm
prati yad āpā ity etām rīcam anubrūyāt |

5. ā dhenavaḥ | hotrā dṛīṣṭās tā ekadhanākyā apo yadā cā-
tvālasamīpam praty āgachanti | tadānīm upāyatishu samīpam āga-
chantishu tāsā ā dhenava ity etām rīcam brūyāt |

6. sam anyāḥ | pūrvatironnetar hotṛicamasena vasatīvarībhiḥ
ca cātvālam praty āssvety Āpastambasūtroktāḥ praisha udāhṛitāḥ |
tata unnetā hotṛisambandhinām camasam vasatīvāryakhyāḥ pūrvadi-
nāntā apaḥ cātvālasamīpe samānāyati | maitrāvaruṇasya camasādhva-

ryav ādraveti preshitatvān maitrāvaruṇasya paricārakaḥ camasādhva-
ryur api tadyam camasaṃ cātvalasamīpe samānayatī | tena hotricā-
masena vasatīvaryo grihyante maitrāvaruṇacamasenaikadhaṇāḥ ca
grihyante | tato vasatīvarīṣahite hotricamase maitrāvaruṇacamasaga-
tāsv ekadhaṇāsv adhvaryuṇā samīpanitāsu samyojayitum samāgatāsu
sam anyā yantītyādikāṃ ṛcam anubrūyāt | tam etam anuvacanakā-
lam āpastambo viśadayati | hotricamasenā vasatīvarībhyo nishicyo-
pari cātvala hotricamasam ca maitrāvaruṇacamasam ca samsparsya
vasatīvarīr vyānayatī sam anyā yantīty abhijūāya hotricamasān maitrāvaruṇacamasā anayati | maitrāvaruṇacamasā. dhotricamasā etad
vā viparitam iti |

7. āpo vai | pūrvedyuh sampādītā vasatīvaryākhyā yā āpo yāś
ca paredyuh sampādītā ekadhaṇākhyā tā ubhayavidhā api yajñāni-
rvahaṇe pūrvabhāvitvārtham anyonyam spardham kṛitavatyah |

samajñāpayat | samjñānam paraspāram aikamīyam prāpayat |

10. aver apah | he adhvaryo dvidvidhā apah kim aveḥ | labdha-
vān asi |

14. tivrāntam | tivrām avasyambhāvi phalam ante yasya so-
masya so 'yam tivrāntah | avighnena somayāge samāpte sati sarvathā
phalaty evety arthah | bahuramādhyam | bahulam āṅgādikam anu-
shthānam madhye prārambhasamāptyor antarāle yasyāsau bahurama-
dhyah | ṛitvigvaraṇam ārabhyodavasāntyeshtēh pūrvam dīkṣaṇīyā-
dyaṅgākarmabhir upāṇśvantaryāmagrahādibhiḥ ca pradhānair anu-
shthānabāhulyam prasiddham |

16. anuparyāvṛityah | anu prīshthatah paryāvṛityah paritah
samcaranayogyā dvidvidhā apah |

18. īśvaro ha | nanu yāgakartritvād yajamānasyaivānuvraja-
nam yuktaṃ na tu hotur ity āsaṅkyāha | īśvaro etc. | yady api hotā
yāgakartā na bhavati | athāpy anuvrajanam hotaram yaśah kīrtir
artor īśvaro ha | prāptum samarthāiva | tasmāt kīrtihetutvād anu-
bruvataiva hotrā tāsām apām anugamanam kartavyam |

21. yo 'madhavyah | yah pumān pūrvam amadhavyo madhu-
rārasam somam nārhati sa yadi yaśo 'rtoḥ somayāganimittam kīrtim
prāptum samartho bhavitum icchet | sa pumān pūrvoktam anubruvann
anuprapadyetety anvayah |

21.

1. śiro vā etad | pūrvasmin khaṇḍe dvidvidhasv apsu vedyam
sādītāsv aponaptrīyānuvacanasya samāpanam uktam | tatra sādāna-
prakāra āpastambena darśitah | aparayā dvārā havirdhānam apah
prapādayati pūrvayā gatasrīyah pūrvayā yajamānah prapadyate | da-
kṣiṇasya havirdhānasya pradhure pracaranīyam sādāyati | yam kā-

mayeta paṇḍakāḥ syād iti tam pracaranīyopasprīṣed etasyaiva havir-
dhānasyādhastāt puro'kṣham maitrāvaruṇacamasam uttarasyām va-
rtanyam puraścakram hotricamasam uttarasya havirdhānasyādhastāt
puro'kṣham vasatīvarīh paścādakṣham ekadhaṇā etad vā viparitam |
sado yajamāno 'nuprapadyata iti || evam sādītāsv apsv aponaptrīyā
ṛicah samāpya hotāvatīshthate | tato 'dhvaryur dadhigrāhenāṇṣugra-
henādābhyagrahenopāṇṣugrahenāntaryāmagraheṇa kramāt pracarati |
tāvad ayam hotā vācam niyamyāvāste | tad idam vidhatte | śiro
vā etc.

prāṇāpānau | upāṇśvantaryāmagrahau prāṇāpānasthānīyau | esha
te yonih prāṇāya tvā | esha te yonir apānāya tvā (Ts. 1, 4, 2, 3) iti
tadyamantrayoh śravaṇāt |

2. śaśvat tathā syāt | avasyam yajamānaprānavigamo hotus
tadvadhapratyavāyaś ca bhavet |

3. anumantrayeta | anvīkṣhya mantram anumantram |
tatas tam abhiprāṇet | tam upāṇṣugraham abhilakṣhyocchvāsam ku-
ryāt |

22.

1. tad āhuḥ | antaryāmagrahomād ūrdhvam mahābhīshavam
kṛitvairavayavam ārabhya pavamatyantaragrahārtham (?) tattatpā-
treshu somam grīhitvā sādīteshu vaiprūshān homān hutvā bahishpa-
vamānārtham prasarpayeyuh | prasarpaṇaprakāram āpastamba āha |
saptahotāram manasānudrutyaḥavānīye samgraham hutvodañcaḥ pra-
hvā bahishpavamānāya pañcartvijah samanvārabdhah sarpanti | adhvā-
ryum prastotānvārabhate prastotāram pratihartā pratihartāram udgā-
todgātāram brahmā brahmāṇam yajamāna iti | āśvalāyano 'py āha |
adhvaryumukhah samanvārabdhah sarpanti ā tīrthadesāt | tatstotrā-
yopaviśanty udgātāram abhimukhah | tān hotānumantrayate 'traivā-
sīno yo devānām iha (5, 2, 6) iti | tato hotuh sarpaṇam nivārayitum
pūrvapakṣham upanyasyati | tad āhuḥ etc.

bahishpavamānah | udgātṛibhir geyam upāsmāi gāyātā nara
itīyādikam stotram bahishpavamānaśabdenocyate |

3. yat sarpet | yady ayam hotā taiḥ saha sarpet | tadānīm sva-
kīyam ṛcam eva sāmno 'nuvartmānam prīshthagāminīm kuryāt | tac
cāyuktaṃ | ṛica adharatvāt sāmna adheyatvāt paścādbhāvitvam | ata
eva Chandogā āmananti | tad etasyām ṛicy adhyūlham sāma | tasmād
ṛicy adhyūlham sāma gīyate (Chandogya 3, 6, 1) iti | tataḥ purogā-
minyā ṛicah paścādgāmitvam ayuktaṃ |

10. āsurī | atha savantīyapurodaśeshu yeyam maitrāvaruṇī pa-
yasyāsti tatsadbhāva āpastambena darśitah | prāgvaṇṣe pratiprasthātā
savantīyam nirvapati | sarve yavā bhavanti lājārthān parihāpyendrayā

harivate dhānā Indrāya pūṣhaṇvate karambhaṃ Sarasvatyai Bhāratyai parivāpam Indrāya puroḍaṣam Mitravaruṇābhyam payasyam iti |

Dirghajihvi | dirghā jihvā yasyāḥ sā Dirghajihvi | asurajātav utpannatvād asuri | tathā ca Talavakara āmananti | Dirghajihvi va āsuri āseti |

tad vyamādyat | tatra prātaḥsavanam vishajihvālehanena vyamādyat | vividham mattam abhūt | sarvasyāpi savanaprayogasya viparyāso jātaḥ |

payasyam | payasi bhavāmikṣā payasya |

23.

5. ekādaśakapālān | Āpastambas tv anyasākṣābhedaṃ anuśritya pakṣhadvayam apy udāharati | aṣṭau puroḍaśakapālāny ekādaśa mādhyaṃdine dvādaśa tritīyasavane sarvān aindrān ekādaśakapālān anusavanam eke samāmanantīti |

8. svadhāḥ | annam |

24.

1. havishpañktim | havisham dhānādiravyarūpaṇām pañktiḥ samūho yasmin somayāge so 'yam havishpañktiḥ | tadriṣam yajñam yo veda sa tathaiva tadriṣena yajñena samriddho bhavati | bhrishṭa yavataṇḍula dhānāḥ | tad āpastambāḥ | kapālānam upadhānakāle prathamakapālamanantreṇa dhānārtham lājārtham kapāle adhiṣṭitya taṇḍulān opya dhānāḥ karoti vr̥thīn opya lājān karoti puroḍaṣam adhiṣṭityāmikṣhāvāt payasyam karoti | udvāsana-kāle dhānā udvāsya vibhāgamantreṇa vibhajyārdhā ājyena samyauty ardhā piṣṭān ātmāvṛtā saktūn karoti | mantham samyutam karambha ity ācakṣhate lājān parivāpa iti | na vai lājebhyaḥ sruvān samharatīti |

2. akṣharapañktim | pañcasamkhyakānām akṣharāṇām samūho 'kṣharapañktiḥ | su ity ekam akṣharam, mad iti dvitīyam akṣharam, pad iti tritīyam akṣharam, vag iti caturtham akṣharam, de iti pañcamam akṣharam | tāny etāny akṣharāṇi hotrījapādaḥ prayoktavyāni | tathā ca sampradāyavida āhuḥ | etad dhotrījapakhyasya cādito 'kṣharapañcakam | ekaikam akṣharam cātra parasya brahmaṇo vapuḥ || su pūjitam mat prahrishṭam pat sarvavyāpi tac ca vak | sarvasya vaktṛi brahmaiva de phalanam pradātṛi tad iti |

3. nārāṣaṇsapañktim | bhakṣhitāpyāyitanām sāditanām camasānām nārāṣaṇsāḥ samjñā | ata uktam ācāryeṇa | āpyāyitāṇs camasān sādāyanti te nārāṣaṇsā bhavantīti || bhakṣhiteshu camaseshu punaḥpūraṇam āpyāyanam |

4. savanapañktim | paredyur yakṣhyamānasya yajamānasya samīpe pūrvedyur devatās tadīyam yajñam pratīkṣhamāṇā vāsanti |

tasmād upa samīpe vasanty asmin divasa iti pūrvadivasa upavasa-thaḥ | upavasathakhye pūrvadivase yaḥ paṣur agnīshomīyaḥ so 'py atra savanasamīpavartitvāt savanatvena gaṇyate | prātaḥsavanādīni tu trīṇi prasiddhāny eva savanāni | savanebhya urchvam anuṣṭheyo 'nūbandhyākhyāḥ paṣur api pūrvavat savanatvena gaṇyate | atah pañcānām savanānām pañktyā samūhena yukto yo yajña esha eva savanapañktiḥ |

5. pañcamahaviṣvarūpāyāḥ payasyāyāḥ (nāmlich yājyā) śakṣāntarād upasamhartavya |

11. puroḍaśasviṣṭakṛitaḥ | savanīyapuroḍaśasambandhināḥ sviṣṭakṛito yājyām vidhatte | havir etc.

25.

2. saha nau | he Vāyo nāv āvayor ubhayor saha somapānam astu | tavārdham mānārdham |

4. indratūriyaḥ | Indrasya tūriyabhāgo yasmin grahe so 'yam indratūriyaḥ |

6. tasmād dhāpi | yasmāt sārathirūpasyendrasya caturthabhāgaḥ pūrvam prattāḥ | tasmād dha tata eva kārapād etarhy apīdānim api bharatāḥ | bharaḥ samgrāmaḥ | tam tanvanti vistārayanti bharatā yoddhārāḥ | satvanām sārathīnām vittim vetanām jivitarūpam prayanti | prakarṣeṇa sampādāyanti | te ca samgrahitārāḥ sārathayas tūriye haiva yuddhalabdhasya dravyasya caturthabhāga eva vadante | asmākam etāvād ucitam iti kathayanti | tadaucitye yuktim āha | amunaiva pūrvoktenānūkāṣeṇa dṛiṣṭāntena | sa eva dṛiṣṭānto yad ada ityādina spāṣṭīkriyate | yasmāt kārapād Indro Vāyoḥ sārathir iva bhūtvā adaḥ caturthāṇsarūpam somātmakam dhanam udajayat | tasmāl loke 'pi tathaiva pravṛttam ity arthaḥ |

26.

5. vyṛiddham | yasmin karmaṇi yājyāyāḥ sakāṣāt puronuvākyākṣharair abhyadhikā | tat karma vyṛiddham samriddhirahitam | pūrvapakṣiṇaḥ cātra nyūnām yājyām puronuvākyam adhikam kurvanti | tasmād etan matam ayuktam | yatra vai yasmiṇs tu karmaṇi puronuvākyāyāḥ sakāṣād abhyadhikā yājyā bhavati | tat karma samriddham | api ca yatra karmaṇi yājyanuvākye same bhavataḥ | tad api karma samriddham | sāmyapakṣe 'nyo 'pi guṇo 'sti | tat katham iti | tad ucyate | prāṇasya ca vācas ca prāṇavācor madhye yasya yasya vastunāḥ kāmāyāpekṣhitaphalasiddhaye tat tathā kuryāt | tena pūrvoktaprakāreṇanūṣṭubgāyatrījanyam anuṣṭhānam pūrvapakṣiḥ kurvīta | tat sarvam viphalam | tatraiva yājyanuvākyayor sāmyānūṣṭhāna eva upāptam | śighram prāptam bhavati | tasmāt sāmyapa-

ksha evādarāṇīya ity arthaḥ | sāmyapakṣe pūrvapakṣhyabhipretam
prayojanam katham sidhyed ity āṣṅkyāha | vāyavya etc.

6. vāyavya | dvayoḥ puronuvākyayor madhye yā pūrvā puro-
nuvākya sā vāyavya vāyudevataḥ | vāyav ā yāhi darśatety asyām
ṛici Vāyoḥ śṛavanāt | yā tūttarā puronuvākya seyam aindravāyavi |
indravāyū ime sūtā ity asyām ṛicindravāyvoḥ śṛavanāt | evam yājya-
yor api drashtavyam | ubhayor yājyayor madhye yā pūrvā sā vāya-
vyā | agram pibā madhūnam ity asyām ṛici sūtam vāyo diviṣṭīshv
iti Vāyoḥ śṛavanāt | yottarā yājya saindravāyavi | satenā no abhi-
ṣṭibhir ity asyām ṛici nyutvāñ indrasārathir itIndraḥ śṛūyate | vāyo
sutasyeti Vāyur api śṛūyate | tasmād iyam aindravāyavi |

27.

1. dvidevatyāḥ | dve devate yugmarūpe yeshām grahānām
te dvidevatyāḥ | Indras ca Vāyuḥ cety ekam yugmam | Mitraḥ ca
Varuṇaḥ ceti dvitīyam yugmam | yāv Aṣvinau tau tṛitīyam yugmam |
ta ete dvidevatyagrahāḥ prāṇā vai | indriyarūpā eva | vāg va aindra-
vāyavaḥ cakshur maitrāvaruṇaḥ śrotram aṣvinaḥ | (Ts. 6, 4, 9, 4) iti
śṛutyantarāt | te ca grahā ekapātrā grahitavyāḥ | Indravāyvor eka-
smin pātre grahaṇam Mitrāvaruṇayor ekasmin Aṣvinor ekasmin
iti | yasmāt prānarūpānām grahānām ekapātratvam | tasmād vākca-
kshuḥśrotrarūpāḥ prāṇā ekanāmānaḥ | prāṇā ity evam eteshām nā-
ma | te ca grahā homakāle dvipātrā hotavyāḥ | tattadgrahapātreṇa-
dhvaryur juhōti, pratiprasthātā pātrāntareṇa juhōti | yasmād dho-
makāle pātradvayam | tasmāc cakshurādayaḥ prāṇāḥ svasvagolakeshu
dvandam | dvau-dvau bhūtvā vartante | ayam arthaḥ śṛutyantare
praśnottarābhyām āmnātāḥ | brahmavādino vadanti kasmāt satyād
ekapātrā dvidevatyā grihyante dvipātrā hūyanta iti | yad ekapātrā
grihyante tasmād eko 'ntarataḥ prāṇo, dvipātrā hūyante tasmād dvau-
dvau bahiṣṭāt prāṇāḥ (Ts. 6, 4, 9, 3) iti || homakāle dvipātratvam
Āpastambena spāṣṭīkṛitam | havirdhānam gachan sampreshyati Vā-
yava Indravāyubhyām anubṛūhity upayāmagrihito 'si vārksasadasity
adityapātreṇa pratiprasthātā droṇakalāsād aindravāyavasya pratini-
grāhyam grihitvā na sādāyaty aindravāyavam ādayādhvaryur droṇa-
kalāsāc ca pariplavayā rājānam | ubhau nishkrāmya dakṣiṇato 'va-
sthāya dakṣiṇam paridhisamdhim anvavahrityādhvaro yajño 'yam
astu devā ity pariplavayāghāram aghārayaty āśrāya prayāśrāvite
sampreshyati Vāyava Indravāyubhyām preshyeti vashaṭkṛite juhōti
punar vashaṭkṛite juhōtaḥ | evam uttarābhyām grahābhyam praca-
rata iti |

2. yenaivādhvaryuḥ | adhvaryoḥ pradānamantra Āpastam-
bena darśitaḥ | graham adhvaryur ādāya kṣhipram hotāram abhidru-

tya mayi vasuḥ purovasur iti graham hotre prayachati | etenaiva
hotā pratigrihya dakṣiṇa ūrāv āśādyā hastābhyām nigrihyāsta iti |

8. sarvataḥ parihāram | sarvasu dikṣu parito haraṇam
kṛtvā | śiraḥ pradakṣhinkṛityety arthaḥ | yasmāc chrotrarūpasyāṣvi-
nasya parito haraṇam | tasmāc chrotreṇa sarvataḥ ṣṇivanti | pura-
taḥ prishṭhataḥ pārvayor vācam vadanti svārtham abhidadhanām
vācam ṣṇivanti | yathā hotur idṛiṣam bhakṣhaṇam tathādhvaryor
api śākhāntare śṛutam | vāg vā aindravāyavaḥ cakshur maitrāvaru-
ṇaḥ śrotram aṣvinaḥ | purastād aindravāyavam bhakṣhayati tasmāt
purastād vācā vadati | purastān maitrāvaruṇam tasmāt purastāc ca-
kshushā paśyati | sarvataḥ parihāram aṣvinam tasmāt sarvataḥ śro-
treṇa ṣṇivanti (Ts. 6, 4, 9, 4) iti |

28.

1. anavānam | dvidevatyagraheshu yājyam pāthan hotānavānam
yajet | mantramadhya ucchvāsam akṛtvā yajet | dvidevatyānām prā-
narūpatvād ayam nairantaryapāthāḥ prāṇānām saṃtatāvasthāpanāya
bhavati | tatas teshām vyavachhedo na bhavati | saṃtatir avyavache-
daḥ cety eka evārtho 'nvayavyatirekābhyām ucyate || itareshu grahe-
shu yājyante vashaṭkāreṇa sakṛid dhutvā somasyāgne viṣṭity anu-
vashaṭkāreṇa punar yajanti | ataḥ prasaktam anuvashaṭkāramantram
nishedhati | prāṇa vai etc.

4. dvir āgūrya | āgūḥśabdena pratijñābhidhīyate | maitrāva-
ruṇo dvir āgūrya dvīḥ pratijñāya dvīḥ preshyati | dvāv asya prai-
shamantrau | hotā yakṣad Vāyum agregām ity eko, hotā yakṣad
Indravāyū arhanteti dvitīyah | Āśvalāyanaḥ 5, 5, 3 | taylor ubhayor
apy ādāv ayam hotā yakṣad iti dvīḥ pratijñānti | dvayor mantrayor
ante hotar yaja hotar yajeti dvīḥ preshyati | hotā tv agram pibā
madhūnam ityādiḥ dve yājye pāṭhitum ādau ye yajāmaha iti sakṛid
eva pratijñānte dvayor yājyayor ante vaushaḍ vaushaḍ iti dvir va-
shaṭkaroti | 'tac ca nyāyena dvitīyamantrādāv api ye yajāmaha ity
āgūhkarānam apekṣhitam tac ca na kriyate | tasmād dhotur dvitī-
yayājyādāv āgūḥ kā nāma syād iti praśnaḥ || dvitīyayājyādau mā
bhūd evāgūr ity etad uttarām vipakṣhabadhāpūrvakam darśayati |
prāṇa vai etc.

29.

1. ṛituyājāḥ | madhumādhavādāya ṛitudevā yatrejyante ta eta
ṛituyājāḥ |

ṛitugrahaḥ ca dvādaśasamkhyakāḥ | tatṛādyeshu shaṭṣu kampoḍ
viśesham vidhatte |

2. shaḥ | ṛituneti | adhvaryuḥ preshito maitrāvaruṇaḥ prai-
shasūktagatair mantraiḥ krameṇa hotṛādīn preshyati | tena preshita

hotrādaya ṛitunā somam ity evaṃ yajeyuḥ | eteshāṃ śhaṇṇāṃ ṛitu-
yajānāṃ prāṇasvarūpatvād dhotrādayaḥ śhaḍ api yajamāne prāṇaṃ
sthāpayanti || saptamam ārabhya daṣamānte viśeṣaṃ vidhatte |

3. catvāra ṛitubhiḥ | adhvaryuṇā preshto maitravarūṇaḥ
praishasuktāgatāḥ saptamādibhiḥ caturbhir mantrair hotrādīn kra-
meṇa caturāḥ preshyati | ta ṛitubhiḥ somam iti bahuvacanāntapra-
yogeṇa catvāro 'pi yajeyuḥ |

4. dvir ṛituneti | adhvaryupreshto maitravarūṇaḥ praisha-
suktāgatābhyāṃ ekādaśadvādaśābhyāṃ mantrābhyāṃ preshyati | tena
preshtau dvāv adhvaryuyajamānāv ṛitunā somam ity evaṃ ekava-
canāntaprayogeṇa yajetām | antyayor dvayor yāgayor vyānasvarūpa-
tvāt tadyāgena vyānam eva yajamāne sarve 'py ṛitvijāḥ sthāpayanti |
anenaiva krameṇa maitravarūṇaṃ praty adhvaryoḥ praisha Āpasta-
mbena darśitaḥ | ṛitunā preshyati trishv ādyesv adhvaryuḥ sampre-
shyaty evaṃ pratiprasthātā | pātrayor mukhe paryāvṛityatubhiḥ pre-
shyati dvayor adhvaryur evaṃ pratiprasthātā | punaḥ paryāvṛitya-
rtunā preshyati sakṛd adhvaryur evaṃ pratiprasthāteti |

30.

1. prāṇa vai | savantyaṣupuroḍaśapracārād ūrdhvaṃ tada-
ṅgam idopahvānam avasthāpya dvidevatyagrahapracārāḥ kṛitāḥ | tata
ūrdhvaṃ tadgrahaśeshabhakṣaṇam api prāptam | tatredopahvāna-
grahaśeshabhakṣaṇayoḥ kim pūrvam kim aparam iti kramasya jñā-
tum aśakyatvāt taṃ kramam vidhatte | prāṇa vai etc.

dvidevatyānām vāgādiprāṇarūpatvam pūrvam evoktam | idāde-
vatā ca gaur vā asyai śarīram (Ts. 1, 7, 2, 1) iti gruteḥ paśurūpā |
tatraivaṃ sthite prathamato dvidevatyagrahaśeṣhān bhakṣayitvā
paścād idopahvānam kuryāt |

tad etad idāpātre bhāgam avadāya kriyamānam upahvānam | yā
tu hotur haste sampādītavantareḍa tatprāśanasya hotṛicamasabha-
kṣaṇasya ca paurvāparyam vicārya niṣcinoti | tad āhur etc.

5. prāṇa vai | dvidevatyagrahaśeṣhasya bindor hotṛicamase
prakṣhepaṃ vidhatte | prāṇa vai etc.

samśravān | samśravā bindavaḥ | tatprakṣhepeṇa dvidevatya-
rūpān prāṇān ātmany eva śarīre hotṛicamasarūpe hotā prakṣhipati |

31.

1. na vyāvartanta | ekasya vargasya sāmartyādhikyam ita-
rasya nyūnam ity evaṃ vyāvṛittim na prāptāḥ |

tūshṇīṃśaṇsam | sarveshv api śastreshv ṛicāḥ paṭhyante |
asmiṇs tu sastre na paṭhyanta iti tūshṇīṃśaṇsaḥ | ṛikpāṭharāhityena
gūḍham eśhāṃ devānāṃ taṃ tūshṇīṃśaṇsam asurā nānvavāyan | nā-
nugatavantāḥ | etadanuśṭhānam avijñāya na kṛitavanta ity arthaḥ |

5. tūshṇīṃśaṇsam | tatprakāra Āgvalāyanaena darśitaḥ | su
mat pad vag de pita mātariṣvāchidrā padā dhād achidrokthā kava-
yaḥ śaṇsan | somo viśvavin nithāni neshad bṛihaspatir ukthamadāni
śaṇsishat | vāg āyur viśvam āyuh | ka idam śaṇsishyati sa idam śa-
ṇsishyati japitvanābhihīṃkṛitya śoṇsāvom ity uccair āhūya tūshṇīṃ-
śaṇsam śaṇsed upāṇṣu sapraṇavam aśmātanvan | eśha āhavaḥ prātaḥ-
savane śaśtrādishu (5, 9, 1) iti | asyāyam arthaḥ | ṛitupātrabhakṣa-
ṇānantarāṃ hotur mukhata āsino 'dhvaryuḥ parāṇmukhaḥ sann āva-
rtate | tadānīm hotā sumadityādi sa idam śaṇsishyati tyantam ma-
ntram japitvābhihīṃkāram akṛitvā śoṇsāvom ity anena mantreṇā-
dhvaryum uccair āhūya bhūr agnir ityādikam praṇavasahitam upā-
ṇṣu paṭhet | praṇavena saḥśasamtatam avichedanam kuryat | eśha śo-
ṇsāvom iti mantre 'dhvaryor āhvānarūpatvād āhava ity ucyate | sa
ca prātaḥsavane śaśtrādishu pravartata iti |

6. upa vā vadet | yāḥ ko 'py anyāḥ puruṣo nindec chaped
vā | upavādo nindā | anuvyāhārah śāpāḥ |

33.

1. āhavaḥ | śoṇsāvom ity anena mantreṇa śaṇsanakāle hotā-
dhvaryum āhvayati | so 'yam āhavaḥ | agnir deveddha ityātibhir dvā-
daśabbir vakṣyamāṇaḥ padair yukta tatsamūharūpā nivit | pra vo
devāyāgnaya ityādikam saptarcam sūktam |

yāḥ pūrvam uktas tūshṇīṃśaṇso ye ca nivitsukte tad etat trayam
ājyanāmakaśastrasya rūpam | tad uktam sampradāyavidbhīḥ | tū-
shṇīṃśaṇsanivitsūktair ājyaśastram triparvakam iti |

34.

7. rathīr adhvarāṇām | śākhāntare tu tādīyarthapradarsa-
napūrvakam eva manthro vyākhyātaḥ | rathīr adhvarāṇām ity āha |
eśha hi devarathaḥ (Ts. 2, 5, 9, 2) iti |

8. atūrtaḥ | bhūlokavartī vahnir atūrtaḥ | kenāpy atīrpaḥ |
mārgamādhye tīryāncam mārgasyāvarodhakatvenāvasthitam prauḍham
dāvāguṇīm kaścid api taritum na samarthaḥ |

35.

2. viharati | viharāṇam prithakkarāṇam | dvayor pādāyor
madhyo viharāṇam vichedaṃ kṛitvā paṭhet |

5. parovariṣṇam | paraḥ parasminn uttarabhāge 'tiṣayena
sthulam idṛiṣam vajram suktapaṭhanena sampādāyati | prathamāyā
ṛica uttarārdhe pade | tatpādāyoh samasanam | tad api vajrasādrī-
śyartham | vajrasya hy ārambhanato 'nimā mūle saukṣmyam ity
arthaḥ | vajrasādbdena khaḍgādirūpam āyudham abhidhīyate | tasya
hi mūle muṣṭībāndhanasthāne sūkṣmatā bhavati | upari tu vistarāḥ |

daṇḍaśabdena gadā vivakṣhitā | sāpi hastagrahaṇasthāne mūle sūkṣhmā
prahāraṣṭhāne 'gre sthūlā | paraśur api tathāvidhaḥ | yathāyam trivi-
dho vajra evam idam api sūktam prathamapādaviharaṇena sūkṣhmam
uttarārdharcapādasamāsenā sthūlam |

36.

1. sadaḥ | tadānīm devāḥ saumikavedyām prāgvaṇśasya pūrva-
syām diśi yeyam sado'bhidhānā śālā tām eva svasya nivāsasthānam
kritavantah |

āgnīdhram | tato devā nirgatāḥ santa āgnīdhrahbhīdhām śālām
prāptavantah |

3. te vai prātah | ta eva devāḥ prātahsavane yāny ājyanā-
makāni śastrāṇi tair eva samantāḥ jayam prāpnuvanta āgachan |
yasmād evam tasmād π samantāḥ jayanty ebhir iti vyutpatyā śastrā-
ṇām ājyanāma sampannam | anenaiva nyāyena Sāmavede pañcadaśāny
ājyanīti vākyena vihitānam pañcadaśastomayuktānam stotraṇām āja-
nāmatvam drashtavyam |

4. tāsām vai hotrāṇām | praśastā brūhmaṇācchaṇsy achā-
vaka ity ete śastrīṇo hotrakā yady api puruṣāḥ tathāpi tadyata-
nuvivakṣbayā tāsām ityādi strīṇānirdeśaḥ | yāḥ tanavāḥ pūrvam
asurān apāghvata | tāsām eva hotrāṇām hotrakatanūnām āyatīnām
sadaḥ praveshtum āgachantīnām sarvato jayam prāpnuvatīnām ma-
dhye 'chāvākīyāchāvākasambandhinī tanur abhyata | hīnābhūt | sadaḥ
samāgantum nāśaknod ity arthaḥ | tadānugrahārtham tasyām tanvām
Indrāgni adhyastām | adhishṭhāya nivāsam kritavantau |

aindrāgnam | indrāgni ā gatam ityādikam tacchastram |

6. achāvākīyām | so 'sya yajamānasyāchāvākīyām kuryāt |
achāvākasambaddham aindrāgnaśastram paṭhet | tenaiva pāṭhena sā
tadīyā tanur ahinā vyavahartum samarthā bhavati |

37.

1. devarathaḥ | athājyaśastrasya bahishpavamānastotrotta-
ratvam praūgaśastrasyājyaastotrottaratvam vidhatte | devaratho etc.

yo yajño 'sty esha devānām ratha eva | tasya ratharūpasya ya-
jñasyājyam praūgam ca yac chastradvayam tad antarau raṣmi | aśva-
bandhanarajjū | rathasyopary avasthitena sārathinā dhriyamāpatvāt
taylor abhyantaratvam | yasmād evam tasmād yady ājyaśastreṇa bahi-
shpavamānam anu paścāc chaṇset | praūgaśastreṇa ājyastotram anu-
ṣaṇset | tadānīm devarathasyaiva sambandhināv abhyantarau raṣmi pra-
grahau viharati | viśeṣeṇa sampādayati | tac cālobhāya vyāmoharā-
hityāya sampadyate | raṣmirāhitye dushṭābhyām aśvābhyām yatra
kvāpi durgame deṣe rathanayane sati rathabhaṅgarūpo vyāmohāḥ
syāt | tan mā bhūd iti śastradvayam krameṇa prayoktavyam |

4. tad āhuḥ | tat tasminn ājyaśastre brahmavādina āhuḥ |
codayanti | yathāiva stotraṁ samagair uktaṁ tathāiva bahvīcāih
śastraṁ vaktavyam | stutam anuṣaṇsati vidhānāt | atra tu samagā-
upāsmāi gāyātī naraḥ pavamānāyetyādishu pavamānīshu pavamāna-
devatākāsv īkṣhu bahishpavamānākhyaena stotreṇa stuvate | bahvīcas
tu hotā pra vo devyāgnaya ityādikam ājyaśastraṁ ṣaṇsati | tathā
sati katham asya hotuḥ pavamānya ſico 'nuṣastā bhaveyuh | na hi
Pavamānaḥ śastradevatā kiṁtv Agnir iti codyam |

9. sampadā | anuṣṭupsu gāyatrītv sampādite sati tayā sampa-
dā vaiyadhikarānyaparihārād anukūṣaṇsanam bhavātīti parihāram
brūyāt || sampādanaprakāram darśayati |

10. saptaitāḥ | ādyāntayor ſicos trir āvṛittau satyām svabhā-
vataḥ saptānam anuṣṭubhām ekādaśatvam sampadyate | agna indraḥ
ceti yājya virāṭchandaskā sā dvādaśy anuṣṭub iti gaṇanīyā | yady
api tasyā virājas trayastriṇśadakṣharatvād ekam aksharam anuṣṭu-
ptvād atiricyate | tathāpy alpēna vaikalyena chandastvam nāpātīti
nyāyāḥ pūrvam (1, 6) apy udāhṛtaḥ | evam sati dvādaśasv anuṣṭu-
psu dvādaśa pādān apantīyāvaśiṣṭāih pādais tripadā gāyatrīyo dvā-
daśa sampādanīyāḥ | apantītais ca pādais catasro gāyatrīya ity anena
prakāreṇa shoḍaśasamkhyākā gāyatrīya eva sampadyante |

38.

2. upāṇṣu | oṣṭhaspandanam eva parair dṛṣyate na tu ṣa-
bdaḥ śrūyate tādrīṣam upāṇsutvam |

3. purābhāvāt | adhvaryur āhvayate yena ṣoṇsāvom iti ma-
ntreṇa tasmāt pūrvabhāvi hotrījapah | tathā caṣvalāyanenodāhṛitam |
japitvānabhihīmkṛitya ṣoṇsāvom ity uccair āhūya (5, 9, 1) iti || āhā-
vād ūrdhvam yat. kiṁcit pāṭhyate tat sarvam śastrasyaiva sambā-
ndhi bhavet | āhāvamantreṇa śastrānujñānasya pṛisṭhatvāt | ato ho-
trījapasya śastrāntarbhāvam nivārayitum pūrvakālinatvam |

4. parāñcam | asmin kāle 'dhvaryuḥ parāñ bhavati | hotur vi-
mukho bhavati | tathā catuṣpadi gaur iva hastau bhūmāv avasthā-
pyāsno bhavati | tādrīṣam adhvaryuḥ sambodhyābhīmukho yathā
bhavati tathā hotā ṣoṇsāvom iti mantreṇāhvayate | yasmād āhvāna-
kāla idṛṣo 'dhvaryus tasmāl loke 'pi catuṣpādo gavādayaḥ parāñcaḥ
sambhogāvasthāyam parasparābhīmukhyarahitā bhūtvā retāḥ siñca-
nti || āhāvād ūrdhvam adhvaryoḥ catuṣpāttvam parityajya samyag-
utthānam vidhatte | samyañ etc.

5. samyañ | ūrdhvatvenāvasthānam samyaktvam |

39.

3. tira iva | yathā kuḍyagrihādīvyavahitam anyair adhtyamā-
nam vākyam ishat pratīyate na tu spastham | tadvat tūṣṇīmṣaṇso

'py aspashṭo yathā bhavati tathā saṁset | tad idaṁ tira ivety ucyate | hotriṇapād īśhaḍ uccair ity arthaḥ |

4. śhaṭpadam | śhaṭpadam śhaḍbhāgam | bhūr Agnir jyotir ity eko bhāgaḥ | jyotir Agnir iti dvitīyo bhāgaḥ | evaṁ uttaratrāpi drashtavyam | tathāvidhaśaṁsane puruṣaśāmyam bhavati | puruṣaśya śhaḍvidhatvam eva śhaḍaṅga ity anena spaṣṭīkriyate | puruṣā-vayavashaṭkaṁ śākhāntare darśitam | shoḍhāvihito vai puruṣa ātmā ca śiraś ca catvāry aṅgāni (Ts. 5, 6, 9, 1) iti | dvaḥ hastau dvaḥ pādāv ity aṅgacatusṭayam | ātmaśabdo madhyadehavāc | bhāgatrayopete tūṣhṭīṁśaṁse tattadbhāgamadhyeshv avasāne śhaḍbhāgatvam Āśvalāyana āha | bhūr Agnir jyotir jyotir Agnom | Indro jyotir bhuvo jyotir Indrom | Suryo jyotir jyotiḥ svaḥ Sūryom iti tripadaś tūṣhṭīṁśaṁsah | yady u śhaṭpadaḥ pūrvaiḥ jyotiḥśabdair agre 'vasyet (5, 9, 11) iti |

6. purorucam | pra vo devāyetyādisūktāt purato rocate dipate iti purorukṣabdena nivid ucyate |

9. jātavedasyāṁ | jātaveda devatā yasyāḥ purorucaḥ sā jātavedasyā | jātavedaśabdarūpaṁ nyaṅgaṁ nitarāṁ aṅgaṁ cihnaṁ yasyāḥ purorucaḥ sā jātavedonyāṅgā | tasyāḥ puroruco 'ntime bhāge so adhvārā karati jātaveda iti jātavedaśabdaḥ paṭhyate |

10. tad āhuḥ | tritīyasavyanasya jātavedaśam praty āyatanatvam agnimarutaśastre devatvād avagantavyam | tathā ca sampradāyavida āhuḥ | jātavedāś tu devo 'yaṁ vartata agnimaruta iti |

40.

2. dīdivāṁsam | yady apy adhyayanakrameṇeyam ṛik pañcamī tathāpi dvitīyatvena prayoktavyā | brāhmaṇapakramasāyānushṭhānārthatvāt |

atrādhyaayanakramād anyam anushṭhānakramam abhipretyāśvalāyana āha | anubrāhmaṇaṁ vānupūrvyam (5, 9, 23) iti || adhyayanakrameṇa caturtham anushṭhānāya tritīyatvena vidhatte | sa naḥ etc.

3. śarmavad āsmā ayāṁsi | So alle Handschriften ausser I. O. 697, welche ayāṁsi hat. I. O. 1977 liest ayāṁsi mit zwei wagerechten Strichen über dem ersten a. Sayana las āsmā ayāṁsi. Denn er sagt: ānupūrvasya yama uparama ity asya dhātoḥ chāndasaṁ rūpaṁ | āsmā ity ākāraś ca chāndasaḥ |

8. yājyayā | āgna indraś ceti yeyam yājyā pūrvam ukta taya yajati | yāgarthaṁ yājyāṁ paṭhet | yājyā ca prattir vai pradānarūpaiva | tathā ca havisha ādāne pradāne krameṇa pūronuvākyayājyādhine śrutyantare śrūyete | pūronuvākyayā datte pra yachati yājyayā (Ts. 2, 6, 2, 5) iti |

11. ity adhyātmanam | ātmānaṁ śarīram adhiḥkṛitya vartata

ity adhyātmanam | asmin khaṇḍe śarīrarūpatvena praśaṁsanam ājyaśastrasyoktam | uttarakhaṇḍe tv adhidāivatam devatāvishayam ājyaśastrapraśaṁsanam ucyate |

Pāñcika III.

1.

1. grahoktham | praūgākhyam yac chastram asti tad grahoktham vai | aindravāyavādigrāhāṇām uktham grahoktham | tādīya-devatāpraśaṁsarūpaṁ ity arthaḥ | navetyādīnā grahasambandha eva spaṣṭīkriyate | prātaḥsavana aindravāyavamaitrāvaruṇādāyo dhārā-grahā navasamkhyākā gṛihyante | grahitā tv adhvaryuḥ | tathā bahishpavamānākhye stotra udgātāro navabhir navasamkhyākābhir ṛigbhiḥ stuvate | upāsmāi gāyate ekas tricaḥ | davidyutatyeti dvitīyah | pavasveti tritīyah | eteshu trishu triceshu navasamkhyākā ṛico vidyante | tā āvṛittirahitā gīyante | evaṁ stome bahishpavamānastotra udgātṛibhiḥ stute sati adhvaryur daśamaṁ graham āśvinākhyam gṛihṇati | yady apy adhvaryavayor mantrabrāhmaṇakāṇḍayor āśvina-graho dhārāgraheshu tritīyatvenāmnātaḥ | tathāpy asau daśamatvena grahitavyaḥ | āśvino daśamo gṛihyate tam tritīyam juhvata iti grutyantaravacanāt | tathā ca graheshu daśamaḥ sampannaḥ | tathāive tarāśāṁ bahishpavamānastotragatānām ṛicāṁ hīṁkāro daśamatvena gaṇaniyah | tathā sati grahāṇām stotrāṇām ca samkhyāśāmyam bhavati | tad idaṁ so sā sammety vākyenocyate | ukāro nipātaḥ sammuccayārthaḥ san strīlīṅgābhyām tacchabḍābhyām sambadhyate | tathā sati sātra grahasamkhyā sā ca stotriyasamkhyety uktam bhavati | sammety atra dvitīyo makāraś chāndasaḥ | tasmīn apagate sati samā tulyety uktam bhavati | evaṁ sati yathā bahishpavamānastotrasya grahasambandhaḥ | tathā praūgaśastrasyāpi grahasambandho drashtavya ity abhiprāyaḥ |

2. vāyavyam | Vāyur devatā yasya trīcasya so 'yam vāyavyaḥ | vāyav ā yāhi darśatetyādikaḥ | tam saṁset | tena saṁsanena vāyavyo graha ukthavān chastravān bhavati | yady api vāyavyaḥ pṛithaggraho nāsti tathāpy aindravāyavasya grahasya pūrvō bhāgo vāyavya ity ucyate | sa ca prathamam ā vāyo bhūishety anena kevalavāyudevatā-kena mantreṇa gṛihyate, tena vāyavyo bhavati | paścād aindravāyū ity anenendrasahitavāyudevatākena gṛihyate, tena aindravāyavo 'pi bhavati | ata eva Vāyave dvir grahaṇām Taittirīyā adhiyate | sakṛid Indrāya madhyato gṛihyate dvir Vāyave (Ts. 6, 4, 7, 3) iti | tatra prathamabhāgarūpo vāyavyo grahaḥ kevalena vāyavyatṛicena śastravān sampadyate |

3. aindravāyavam | Indras ca Vāyuṣ ca militvā devatā yasya trīcasya so 'yam aindravāyavaḥ | indravāyū ime sūtā ityādikaḥ | tam saṁset | tacehaṁsanenaindravāyavagrahasyottarabhāgaḥ śastravān bhavāti |

4. maitrāvaruṇam | Mitro Varuṇas ca militvā devatā yasya trīcasya so 'yam maitrāvaruṇaḥ | mitram huve pūṭadakṣham ityādikaḥ |

5. āśvinam | Āśvinau militvā devatā yasya trīcasya so 'yam āśvinaḥ | āśvinā yajvarīr isha ityādikaḥ |

6. aindram | Indro devatā yasya trīcasya so 'yam aindraḥ | indra yahi citrabhānav ityādir aindras trīcaḥ | tena śukragrahama-uthigrahayor ubhayor śastravattvam |

7. vaiśvadevam | omāsaḥ carshaṇīdhṛita ity esha vaiśvadevas trīcaḥ | tenāgrayanagrahasya śastravattvam | tathāpi viśvedevadevatā-katvādv vaiśvadevam | evaṁ sarvatra grahaśastryor ekadevatākatvam draśṭavyam |

8. sārāsvatam | pāvakaḥ naḥ sarasvatītyādikaḥ sārāsvatas trīcas || nanu pūrvavad atrāpi grahasya śastravattvam kuto nopanya-syata ity āśaṅkyāha |

9. na sārāsvataḥ | ādhvaryavamantrakāṇḍe sārāsvatamantra-syāpāṭhitvā brāhmaṇe vidhyabhāvāc ca grabābhāvāḥ || tarhi graho-kthe 'sminu asya sārāsvatasya trīcasya kimartham saṁsanam āmā-tam ity āśaṅkyāha |

10. vāk tu | Sarasvatī hi vāgdevatā grahāṇām ca vācā grihya-mānatvāt sārāsvatatvam | tena sarve 'pi grahāḥ śastokthāḥ pāṭhita-śastryā bhavanti |

3.

2. kim sa | asya yajamānasya yo hotā syāt sa tasya pāpabha-dram kim ādriyeta | pāpam anisṭāphalam bhādam isṭāphalam | tadriṣam kim phalam sampādayitum samartha iti praśnaḥ | atraiva janmany enaṁ yajamānam prati yathā hotā kāmāyeta tathā kartum śaknotīty uttaram |

3. vāyavyam | evaṁ kāmāyamāno hotāsyā yajamānasya samban-dhinam vāyavyam trīcam lubdham vyāmudham yathā bhavati tathā saṁset | lubha vimohana iti dhātuh | vyāmohaprakāra ucyate | ekam trīcam vā tadriyam ekam padaṁ vātiyāt | stambhayet | na pāṭhet ity arthaḥ | tāvatā tatttrīcasvarūpaṁ lubdham vyāmudham bhavati |

10. etad evāsyā | hotāsyā yajamānasya sambandhi tad eva praūgaśastryam yathāpūrvam guroḥ samīpe purā yena krameṇa pāṭhitam tathāiva riju kṛiptam | kasyacid avayavyānyathatvābhāvādv rijutvam | tathā kṛiptam sampāditam kṛitvā saṁset |

4.

1. tad āhuḥ | sāmaganām yāny ājyastotrāpi tadriṣa āgneyya amnatāḥ | agna ā yāhityādishu sāmagair ājyastotrapāṭhat | hotā tu vāyav ā yāhity anayā vāyavyayā praūgaśastryam prārabbhate | atas tena vilakṣṇadevatākena śastrepāgneyya trīcaḥ katham anuśastā bhava-nti | anukūlaśaṁsanābhāve stutam anuśaṁsati (Tb. 2, 2, 6, 3) iti śā-khāntaram virudhyetety akshepaḥ |

3. pravān iva | prakarshavān eva sann adhikajvalāyā dahaty agnir iti yad asti tat prakarshātmakam vāyusambandhi rūpam | vā-yunā jvalādhiyodayaḥ |

4. dvaidham iva | jvalādvayam iva kṛitvā yadā dahati | tadā dvitvasāmyat taj jvalādvayam indravāyusambandhi rūpam bhavati |

5. yad uc ca brīṣhyati | jvalato 'gner aunnatyam uddha-rshaḥ | jvalāśāntyā nīcatvam niharshaḥ | tad ubhayam maitrāvaruṇa-sambandhi rūpam | mitram dṛiṣṭavato harsheṇonnatatvāt tan mitra-rūpam | varuṇasambandhinām apām nīcagāmitvādv itarad Varuṇasya rūpam |

6. sa yad Agniḥ | so 'gnir ghorasamsparsa ugrasamsparsa iti yad asti tad asyāgner varuṇasambandhi rūpam | Varuṇasyograttvāt | ghorasamsparsam santam sprasṭum āśakyam api tam Agniṁ śīta-rtāḥ prāpno mitrakṛityā | mitrasya kṛitih kāryam samīpe 'vasthānām | tenaivainam upāsate | śītapariharāya hastav udaram pṛiṣṭham ca vahnīsamīpe pratāpayanto vahnīm sevante | tad etat sevanam asyā-gner mitrasambandhi rūpam |

9. yad enam ekam santam | agner āhavanīyādisthāneśhv agnīdhṛādīdhiśhnyeshu ca bahudhā viharāṇam yad asti tad Viśveśham devānām rūpam | teshām api bahutvāt |

5.

1. devapātram | atha śastryājyānte pāṭhanīyam vashaṭkāram vidhatte | devapātram etc.

vaushaḥ | iti mantra vashaṭkāraḥ | sa ca devapātram | devānām pānasādhnam |

2. anuvashaṭkaroti | somasyāgne vihīty ayam mantra 'nu-vashaṭkāraḥ | tam pāṭhet | tatra loke 'daḥ kimcid idaṁ nidarśanam asti | katham iti | tad ucyate | yathā manushyāḥ svakīyān āśvān vā svakīyā gā vā punarabhyākāram paunahpunyena trīṇodakādibhir abhimukhikṛityābhimukhikṛitya tarpayanti | kaṇḍūyanena priyaśa-bdena vā lālayitvā yathesṭhāgāsam prayachanti | evam evaitenānu-vashaṭkāreṇa punaḥ-punar devatā abhimukhikṛitya yajamāno havishā tarpayati |

5. asaṁsthitān | yeshām dvidevatyagrabhāṇām arthe hotā na-

nuvashaṭkaroti | te dvidevatyaḥ somā asamsthitaḥ asamāptāḥ | deva-
tārthahomasyāsamāpteh | katham ritvijāś tān dvidevatyaḥ bhaksha-
yanti eke codyam āhuḥ | darśapūrṇamāsādishu svishtakṛidbhāgena
tataḥ pūrveshāṃ havishāṃ samskāro bhavati | tataḥ somasyāpi sam-
skāraya ko nāma svishtakṛidbhāga iti dvitīyam codyam |

7.

2. sa yam evoccaiḥ | sa hotā yam eva mantram uccair
yathā bhavati bali ca yathā bhavati tathā vashaṭkaroti | sa mantra-
rūpo vashaṭkāro vajra ity ucyate | atrocchaiḥśabdena dhvaner adhi-
kyam ucyate baliśabdenāksharaparushyam | tadubhayayukto vajrah |

4. atha yaḥ samah | yo vashaṭkārah pūrvoktabalitvādidosha-
rahitō yathādhitas tathoccaritah | samtato yājyayā saha vichedarahi-
tah | niḥśeṣeṇa hānam parityāgo yusā pīcaḥ sā nirhāṇa | tathavidhā
kācid rig yājyārūpā yasya vashaṭkārasya so 'yam nirhāṇarcaḥ | yā-
jyāpāthahina ity arthah | tadvailakṣaṇyād anirhāṇarcaḥ | sampūrṇa-
yājyāpāthopeta ity arthah | kidṛṣo vashaṭkārah | dhāmachad iti |
dhāma yajñasthānam | tatra yathā rakṣhāṇsi na praviṣanti tathā chā-
dayati sa dhāmachat |

6. yenaiva shaṭ | shaṭśabdo vashaṭkāram abhidhatte | Bhīma-
seno Bhīma itivād ekadesena vyavahārāt | yenaivoccarāṇena shaḍ ava-
rādhnoti vashaṭkāro 'varādhnam samriddhyabhāvam prāpnoti | nīco-
ccarāṇena vashaṭkārasya samriddhyabhāvaḥ | sa tathoccarito vashaṭ-
kāro rikta ity ucyate | uccadhvaniyogyo tadabhāve riktaprayatvāt |

7. tasyāśāṃ neyāt | tasmāt tasya vashaṭkārasyāśāṃ neyāt |
na prāpnuyāt | ichām api na kuryāt kim uta prayogam ity arthah |

9. yathaiivāsyā | asya yajamānasya yena svareṇa yājyāṃ brū-
yāt tenaiva svareṇa vashaṭkāram api brūyāt | tathā saty enaṃ kṛita-
yajñam yajñarahitena sadṛṣam phalarahitam karoti |

8.

2. vāg ity eva | upariśṭād vakshyamānasya mantrasya prati-
kam idam | vāg oja ityādiko yo mantrah sa eva samanopāyo na tv
anya kaścīd asti |

3. mā pramṛikṣah | pramṛiṣṭam vinasṭam mā kārṣhī |

4. tad u ha smāha | tad u ha tatraivānumantrāṇe brahma-
vādī kaścīd āha sma | kim āheti | tad ucyate | etat pūrvoktam ma-
ntravākyam dirgham sad api vajram samayitum aprabhu | na kṣha-
mam |

9.

1. tam praishaiḥ | tadānīm utkrāntam yajñam praishair hotā
yakṣhad Agnīm samidhety evam ādyaiḥ praishamantrais tasya ya-
jñasya praisham āhvānam aichan |

2. tam purorugbhiḥ | Vāyur agregāḥ (Āśvalāyana 5, 10, 4)
ityādyāḥ sapta purorucaḥ | praūgatiṇāṃ saptānām prarocanahe-
tutvāt |

6. mahad vāva | nasṭam vastu prayatnena tatra-tatrānvishya-
titi nasṭaiḥ | tādrīṣaḥ puruṣo dvividhaḥ | tatra kaścīn mahad
vāva nasṭād vastuno 'dhikam evābhichati | nasṭād alpam vānyaḥ
kaścīd ichati | tayor madhye yataro vāva eva puruṣo jyāya iva ma-
had evechati | sa eva puruṣas tayor madhye sādhiyo 'tyantam sādhu
vastv ichati | alpam kāmaya mānas tu na tathety arthah || astv evaṃ
laukikanyāyaḥ kim prakṛita ityāśaṅkyāha |

7. ya u eva | ya u eva yas tu praishavaktā praishamantrān
varṣhyaso-varṣhyaso 'tipravṛiddhān veda | sarveshu praishamantre-
shu pravṛiddhatvārtham vipsā prayuktā | praishamantrāḥ kasmāt
pravṛiddhā iti cet | puronuvākyānām samnihitatvāt tābhyo 'dhikā va-
reṣhyānsa ity avagantavyam | sa u eva dirghatvābhijñā eva tām prai-
shamantrān sādhiyo veda | atīṣayena samyag veda | nanu laukikanyā-
yodāharāṇe nasṭavastuno 'nveshaṇam udāhṛitam, iha tu praishama-
ntrānām abhivṛiddhir uktety ato laukikenāsaṃgatam iti cet | saṃga-
tam evaitāt | hi yasmād ye praishāḥ santi te nasṭaiḥ | nasṭa-
sya yajñasyānvешaṇahetavaḥ |

10.

3. yad antataḥ | antataḥ śastrasyāntime deśe | ekam ṛicam
śiṣṭvā nividah paṭhitavyāḥ | yasmād etā antimadeśabhāgiṇyaḥ | ta-
smāl loke 'pi garbhā amuto nivāsasthānān mātūr udaramadhyād arvā-
ñico 'dhobhāgagatāḥ prajāyante |

5. peṣā vā ete | peṣā alamkārah | veṇ tantusamtāna iti dhātor
vayanaśabdopattiḥ | kuvindasya yat prārambhe vayanam tat prava-
ṇam | loke yathaiiva vāṃsaḥ pravayanato vayanaprārambhe peṣo
'lamkāram kuryāt | varṇāntaropetais tantubhir alamkārah | tathaiiva
prātaḥsavane śastrāṇām purato nivitpaṭhanam bhavati | tac ca vastra-
sthāniyānām ukthānām prathamabhāge 'lamkāraya sampadyate | śa-
stramadye tatpaṭhanam vastramadye varṇāntareṇālamkārasamam |
avaprajāno vastrasyāntabhāgaḥ | tatra yathā varṇāntareṇālamkāras
tādṛig ukthānām aute nivitpaṭhanam |

11.

2. pacchah | tāsām nividam dvādaśapadarūpāṇām ekaikasmin
pāde 'vasānam vidhatte | paccho vai etc.

devāḥ purā yajñam pacchah pādasaḥ samabharan | ekaikam bhā-
gam krameṇa sampāditavanta ity arthah | tasmād etā nivido 'pi pā-
daṣaḥ saṃsanīyāḥ |

4. na nividah | dvādaśasu nivitpadeshu kasyāpi padasyātikramam nishedhati | na nividah etc.

ekam api padam na parityajet ity arthah |

6. na nividah pade | viparihāro viparyāṣaḥ | nividah sambandhi yat padadvayam tan na vipariharet | viparitayā na paṭhet |

7. samasyet | padayoḥ saṃśleshaṇe yajñasyāyuh saṃhṛitam bhavet | yajño vinaśyed ity arthah | tato yajamāno mriyeta | tasmāt padadvayam na saṃśleshayet || anena nishedhena sarveshām padānām parasparyāśleshaṇaprāptau madhyamayor dvayoḥ saṃślesham vidhatte | predam etc.

9. na trīcam | nivitpadānām prakṣhepasyāśrayasūkte kaṃcin niyamam vidhatte |

tisra rīco yasmin sūkte tat trīcam | catasra rīco yasmin sūkte tac caturrīcam | tādriṣam ubhayavidham sūktam atikramya nividdhānam nivitpadānām prakṣhepam na manyeta | na cintayet | etad uktam bhavati | tricaturmātrarcāt sūktād arvācne sūkte nividam na dadhyāt | kimtūbhayasmin eva dadhyāt iti | nividah sambandhi yad ekaikam eva padam tad eva praty rīcam prati sūktam ca samartham bhavati | yasmād idriṣam samartham ity uktārthopasaṃhārah | adhiḥ sūkte nivitpadeshu prakṣipteshu nividaiḥ stotrāṭiṣaṇanam kṛitam bhavati | rīcam nāpeksheta tad ity arthah |

10. ekam pariṣishya | sūkte yeyam rīg antyā tām avasthāpya tataḥ pūrvam eva trītiyasavane nividam prakshipet |

12. na sūktena | yat sūktam nividdhānārham nividam atikramya tena sūktena na padyeta | nivitprakṣhepam parityajya kevalam tat sūktam na paṭhet ity arthah || pramādan nivitprakṣhepavismṛitau punas tatsūkte nividam prakshipya pāṭho bhrāntya prasaktaḥ | tam nishedhati |

13. yena sūktena | nividam atikramya parityajya nivitprakṣhepayogyena yena sūktena padyeta anushṭhānam prāpnuyāt | tad vismṛitanivītkam sūktam punar nopanivarteta | bhūyo nividam prakshipya na paṭhet | tatra hetur ucyate | tad vismṛitanivītkam sūktam vāstuham eva | vāstusabdena nividah sthānam ucyate | tasya sthānasya ghātakam tat sūktam tataḥ punaḥpāṭhasya na योगam |

13.

2. athāsya | athāgnyādīnām vasvādīnām ca chandovibhāgānantaram asya Prajāpateḥ svabhūtam anushṭubhāyam yac chanda āsit | tām anushṭubham udantam abhi yajñasya kaṃcit prāntadeśam abhilakṣhyodauhat | apasāritavān | kutra deśa iti | tad ucyate | achāvākiyām abhiti | achāvāka vadasvety evam adhvaryoṇokto 'chāvāko yam brūte seyam rīg achāvākiyā | tām abhilakṣhyodūdhavān | anushṭubham achāvākiyām kṛitavān ity arthah |

paryāharat | sa tu tasmin somayāge 'gram śreshṭham prārambharūpam yan mukham asti tad abhilakṣhyānushṭubham paryāharat | tatra nītavān ity arthah |

4. sve vai | yasmāt sa Prajāpatih svakartrika eva somayāge tatsavaneshv anushṭubho mukhyatām akalpayat | tasmād idānim api yatra kvāpi yāge yajño yajamānavaṣo bhavati sa yajño 'pi kalpata eva | avaikalyenānushṭhāsyāmity abhipretyānushṭubhaḥ savanānām ādau prayoge sati yajñasya yajamānavaṣatvam | tatra yajño vaikalyarahito bhavattity arthah |

5. vaṣṭi | svavaṣaḥ |

14.

1. bahishpavamāne | bahishpavamānakhye stotre prātaḥsavane sambandhiny upāsmāi gāyātā nara ityādīṇāṃśrayaṇena sāmagaiḥ stūyamāne sati so 'yam Agner mṛityuprāptikālāḥ | tadānim Agnir mṛityum parihartum anushṭupchandaskayā pra vo devāyāgnaya ity etayarcāyāṣastram prārabdhavān | tat tenānushṭupprayogeṇa so 'gnis tadānim eva mṛityum paryakrāmat. | atikrāntavān | tato 'gninā hotrāyāṣastre śasyamāne sati tam Agnim mṛityur asīdat | prāptavān | tadā so 'gnir mṛityum parihartum vāyav ā yāhityādikena saptatṛicātma-kena prāḡgāṣastrenānushṭhānam pratyapadyata | prārabdhavān |

2. tam mādhyamādyine | prātaḥsavanān nirākṛito mṛityur uccāte jātam andhasa ityādike mādhyamādinapavamānastotre gīyamāne sati tasmin kāle tam Agnim hotāram asīdat | prāptavān | tadānim so 'gnir hotā mṛityuparihārāyānushṭupchandaskayā ā tvā ratham ity etayarcā marutvatīyāṣastram prārabdhavān | tat tenānushṭupprayogeṇa tadānim eva mṛityum atikrāntavān | mādhyamādinapavamānān nirākṛito mṛityur mādhyamādināsavanasambandhini marutvatīyāṣastre śasyamāne sati gāṇsitāram Agnim hotāram prāpsyāmīti vicārya tatra bṛihatichandaskāv rīkshu gīyamānāsu tam Agnim sattum prāptum nāṣa-knot | tatra hetur ucyate | bṛihatichandaskā rīcāḥ prāṇasavarūpā eva | tat tena kāraṇena prāṇān eva vyavaitum viyojayitum mṛityur nāṣa-knot | prāṇābhīmāninibhir bṛihatibhiḥ prāṇānām rakshitavāt | bṛihatyaṣ ca marutvatīyāṣastrānantarabdhāvinī nishkevalyaṣastre bahavo vidyante tāḥ ca sarvasmin eva mādhyamādyine savane mṛityupraveṣam nivārayanti | yasmād evam bṛihatyo mṛityupraveṣam nivārayitum samarthāḥ | tasmān mādhyamādinaprayoge hotā bṛihatichandaskāv rīkshu stotriyenaiva trīcena ṣastram prārabheta | yasmin trīce sāmagaiḥ stotram gīyate so 'yam trīcaḥ stotriyāḥ | tena trīcena prārambhe sati tatratiyānām bṛihatīnām prānarūpatvāt prāṇān evābhilakṣhya ṣastra-prārambham kṛitavān bhavati |

3. tam trītiyapavamāne | trīṣhu pavamāneshu bahishpava-

mānaḥ prathamō mādhyamdinapavamāno dvitīya ārbhavapamānas tritīyaḥ | mādhyamdināsavane praveshtum aśakto mṛityuḥ svādishṭhayaety etasminn ārbhavākhye tritīyapavamānastotre tritīyasavanagate sāmagaṛ gīyamāne sati tam Agnim mṛityur asdat | so 'py Agnis tam vārayitum anushtūpchandaskayā tat savitur vṛiṇimaha ity etayarcā vaiśvadevākhyam śaṣtram prārabhata |

yajñāyajñīye | yajñā-yajñā vo agnaya ity asyām ṛicy utpannam sāma yajñāyajñīyam | tatsāmasādhye tannāmake stotre sāmagaṛ gīyamāne sati tritīyapavamānān nirākṛito mṛityus tam Agnim hotāram prāptavān | tato 'gnir hotā mṛityuparihārāya vaiśvānarāya prithupājase vīpa ityādina vaiśvānartyeṇa sūktena marutvatīyaśaṣtraprārambham kṛitavān |

15.

1. Indro vai | atha marutvatīyaśaṣtram ārabhyate | tatrayam samgrahaṣlokaḥ || pratipadanucarāv anupragātho harinīhavo 'tha Brihaspater dhruvaḥ ca | dhruvavidhivihitas tathātha dhāyā vitananam atra marutvatīyasukte || tatā tva ratham iti marutvatīyasya pratipadanushtūptām prajāisitum āha | Indro vai etc.

tasmāt | yasmād evam tasmāl loke 'pi pūrvedyur amāvāsyāyām pitṛibhyaḥ kriyate | uttaram ahar uttarasminn ahaṇi pratipaddine darṣapurnamāsāyāgadine devān yajante |

2. te 'bruvan | Indram labdhvāsthitas te devāḥ parasparam idam abruvan | abhishuṇavāmaiva | vayam sarvathā somasyābhishavam karavāma | tathā vāva tenaiva prakāreṇāśishṭham āsutamam atīṣṭhram yathā bhavati tathā no 'smān Indra āgamishyattī | tad vacanam āngikṛitya te sarve 'bhyashuṇvan | abhishavam kṛitavantaḥ | tādrīṣās te devā ā tvā ratham yathotaya ity anenaiva mantreṇa tam Indram anushtūbhaḥ sakāśād abhishavadeṣam praty āvartayan | atra kimcid āvṛittivācakam ā vartayāmaṣti padadvayam ṣṛīyate | tatsāmarthyād Indrasyāvṛittir abhūt | idam vaso sutam andha ity asmin mantrapāde sutakṛtyam abhishavavācinā sutaśabdenaibhyo devebhyā Indra āvir abhūt | prakāṣo 'bhūt | indra nedīya ed ihīti mantragatena samīpāgamanavācinā nedīya ihīti padadvayenainam Indram yāgadeṣam madhyam prāpitavantaḥ | anenārthavādena tattāmantravidhir unneyaḥ | etad evābhīpretyāśvalāyana āha | marutvatīyam śaṣtram ṣaṇsed adhvaryo ṣoṇsāvom iti mādhyamdine śaṣtrādishv āhāvāḥ | ā tvā ratham yathotaya idam vaso sutam andha iti marutvatīyasya pratipadanucarāv indra nedīya ed ihīndranihavaḥ pragāthāḥ (5, 14, 12) iti || yena trīcena śaṣtram prārabhyate so 'yam trīcaḥ pratipad ucyate | tadānantarābhāvi trīco 'nucarāḥ | atrā tvā ratham idam vasav ity etau trīcau pratipadanucarau drashtavyau | tata ūrdhvam indrani-

havākhyā indra nedīya iti pragātha ṛigdvayātmake drashtavya ity arthaḥ |

16.

1. Indram vai | pūrvoktam indra nedīya ityādikam pragātham ṣaṇsitum akhyāyikām āha | Indram vai etc.

17.

1. brāhmaṇaspatyam | athāsmiṇ marutvatīyaśaṣtre prānūnam brahmaṇas patir ityādikam pragātham vidhatte | brāhmaṇaspatyam etc.

dvayor ṛicoḥ samūhaḥ pragāthāḥ | tathā cāśvalāyana āha | trīcaḥ pratipadanucarā dvīcaḥ pragāthāḥ (5, 14, 7) iti | ṛigdvayam evānuśṭhānakāle trīcarūpeṇa pragrathyate, tasmād ayam pragātha ity ucyate |

3. tau vā etau | samāmnāte dve eva ṛicau pragrathanena trīcarūpatayā sampādyete | pragrathanaprakāra ucyate | prānūnam ity eshā bhīratichandaskā | dvādaśakshareṇa tritīyapādenāśṭāksharaiḥ cānyair yuktatayā śaṣtrīṇśadaksharasampatteḥ | seyam ṛik sakṛit paṭhantīyā | punar api tatratyam aśṭāksharam caturthapādam dvir āmnāya śoḍaśāksharo 'rīharcaḥ sampādantiyāḥ | itarasyām ṛici prathamapādo dvādaśaksharo dvitīyapādo 'śṭāksharah | etat sarvam mīlitvā dvitīyā bhīratī sampadyate || tatratyam antīmam aśṭāksharapādam dvir abhyasya samāmnāta uttarārdhe dvādaśaksharam prathamapādam aśṭāksharam uttarapādam ca paṭhītvā tritīyā bhīratī ca sampādantiyā | ayam eva pragrathanaprakāra indra nedīya ed ihīty atrāpi pragāthe yojantiyāḥ || tāv etau pragāthau punarādāyam punaḥ-punaḥ paṭhītam eva pādam ādāyādāya śasyete | sāmagaṛ tu mādhyamdinapavamāne pragāthāv etāv astutau | tair astutayor hotrā ṣaṇsanam ayuktam | na hy atra kvacid api sāmagaṛ astutam mantra-jātam punaḥ-punar ādāya śasyamānam dṛiṣṭam | evam sati kasmāt kāraṇād astutayor atra ṣaṇsanam iti codyavādina āhuḥ || etac codyam anāsthāya parihāram anukṛtvāiva codyāntaram udbhāvayati |

4. pavamānoktham | marutvatīyaśaṣtram yad asti tad etat pavamānoktham mādhyamdinapavamānasambandhi śaṣtram | atra mādhyamdinapavamānastotra uccā te jātam andhasa ityādishu śaṣṭsu gāyatrīshu prathamam stuvate | tataḥ punānaḥ sometyādishu śaṣṭsu bhīratīshu stuvate | yady api dvīcātmakeḥ pragāthas tathāpi pūrvoktānyāyena pragrathyā tīro bhīratīyāḥ sampādantiyāḥ | tāsu ca rauravasāma prāg udgātavyam tata upari yaudhājayaśāma gātavyam | evam sati tīro bhīratīyāḥ sāmadvayārtham dvir āvartayamānāḥ śaṣṭ sampadyante | tathā prā tu dravetyādishu tīrīshu trīṣṭupsu stuvate |

evam sati sa esha mādhyamdinapavamānas trichandā bhavati | gāya-
tribhāttishubhūpānam trayāṇāṃ chandasāṃ sadbhāvat | tathā sa
pavamānaḥ pañcadaṣastomopetaḥ | tasya ca stomasya prakāraḥ Cha-
ndogabrāhmaṇa evaṃ ānūyate | pañcabhyo hīṃkaroti sa tisribhiḥ
sa ekayā sa ekayā | pañcabhyo hīṃkaroti sa ekayā sa tisribhiḥ sa
ekayā | pañcabhyo hīṃkaroti sa ekayā sa ekayā sa tisribhiḥ (Tāṇḍya
2, 4, 1) iti | asyāyam arthaḥ | trīcātmakam ekam sūktam trir āvarta-
niyam | tatra prathamāvṛttau prathamāyā ṛicas trir abhyāso vidhe-
yaḥ | dvitīyāvṛttau madhyamāyāḥ | tritīyāvṛttau caramāyāḥ | evam
pratisāma sāvṛttābhiḥ pañcadaṣabbhir ṛigbhir upetatvāt pañcadaṣa-
stoma iti || evaṃ saty atra codyavādina āhuḥ | he hotas ta esha ya-
thoktalakṣhaṇaḥ pavamānaḥ katham marutvatīyaṣastreṇānuṣasto bha-
vati | anusaṇsanam ca nyāyāyam | yathā vāva stotram evaṃ ṣaṣtram
iti nyāyāt | ato 'tra stotraṣaṣtrayor vailakṣhaṇyam ayuktam iti codya-
ntaram || tatra dvitīyasya codyasya tāvad uttaram darśayati |

5. ye eva | ā tvā ratham ity asmin marutvatīyaṣastrasya prati-
padrūpe trīce prathamā ṛig anusṭup | ye evottare pratipadaḥ prati-
padrūpe dve ṛicau gāyatriyau vidyete yaṣ cānya idam vaso sutam
andha ity anucarākhyas trīco gāyatraḥ | etābhir eva pañcabhir gāya-
tribhir asya hotuḥ pavamānastotragatā gāyatriyo 'nuṣastā bhavanti |
indra nedīya iti yo 'yam indranihavaḥ pragātho yaṣ ca pra nūnam
brahmaṇas patir iti brāhmaṇaspatyaḥ pragāthaḥ | etābhyām uttarā-
bhyaṃ pavamānastotragatā bṛihatyo 'nuṣastā bhavanti | pragrathanena
bṛihatīsapādanasyobhayatra samānatvāt | yatra trishṭubhām anu-
ṣaṇsanam tad upariṣṭād abhidhāsyate || atha prasaṅgāt prathama-
codyasyāpi parihāram darśayan punaḥ-punarādānasyopayogaṃ da-
rśayati |

6. tāsu vā etāsu | punānaḥ somety asmin pragāthe yā bṛi-
hatyā pragrathanena sampādītā tāsv evaitāsu bṛihatīsu rauravākhyena
yauddhājyākhyena ca sāmṇā punaḥ-punaḥ paṭhitam eva pādām ādāya
stuvate | tasmād etāv indranihavaḥ brāhmaṇaspatyapragāthau sāmagair
astutāv api santau hotrā punaḥ-punaḥ paṭhitam eva pādām ādāya ṣa-
syete | tathā ca saty ayaṃ hotā svakīyena ṣaṣtreṇa stotram anuga-
chati || idānīm trishṭubhām anusaṇsanam darśayati |

7. ye eva trishṭubhau | yathā sāmīdhenīshu prakshipyamāṇa-
nām ṛicām dhāyeyeti samjñā | evam atrāpi | tathā saty agnir netā
bhaga iva kshītīnām ity ekā dhāyā, tvam soma kratubhir ity aparā |
ye eva trishṭupchandaskaske dhāyey vidyete yac ca trishṭupchandaskam
janishṭhā ugra ityādikam nividdhānam sūktam | nividdhānam padāni dhī-
yante prakshipyante yasmin sūkte tan nividdhānam | tābhir eva sū-
ktagatābhir dhāyāsahitābhis trishṭubbhir asya hotuḥ stotragatāḥ tri-
shṭubho 'nuṣastā bhavanti |

18.

1. dhāyāḥ | marutvatīyaṣastre prakṣhepaṇīyā ṛico vidhatte |
dhāyāḥ etc.

agnir netety ekā | tvam soma kratubhir iti dvitīyā | pinvanti
apa iti tritīyā | tāḥ ṣaṇset |

9. tad dhaḥke | tad dha tatraiva tritīyadhāyāvishaye kecid
evaṃ āhuḥ | tān vo maho maruta ity etāṃ vaishṇavīm tritīyām dhā-
yāṃ ṣaṇset | na tu pinvanti apa ity etām |

13. vṛiṣṭīvani | atra pinvanti apa iti padam śrūyate | tat
secanārtham | pivi secana ity asmād dhātor utpannatvāt | ata idam
padam vṛiṣṭīvani | vṛiṣṭīsambhajanakārity arthaḥ | pinvanti apo
maruta ity atra maruta iti padam marutam Marutām vācakam pa-
dam | tad api vṛiṣṭīyanukūlam | purovātasya vṛiṣṭīyanigatvāt | atyaṃ
na mihe vi nayanti vājinam iti tritīyapāde vintitvat padam asti | vi-
nayantīty asya nayatidhātujanyatvāt | tena ca vinayena vṛiṣṭīpāta-
nam lakṣyate | kiṃca yad vintitvat padam tad vikrāntavād ity amum
artham ācāṣṭe | dhātūnām anekārthatvāt | tathā sati yad vikrāntavat
padam tad vaishṇavam | vishṇusambandhi | idam vishṇur vi cakrama
iti śrutyantarāt | tathā sati vaishṇavyāḥ tritīyasya upasadaḥ samba-
ddham api bhavātīty arthaḥ | tasmīn eva tritīyapāde vājinam iti
padam vidyate | tatrendro vājisabdārthaḥ | vṛiṣṭīdvārānnapradatvena
vājo 'nnam asyāstīti vaktum śakyatvāt | uktena prakāreṇa tasyām
evaitasyām pinvanti apa ity ṛici catvāri padāni vṛiṣṭīr anukūlāni
vṛiṣṭīvani marutam vaishṇavam aindram ceti | tasmād atra pūrvo-
ktadosho nāstīty arthaḥ |

14. sā vā eshā | yeyam pinvanti apa ity ṛig asti saishaiva trī-
tīyasavanabhājanā | jagatichandaskatvāj jagatasya tritīyasavanasya yo-
gyā | tādrīṣī satī hotrā madhyamīne ṣasyate | tasmād eva kāraṇād
idam loke drīṣyate | sāyamkāle gosṭhe vraje ye paṣavas tishṭhanti
te sāyamgosṭhāḥ | bharatānām ṛitvijām paṣavas tādrīṣaḥ santo ma-
dhyamīne samgavinīm samgavakālayogyāṃ śālām āyanti | prapnuva-
nti | ye paṣavaḥ kṣīram duhanti te sāyam grihe samāgachanti | ye
tu na duhanti te sāyam vraja eva nivasanti | ubhayavidhā api te ma-
dhyāhnakāle gharmakālīnasamṭāpanivārāṇāyā nirmītam samgavakāla-
yogyāṃ śālām āgachanti | tad etan madhyāhnapāṭhanimittam iti |

19.

1. marutvatīyam | yasmin pragāthe Marutaḥ śrūyante so
'yam marutvatīyāḥ pragāthaḥ | pra va indrāya maruto brahmārcatety
asmin pragāthe Marutaḥ śrūyante | tam imam ṣaṇset | paṣūnām prā-
varanārahītye 'py arāṇye samcārakāle vāyavo 'nugrihya na tān bā-
dhaṇte | tatsambandhāu Marutām paṣutvam |

5. tasyārdhāḥ | tasya sūktasya sambandhīnīshv pīkshu bhāgadvayaṃ kṛtvā dvayor bhāgayor madhya indro marutvān ity etāṃ nividam prakshipet | nanv etasmīn ekādaśarce sūkte samabhāgo na sambhavadīti cet | tarhi prathamabhāge kāmīd adhikāṃ śastvā tata ūrdhvam prakshipet | ekāṃ bhūyasīshu *) śastvety uktavāt |

7. svargasya | yeyam nivid asti tad etat svargākramaṇam | sopānasthānīyam | tasmād yathā loke sopānārohaṇe śrameṇa punaḥ-punaḥ śvāsam karoti tadanukāriṇaṃ svaram kṛtvā tathaiva paṭhet | evampāṭhe saty asya yajamānasya yāḥ pumān priyāḥ syāt sa pumān enaṃ yajamānam upaiva samīpa eva nigrihṭa | svīkuryāt || iti nu esha eva prayogaḥ svargakāmasyāvagantavyaḥ | vakshyamānaprayogeṇa sāṃkārīyaparihārāya svargakāmasyety uktīḥ |

8. yāḥ kāmāyeta | kshatriyajātyā vaiśyajāter vadhaṃ kāmāyamāno yajamāno nividā sūktam trir viśaṃset | tad uktam bhavati | sūktasyādaṃ madhye cānte ca nividam dadhyāt | tad uktam sūktavichedakam śaṅsanam iti |

10. ya u kāmāyeta | yas tu hotā enaṃ yajamānam ubhayataḥ pūrvottarabhāgayor sambandhīnīr viśaḥ prajāḥ paryavachinādāni parito vichinnāḥ karavāṇīti kāmāyeta | svasmāt pūrvabhāvīnyāḥ pitṛi-pitṛivyamātulādayo yāḥ prajāḥ, svasyottarabhāvīnyāḥ putrajāmātrādayo yāḥ prajāḥ tāsāṃ sarvāsāṃ avachedaṃ karavāṇīty arthaḥ | ya-dvā | ubhayato mātṛipakshe pitṛipakshe ca vidyamānānām prajānām avachedaṃ virodhaṃ karavāṇīty evaṃ yo hotā yajamānam dveshṭi | sa hotā nividam ubhayato nivida ādāv ante ca vyāhvayita | vividham āhvānam kuryāt | ādāv api śoṇsāvom ity etam āhvānamantram paṭhet ante 'pi tathā paṭhet ity arthaḥ | tathā saty enaṃ yajamānam pūrvāparabhāgayor mātṛipakshapitṛipakshayoḥ ca prajābhiḥ sahāvachinatti |

20.

1. atha haite | athānantaram tarhi tadā prabhṛity ete ha Maruta eva śastrabhāgīno 'bhūvann iti śeṣaḥ | tataḥ pūrvam mādhyam-dinasavane nishkevalyanāmake śastre kevalendradevatāke ubhe āsatuḥ | na tu tatra Marutām praveṣa āsit | tasmād idānim praveṣa indrakṛita upakāraḥ | Der Text besagt: "bisher waren diese beide śastra ausschliesslich dem Indra angehörige gewesen", d. h. es war kein besonderes Marutvatīyaśastra vorhanden.

2. marutvatīyam | Maruto 'sya santiti taiḥ sahito marutvān | tadīyam graham adhvaryur grīhṇāti | hotā pra va indrāya brīhata ity etam marutvatīyam pragātham śaṅsati, janishṭhā ugra ityādikam

1) ekabhūyasīḥ, Āṣvalāyana 5, 14, 20.

marutvatīyam sūktam śaṅsati, indro marutvān ityādikam marutvatīyam nividam sūkte prakshipati | grahagrahaṇādisūktasāṅsanānte marutsambaddha sa Marutām bhaktir bhāgaḥ |

21.

1. Indro vai | atha nishkevalyākhyam śastram vidhātavyam | tasya cāyam saṃgrahaḥlokaḥ || stotre yo-yo 'nurūpaḥ ca dhāyā prāgāthikam tathā | nividdhānīyasūktam ca nishkevalye prakīrtitam iti |

sa Prajāpatīḥ | tataḥ Prajāpatir idam abravīt | madīye mahatve tvayā svīkṛite saty anantaram ahaṃ ko nāma bhavishyāmi | tata Indra idam abravīt | he Prajāpate svātmānam uddīṣya nivedanena ka iti yad evaitad avocas tad eva tvam bhaveti | tata ārabhya Ka ity etannāmavān Prajāpatir abhūt | etat kaśabdavācyaṭvaṃ sarvatra prasiddham | ata eva śṛutyantare pratigrahamantrabrāhmaṇa evam āmnāyate | ka idam kasmā adād ity āha | Prajāpatir vai kaḥ | Prajāpataya eva tad dadāti (Tb. 2, 2, 5, 1) iti | kaśabdasya sukhavacitvāt tena Prajāpater vyavahāre sati sukhī Prajāpatir ity uktam bhavati | prajāpatigatam mahattvaṃ svīkṛityendro yasmān mahān abhavat tasmān mahendranāma sampannam | śṛutyantare 'py etad āmnātam | Indro Vṛitram ahan, tam devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tau mahendrasya mahendratvam (Ts. 6, 5, 5, 3) iti |

2. uddhāram | he devā uddhāram | utkarshaṃ nimittīkṛitya yāḥ puṇsām pūjaviśesho kriyate sampādyate so 'yam satkāra uddhāraḥ | tam satkārabhāgam me madartham uddharata | prīthak kurute | yathetyadīnā laukikadrīṣṭānta ucyaṭe | yo vai bhavati yāḥ pumān bhavaty aiśvaryam prāpnoti, yaḥ ca śreṣṭhataṃ vidyācārādiprayuktavaiśiṣṭyam aṣnute | sa prāptaīśvāryo viśiṣṭaḥ ca sarveshām madhye mahān bhavati | sa tādṛiṣaḥ puruṣa etarhy apidānim api yathā viśiṣṭapūjarūpam bhāgam ichati tathāyam Indro 'pity adhyahāraḥ |

prīṣṭham | sāmūām madhye prīṣṭhastotranishpādakam brīhadrathamtaravairūpadikam | tato devā asmā Indrāya tam uddhāram mahendragrahaḍikam yajñād udaharan | tad etac chākhāntare 'py āmnātam | sa etam mahendram uddhāram ud aharata Vṛitram hatvānyāsu devatāsv adhi. yan mahendro grīhyata, uddhāram eva tam yajamāna ud dharate 'nyāsu prajāsv adhi (Ts. 6, 5, 5, 3) iti |

4. tān īkshataiva | anugrahadṛiṣṭyāvalokitavān eva |

22.

1. vāvātā | madhyamajātyā | rājūām hi trividhāḥ striyaḥ | ta-

trottamajāter mahishīti nāma | madhyamajāter vāvāteti | adhamajāteh parivṛktir iti | ata evāśvamedhe 'śvam prati rājastrīṇaṃ kartavyaviśeṣha etair nāmabhir āmnātāḥ | bhūr iti mahishi bhūva iti vāvāta suvar iti parivṛkti (Tb. 3, 9, 4, 5) iti |

tasmāt striyaḥ | tasmāl loke 'pi priyaḥ striyaḥ sarvam avagantavyaṃ vṛttāntam patyāv avagantum ichante | yasmād viviktāvasare sarvam avagantum suśakam | tasmād u tasmād eva kāraṇāt priyā sṛy anurātraṃ rātrisamaye viviktavelāyām patyau sarvam avagantum ichate |

6. tasmāt | yasmād vāvātāyāḥ sambandhaḥ kṛtāḥ | tasmāt kāraṇād yad vāvānety eśhāpy riṇ nishkevalyaśastre dhāyātvena śaṁsantiyā |

7. senā | pūrvatrāsyendrasya priyā jāyā vāvāta Prāsahā nāmeti yoyam ukta seyaṃ lokavyavahāre senā vai yuddhārthodyatasenārūpeṇa vartate | indrajāyāyāḥ senābhīmānitvāt | tac ca śākhāntare samāmnātām | Indrāṇi vai senāyai devatā (Ts. 2, 2, 8, 1) iti | Ko nāma Ka ity anena nāmnā yuktaḥ Prajāpatis tasyā Indrajāyāyāḥ śvaśuraḥ | Prajāpater indrotpādakatvāt | tathā cānyatra śrūyate | Prajāpatir Indram asṛjātānujāvarāṃ devānām (Tb. 2, 2, 10, 1) iti | tat tathā sati yasya laukikasya puruṣasya yuddhārthino yā svaktiā senā jayaty iti kāmō bhavati | etasmin kāmē sati sa pumāns tasyāḥ svaktiāyāḥ senāyā ardhāt tishṭhann ardhabhāge 'tite bhūmāv avasthitaḥ kiṃcit tṛiṇam madhya ādāya mūlato 'grata ubhayataḥ parichidyetarām paraktiāṃ senām abhilakṣyāsyet | bāpavat kshipet | tatrāyam mantrāḥ | Prāsāhe Kas tvā paśyatīti | he prāsahākhyā indrajāye Kaḥ Prajāpatis tvadiyaḥ śvaśuras tvām cakshushā paśyatīti | anena mantreṇa tṛiṇe kshipte sati parasenāyā bhaṅge dṛiṣṭānta ucyate | tat tasmin viva-kshitarthe yathaivādo nidarṣanam bhavati tathā kathayāmaḥ | anūcānānām īśānām vā griheshu yuvatīḥ snushā śvaśuraṃ dṛiṣṭvā tasmāl lajjamānā lajjām prāpnuvati nīlyamānā vāstrāvaguṇṭhanahastādya-ṅgasamkocena tirohiteva satī yathā grihābhyantaram āgachati | evam eva sā paraktiā senābhimantritātṛiṇarūpastraprakṣhepeṇa bhajyamānā satī tatrātatrāṅganyaparvatādishu nīlyamānā tirohitā satī svaktiāṃ deśam eti | kutrāyam itarasenābhaṅga ity āśāṅkya yatraivam ityādinā pūrvokta evārthaḥ spāṣṭīkṛtāḥ |

8. virād jāyāstu | tato devās trayastrīṇsadakṣharāṃ virātchandaśkām pibā somam ity etāṃ jāyām prārthitavantaḥ || yady apy asyā jāyāyās trayastrīṇsad akṣharāṇi śākṣhān na dṛiṣyante tathāpi samyogākṣharādivibhāgena samkhyā pūraṇīyā |

10. avirājā | hoṭā virādvyatiriktāgāyatrīyādichandoyuktāṃ jāyām paṭhitvā tadante vashaṭkuryāt |

23.

1. tisṛibhiḥ stuvanti | yasmāt samyogāḥ sambhūtas tasmāt sāma yuktabhis tisṛibhir riḡbhiḥ sāmagāḥ stuvanti | yajñe stotraṃ kurvanti | tasyaiva vyākhyānam tisṛibhir udgāyantīti | audgātraṃ karma kurvanti arthaḥ | ata eva śākhāntare śrūyate | ekaṃ sāma tṛice kriyate stotriyam iti | yady api chandaśsāmanāmake grantha ekasyām ṛici sāmotpannam tathāpy uttarākhye grantha āmnāteshu tṛiceshu prayogakāle sāma gātavyam | tatra prathamāyām ṛici yonirūpāyām yat sāmotpannam chandaśsāmagranthe samāmnātām tad avalokya tatsādṛiṣyena dvitiatṛitīyayor ṛicor gānam samūhaniyam | etad api śākhāntare vihitam | yad yonyām tad uttarayor gāyatīti | tasmād audgātraṃ karma tisṛibhir nishpadyate |

2. sāman bhavati | ṛiksāmayor ekatvaveditā yaḥ sa sarvair abhyarhitāḥ sadṛiṣo bhavati |

3. yo vai | yaḥ pumān bhūtim aiśvaryaṃ prāpnoti yaḥ ca vidyāvṛttābhyām śreṣṭhātvam prāpnoti sa sarvo 'pi sāman bhavati | sarveshu svaktiyatvabuddhyā samadṛiṣṭir bhavati | anyathā sarve janās tam asāmanyāḥ pakṣhapātīti nindanti |

4. te vai | ta eva vakṣyamānāḥ śāstrāvayavāḥ pañcasamkhyāka anyat prithag eva śāstrarūpam bhūtvā vartante | tathā himkāradayaḥ pañca sāmāṅśa vaiśvadevāvayavā anyat prithag eva sāmāsvarūpam bhūtvā vartante | te ca śāstrasāmāni svasāvayavopete ubhe kalpetām | svavyāpārasamarthe bhavataḥ | āhavaḥ soṣāvom iti mantrāḥ | stotriye tṛice prathamamadhyamottamās tṛisa ṛicāḥ | jāyānte paṭhitavyo vashaṭkaraḥ | tad etat pañcakam śāstrasvarūpam | udgātrā paṭhitavyaḥ sāmna ādau him ity evaṃ śabdo himkāraḥ | prastotrā gātavyaḥ sāmāvayavāḥ prastavāḥ | udgātrā gātavya udgīthaḥ | pratihārtrā gātavyaḥ pratihāraḥ | ante sarvair gātavyo bhāgo nidhanam | tad etat pañcakam stotrasvarūpam | atah sāmāsādṛiṣyena nishkevalyaśastram praśastam |

7. ātmā vai | yena tṛicena sāmagāḥ stuvanti sa stotriyas tṛico nishkevalyaśastrasya prārambhe śaṁsantiyāḥ | sa cātmā vai grihasthānīya eva | stotriyam tṛicam anu dvitīyo yas tṛicāḥ śasyate so 'yam anurūpāḥ | sa ca prajā putrapautṛādīsthānīyāḥ | yeyam dhāyāśastre prakṣhepanīyā sā patnīsthānīyā | yaḥ pragāthaḥ sa paśusthānīyāḥ | yan nividhāniyam sūktam tad grihasthānīyam |

24.

1. stotriyam | abhi tvā śūra nonuma ity asmin pragāthe tṛicam sampādya sāmagāḥ stuvanti | so 'yam stotriyaḥ | tam ādau śaṁset |

2. madhyamaya | atyuccatvam atinicatvam ca yasyām vaci
nāsti sā madhyamā | yavatā dhvaninā devayajanadeśasthāḥ śṛṇvanti,
na tadbahirdeśasthās, tāvantaṁ dhvaniṁ kuryāt |

3. anurūpam | stotriyeṇa sadṛṣas trico 'nurūpaḥ | sa cātrā-
bhi tvā pūrvapitaya indra stomebhir āyava ity esha pragāthaḥ |
ubhayoḥ pragāthayoḥ samānachandastvāt samānadevatākatvāc cānu-
rūpatvam |

5. dhāyām | tato yad vāvānety etasyā dhāyāyāḥ śaṁsanam
vidhatte |

7. aprativādinī | patyuh pratikūlam vadatīti prativādinī |
tadviparyayeṇānukūlavādinī bhavati || pibā sutasya rasina ity etam
pragātham vidhatte | pragātham etc.

13. pratisṭhitatamaya | drutavilambitatvādidosharahitaya
grāvyena dhvaninopetaya vācā |

25.

1. Sauparnam | tasmād etat somāharanapratipādakam gra-
ntha-jātam Sauparnam ākhyānam iti paurāṇikā ākhyānavidaḥ katha-
yanti |

2. jagatā hi | na ca dīkṣatapasor jagatyā samānitayoh satoh
paṣūnām tadubhayakārapatvam katham iti śāṅkanyam | paṣūnām
jāgatavena jagatīdvārā dīkṣasambandhasambhavāt | jāgatatvam ka-
tham iti cet | jagatyā paṣūnām ānitatvād iti drashtavyam | ata eva
śākhāntare jagatīm prakṛityaivam āmnātam | sā paṣubhiḥ ca dīkṣaya
cāgachāt, tasmā jagatī chandasām paṣavyatamā, tasmād uttamā, ta-
smāt paṣumantaṁ dīkshopa namati (Ts. 6, 1, 6, 2) iti |

3. trisṭubho loka | sthāne |

26.

1. preti | praśabda eko mantrah | āśabdo dvitīyo mantrah |
tadubhayapradarśanārtham itīśabdadvayam | ubhayasamuccayārtham
cakāradvayam | kṣemeṇa somam prāpnuhi punar api kṣemeṇāga-
cheti ayam āśīrvādo mantradvayasyārthah |

2. sā patitvā | gāyatri patitvotpatanena somam prāpya Ga-
ndharvān svānabhrājādīn somarakṣakān āsphoṭanāyudhapradarśanā-
dina bhīṣhayitvā bhīṣṭā teshv apasṛiteshu svayam pakṣirūpā sati
svaktīyābhyām padbhyām mukhena ca somam samyag grīhitavati |
svānabhrājādīnām somapālakatvam ādhvaryave somaprakaraṇe ma-
ntratadbrāhmaṇābhyām avagamyate | Svāna Bhrājāṅghāre Bambhāre
Hasta Suhasta Kṛṣānav, ete vā somakrayapās tān rakṣadhvam
(Ts. 1, 2, 7) iti mantrah | Svāna Bhrājety āhaite vā amuṣmiṇi loka
somam arakṣhan (Ts. 6, 1, 10, 4) iti brāhmaṇam |

3. śalyakāḥ | tac ca nakham śalyako markataśarīraparimitaḥ
śalalyakhyo mṛiga āst | yasya mṛigasya puchasamīpe bahavo roma-
viśeṣah prādeśaparimitas tīkṣṇāgrā lohamaya utpadyante sa śalya-
kāḥ | yasmād ayam nakhād utpannas tasmāt sa nakham iva | tī-
kṣṇāgraromopetaḥ | tatra chinna-nakhapādapradeśe yad vaṣam medo
'sravat sā vaṣa medhyā kācid ajā avyādīpaśushv āst | tasmād gāya-
tryā utpannatvāt sā vaṣa havir iva | devatāyogyam havir evāst | tac
ca havistvam śākhāntare śrūyate | tām avim vaṣam ādityebhyaḥ
kāmayālabhanta (Ts. 2, 1, 2, 3) iti | atha nakhachedanāya Gandha-
rveṇa viśiṣṭo bāṇaḥ so 'pi nakhasamghaṭtanena kuṇṭhitāgro bahu-
dhā bhagno bhūmau patitaḥ | tasya bāṇasya vāḥ śalyaḥ kṛṣṇāyasa-
nirmīto bāṇagre sthāpitaḥ | tasya ca śalyasya yad antkam mukham
samghaṭtanena kuṇṭhitam āst | so 'yam śalyatadantikobhayātmako
bāṇabhāgo nirdaṇṣṭ daṇṣanāsamarthaḥ sarpo 'bhavāt | jalamadhye
sarpcarato dundubhākhyasya sarpasya viśarahitatvād daṇṣanasāma-
rthyam nāsti | tasya kuṇṭhitāgrasya lohasya yo 'yam saho vegas ta-
smāt sahaso bāṇavegāt svajā ubhayataḥśirāḥ sarpo 'bhavāt | tasya
bāṇasya mūle yāni parṇāni kankapatrāṇi te manthavālā abhavan | ye
jīvaṇiśeṣā vṛkṣaśākhāsv adhomukhā avalambante te manthavālāḥ |
tasmin bāṇe yāni snāvāni patrabandhanārthāḥ snāyuvīṣeṣās te ga-
ṇḍūpadaḥ abhavan | avaskārādīsthaneshu ye sarpavaj jāyante te gaṇḍū-
padaḥ | tasmin bāṇe yat tejanarpo lohapatravayatikṛtām kṣāṭham so
'ndhāhir abhavāt | drisṭīrahitaḥ sarpo 'bhūt |

27.

1. samāvajjāmibhyām | jāmiśabdo jativāc | tulyajātibhyām
ity arthaḥ |

2. pūrvābhyām savanābhyām | ayam arthaḥ sarvo 'pi śā-
khāntare samgrīhyamnatāḥ | brahmavādinō vadanti: kasmāt satyād
gāyatri kanishṭhā chandasām satī yajñamukham parīṇyati. yad evā-
daḥ somam āharat, tasmād yajñamukham pary ait, tasmāt tejasvini-
tamā. padbhyām dve savane samagriṇān, mukhenaikam. yan mu-
khena samagriṇāt tad adhayat, tasmād dve savane śukravati: prā-
taḥsavanam ca mādhyamdinam ca. tasmāt tritīyasavana rīṣiṣam abhi-
śuṇvanti, dhītam iva hi manyanta. āśīram ava nayati saśukratvāya
(Ts. 6, 1, 6, 3) iti |

28.

3. etad vai tat | ko 'sau gāyatriyā labdho bhāga iti | sa ucyaṭe |
marutvatīyasya śastrasyottare pratipadau | a tvā ratham ity asmin
prārambharūpe trīce prathamāya uttare ye dve rīcau pratipadau prā-
rambharūpe vidyete | yaḥ ca idaṁ vaso sutam ity anucararūpas trī-

caḥ | tad evaitad ṛikpañcakam mādhyamādināsavane gāyatrīyai trīṣṭubhā dattam | tāḥ ca pañcarco gāyatrīchandaskāḥ | tato gāyatrīpraveśāt sā trīṣṭub ekādaśākṣarā bhūtvā mādhyamādināsavanaprayogam udayachat | niravahat | Vgl. 3, 17, 5.

29.

1. te devāḥ | evaṃ tāvat tṛtīyasavanam avatārayitum somā-haraṇakathā varṇitā | atha tṛtīyasavanam ucyate | tatra vaiṣvadevā-gnimarutayoḥ kṛpitiḥ saṃgrihyate || syād vaiṣvadeve Savituh punas tu dyāvāprithivīyārbhavaṃvaiṣvadevikā | vaiṣvānariyam Marutāṃ ca ṣaṇsanam syur jātavedasyam ihāgnimārute || tṛtīyasavanasyāḍav ādi-tyagraham vidhatte | te devā etc.

4. ta Ādityaḥ | vaiṣvadevaṣastrasya tat savitur vṛṇimaha ity eṣā savitṛidevatākā pratipat prārambharūpā kartavyā, damūna deva ityādika grahasya yājya | sā ca saṃhitāyām anāmnātātāt Sūtrakāreṇa (5, 18, 2) paṭhitā | tasyāṃ ca amadann enam iṣṭāya iti madidhatuḥ prayuktaḥ | tasmād iyam madvatī |

5. pibavat | savitā devaḥ somam pibatv ity etan nivida ādau prayujyamānam padam pibavat padam | tathānte prayujyamānam savitā deva iha ṣṛavad iha somasya matsad iti madvat padam apy udāharantīyam | tayor ubhayor padayor savanadvayārūpayor vilakṣaṇatvāt Savituh pānam iti vilakṣaṇam iti drashtavyam |

atha tasmīn vaiṣvadevaṣastra ekayā ca daśabhiḥ ca svabhūta ity etām vāyudevataḥ ṛicam vidhatte | bahvyaḥ etc.

30.

1. ārbhavam | pra dyāvā yajñaiḥ prithivī rītāvṛidhety etad dyāvāprithivīyam sūktam takṣan ratham suvṛitam ity etad ārbha-vaṃ sūktam vidhatte | ārbhavam etc.

2. tebhyaḥ prātaḥsavane | sa Prajāpatir anyā devataḥ ca tebhya Rībhūbhyāḥ prātaḥsavane vāci kalpayishan | somapānam ka-lpayitum aichan |

3. anirukte | niḥṣeṣeṇokto devo niruktaḥ | tādrīṣo yayor dhā-yyayor nāsti te anirukte | na khalv anayor ṛicor idrīṣo deva iti sa-haṣā nirnetum śakyate |

tasmād u śreshṭhī | tasmād u tasmād eva kāraṇaḥ loke 'pi śreshṭhī kaṣcid dhanapatir yaṃ svakīyam bhṛīyam itarair anaṅgi-kṛitam api sarvebhyo rocayitum kāmāyate tam bhṛīyam ācārahnam pātre pratigrahaḥyogyaṣṭhāne balāt sarvebhyo rocayaty eva |

4. tebhyo vai | agnivasvādayo devāḥ tebhya Rībhūbhyo 'paiva svayam apagatā eva santo 'bībhatsantaiva | manasi bībhatsām kṛita-vantaḥ | kasmāt kāraṇād iti | tad ucyate | manushyagandhād iti | ete

manushyā asmatpāṅktiyogya na bhavantiṣaṅkayety arthaḥ | bībhatsām prāpyaite vakshyamāṇe dve dhāyē antaradadhata | Rībhūpām agnyādīnām ca madhye 'ntardhānam vyavadhānam akurvata | ke te dhāyē iti | ucyate | yebhyo mātā madhumad ity ekā | evā pitre vi-śvadevāyety aparā | ayaṃ vena ity etasmāt pūrvam etad ubhayam ṣaṇṣed ity arthaḥ |

31.

1. vaiṣvadevam | atha viśvedevadevataḥ a no bhadra ity etat sūktam vidhatte |

2. tad ubhayataḥ | tathā saty aranyasthāntīyām dhāyām ubhayataḥ paryāhvayate | ṣaṇṣāvom ity eṣa mantrāḥ paryābhavaḥ |

6. havinaḥ | hotum kuśalāḥ puruṣaḥ |

13. dviḥ pacchaḥ | triḥ prathamām trir uttamām anvāheti vi-dheḥ sāvatrikatvād asyaḥ paridhāntīyāḥ trir āvṛittīḥ prāptā | tatra dvayor āvṛittīyōḥ pacchaḥ ṣaṇṣet | ekaikasmin pāde 'vasāyāvasāya ṣaṇsanam kuryāt | tatra pādānam catusṭayena paśusāmīyāt paśuprāptir bhavati | tṛtīyasām āvṛittāv ardharcaṣaḥ ṣaṇṣet | ardharce 'vasāya paṭhed ity arthaḥ |

32.

1. āgneyī | saumyacaror ubhayato ghṛitasādhyaḥ dvau yāgav anuṣṭhēyau | tatrāgnidevatākā vishṇudevataḥ ceti dve yājye | ghṛi-tahavāno ghṛitaprīṣṭho agnir ity āgneyī prathamā yājya | uru vi-śhṇo vi kramasveti vaiṣṇavī dvitīyā ghṛitayājya | asti kaṣcit soma-devatakaḥ caruḥ | tasya tvam someti saumī yājya | tatra pitṛibhiḥ saṃvidāna iti śrutatvād iyam pitṛimatī | tām yājyaṃ saumyacarau paṭhet | tasya caruḥ purastād āgneyayājyaḥ ghṛitayāgah | tad yājya-dvayam Āśvalāyana (5, 19, 3) paṭhitam |

2. ghnanti | ritvijāḥ somam abhishuṇvantīti yad asti so 'yam somasya vadha eva | tatra yaḥ saumyaḥ carur aṣṭy, etām saumyaca-rurūpām tasya mṛitasya somasyānustaraṇīm kurvanti | mṛitasya dīkshitasya dahanakāle kāmīd vṛiddhām gām hatvā dīkshitāvayaveshu gor avayavān avasthāpya dahet | seyam gaur mṛitam dīkshitam anu mṛitatvād dhiṇṣitatvāc cānustaraṇīty ucyate | yasmāt sā pitṛibhyo yogyā tasmāt pitṛimatyā yājyaḥ saumyayāgasya havir yajet |

5. pratigrihya | hutāṣeṣam saumyam carum adhvaryuḥ dāt-tam hotā pratigrihya carumadhye sikte bahule ghṛite chandogebhya udgātrībhyāḥ svayam pūrvabhāvi san svakīyam dehachayām ave-ksheta |

33.

1. eṣa devaḥ | eṣa iti hastena pradarsya Rudro 'bhīdīyate |

tat tasmād eva kāraṇād asya Rudrasya ita lokaprasiddham bhūtaṣa-
bdopetaṃ nāma sampannam | Bhūtapatir iti bhūtavan nāma |

34.

1. yad dvitīyam | dvitīyam yat piṇḍarūpam āsit tad pishir
Bhṛigur abhavat | tam Bhṛiguṃ Varuṇo nyagṛihṇta | nigrihya sva-
putratvena svīkṛitavān | tasmāt sa Bhṛigur Vāruṇir ity ucyate | Va-
ruṇasyāpatyam Vāruṇiḥ | etad evābhipretya Taittirīya āmananti |
Bhṛigur vai Vāruṇir Varuṇam pitaram upasasāra (Taittirīyopaniṣad
3, 1) iti |

2. parushyam | atrāgnisthāne yad bhasmāsīt tat parushyam
parushaṣaṭrajaṭam bhūtvā vyasarpāt | vividham arāṇyādāv agachat |

3. vāstuham | vāstau yajñabhūmau hīnam yad dravyam asti
tat sarvam mameti śrutyantare 'pi prasiddham | tathā ca Taittirīya
rudrāvākyam āmananti | yad yajñavāstau hīyate mama vai tad (Ts.
3, 1, 9, 5) iti |

8. so aniruktā | Meine Verbesserung für so niruktā aller
Handschriften. so sāpy ṛig aniruktā rudrāvācakapadābhāvād aspa-
śṭādevatākā | tata eva raudrī rudradevatākā saty api ghorārthavā-
cakarudrapadābhāvād iyam śāntā | tām śānset |

35.

1. vaiṣvānarīyeṇa | atha vaiṣvānarāya prithupājase vipa ity
anena sūktenāgnimārutaśastrasya prārambhaṃ vidhatte | vaiṣvānarī-
yeṇa etc.

3. adhiṛyan | śānsanakāle prāmādikasya varṇādiloparūpasyāpa-
rādhasya pratikāraṃ darśayati |

adhiṛyann adhiṛyāṇaḥ śānsanam kurvan hotā yady upahanyād upa-
ghātām varṇalopam kuryāt | tadānim anyam kaṃcīt puruṣam viva-
ktāraṃ vivicya vaktum samartham icchet | samīpe 'vasthāpayet | tadā-
nim tam eva puruṣam aparādhataraṇopāyam setum kṛitvā tam apa-
rādham ullaṅghayati || ayam pakṣo 'nukalpaḥ | mukhyapakṣhaṃ da-
śayati |

4. tasmāt | yasmāt pramādam kṛitvā vivaktripurushasampāda-
nam na mukhyam | tasmād āgnimārute śastre na vyucyam | na pa-
ścād vivaktavyam | kimtu prathamam eva vivaktā vivicya vaktum
samartho hotaishṭavyaḥ | prayatnena sampādaniyaḥ || atha pratva-
kṣhasaḥ pratavasa ity etan maruddevatākam sūktam vidhatte | mā-
rutam etc.

6. yajñā-yajña va ity ekaḥ pragāthah | devo va iti dvitīyah |
tatra prathame pragāthe trīcaḥ sampadyate | so 'yam stotriyah | ta-
smiṃs trīce sāmagaiḥ stūyamānatvāt | ata evāsau dvayor madhye pra-

thamabhavitvād yonir ity ucyate | dvitīyapragāthe samutpannas trīco
'nurūpaḥ | yādriṣaḥ stotriyas tādriṣam anurūpatvam | tad etad ubha-
yam śastramādhye śānsantiyam | na tu śāstrāntareṣv iva stotriyānu-
rūpayor ādau śānsantiyam |

36.

1. jātavedasyam | atha pra tavyasīm ity etaj jātavedodeva-
tākam sūktam vidhatte |

4. tasmāt tat | yasmād āpohishṭhīyam tpaśamanakāraṇam |
tasmāt tac chamayateva hotrā śānsantiyam | yathā vahnīm samayan
puruṣhaḥ śanaiḥ-śanaiḥ krameṇa jālam siñcati | evam anenāpi śanaiḥ
śānsanam kartavyam | tataḥ sa Prajāpatiḥ tāḥ prajā adbhīr abhishi-
cya nija eva svakiya eva tāḥ prajā ity amanyata | syāśabdas taccha-
bdaparyāyaḥ | ekavacanānto 'pi bahuvacanāntatvena pariṇamayita-
vyaḥ | tathā sati tāḥ prajā ity uktam bhavati | tasmāc chanaiḥśānsa-
nena śastrasya svaktyatvam sampadyata ity arthaḥ |

5. tāsu vai | uta no 'hir budhnya ity asya ṛicaḥ śānsanam ta-
ddevatastutidvāreṇonnayati | tāsu etc.

37.

1. devānām | atha devānām patnīr uṣatīr avantu na ity ṛi-
gdvayam devapatnīdevatākam vidhatte | devānām etc.

6. Rākām | rākām aham ity ṛigdvyam vidhatte |
devatāvācīrākāśabdena tadabhidhīyany ṛig abhidhīyate | tām ṣa-
nset | puruṣasya ṣiṣṇe 'dhi ṣiṣṇasyopari sthītā gudabilaparyantaṃ
yaishā sevanti etacchabdopasthapadābhidhīyā sirāsti | tām sirām rā-
kākyā devatā sivyati | dṛiḍhabaddhām karoti |

8. Pāvīravim | pāvīravī kanyety etām ṛicaṃ vidhatte |
9. tad ahuḥ | imam yama prastaram ity eṣā yamadevatāka-
tvād yamyā | ud iratām avara ity eṣā pitṛidevatākatvāt pitṛyā |

12. ud iratām | atha tisraḥ pitṛidevatākā ṛico vidhatte |
ud etc.

19. vyāhavam | tatra prithak-prithag āhava eva siddhāntaḥ |
tatreyam upapattiḥ | pitṛiyajñasya yad āṅgam asaṃsthitam eva va-
rtate 'samāptam tishṭhati tad āṅgam sādhu | samāptam kartavyam |
yo hotā prithagāhavam kṛitvā śānsaty eṣa hotā pūrvam asaṃsthi-
tam asaṃptam pitṛiyajñam saṃsthāpayati |

38.

1. svādush kila | atha catasra ṛico vidhatte | svādush kila etc.
anupāniyaḥ | bhojanād urdhvam yat pānam tat paścādbhavi-
tvād anupānam | tatsthāniyā etā ṛicaḥ |

2. mādyaṇṭiva | etacchaṇṣanakāle 'dhvaryoḥ pratigaramantre viśeṣam vidhatte |

tasminn anupāṇīyāṇāṃ ṛicāṃ ṣaṇṣanakāle hotuḥ ṣaṇṣanaṃ śrutvā devatāḥ sarvā mādyaṇṭiva vai | sarvathā hrishyanty eva | tasmāt kāraṇād etāsv ṛikṣu ṣasyamāṇāsv adhvaryuṇā madvat pratigīryam | madidhātuyuktam pratigaraṇam paṭhanīyam | madāmodaivety ayam madidhātuyuktāḥ pratigaraṇamantrāḥ |

3. yayo ojaṣā | Āṣvalāyana 5, 20, 6.

39.

4. sā vā eṣhā | yo 'yam pūrvokto 'gnisṭomo 'sti sā vā eṣhā gāyātry eva | agnisṭomagāyātryoḥ saṃkhyāśāmyāt | gāyātrigateshv akṣhareshv yā saṃkhyā saivāgnisṭomagateshu stotraśastreshu | tathā hi | bahishpavamāno mādhyamdinapavamāna ārbhavaḥ pavamāna iti trīṇi pavamānastotrāṇi | catvāry ājyastotrāṇi | catvāry prishṭhastotrāṇi | ekam yajñāyājīryam stotram | evam etāni dvādaśa sampannāni | ṣastrāṇy api tāvānty eva | ājyapraūge nishkevalye marutvatīye vaiṣva-devāgnimārute iti hotuḥ ṣastrāṇi śhaṭ | tathā hotrakāṇāṃ api śhaṭ | evam stotraṣastrasamkhyayāgnisṭomasya gāyātrirūpatvam |

40.

2. pākayaājñāḥ | pākayaājñāḥ ca saptasamkhyākāḥ | hutāḥ prahuta āhutaḥ śulagavo baliharāṇam pratyavarohāṇam aṣṭakāhoma iti | so 'yam sūtrāntarakāryasya '1) pakṣaḥ | Āṣvalāyanaḥ tu (Grihya-sūtra 1, 1, 1) hutādīṇs trīn eva pākayaājñān āha || te ca pākayaājñā ilāvidhāḥ | ilāsadṛiṣāḥ | idā khalu vai pākayaājñāḥ (Ts. 1, 7, 1, 1) iti śrutyantarāt |

3. sāyamprataḥ | yathā pratidinam kāladvaye 'gnihotrahomas tathā dīkshitasya kāladvaye kṣhīrapāṇarūpaṃ vratādānam | Agnir jyotir jyotir Agniḥ svāheti yathā svāhākāreṇāgnihotrahomas tathā te naḥ pātu te no 'vantu tebhyo namaḥ tebhyaḥ svāhā (Ts. 1, 2, 3, 1) iti svāhākāreṇa dīkshito vratapradānam ācarati |

7. payasā | darṣapūrṇamāsayor eva guṇavikritirūpaḥ kaṣcid dākṣhāyānākhyo yajñāḥ | tathā ca śākhāntare darṣapūrṇamāsasamnidhau śrūyate | dākṣhāyānayajñena suvargakāmo yajeta (Ts. 2, 5, 5, 4) iti | tasya ca pravargyasya ca kṣhīradravyeṇa sāmyam |

9. ilādadhah | darṣapūrṇamāsavikritirūpa eva kaṣcid ilādadhah-nāmako 2) yajño 'sti | ata evāpastambo darṣapūrṇamāsasamnidhāv

1) So Baudhāyana.

2) Von ilā und dadhi.

evam āha | eteṇādadhah sārvaseniyajño vasishṭhayajñāḥ ṣaunakaya-jñāḥ ca vyākhyātā iti | dadhigharmanāmakas tv agnisṭomagataḥ | tayor ubhayaor dadhidravyeṇa sāmyam |

41.

1. iti nu | pūrvakhaṇḍoktaprakāreṇaiva purastād agnisṭomāt prācīnasya karmajātasyāgnisṭomapraveṣa ukta iti śeṣaḥ | athānanta-ram upariṣṭād itareshāṃ kratūṇāṃ tatpraveṣa ucyate | tatra yo 'yam ukthyāḥ kratus tasya pañcadaśasamkhyākāni stotrāṇi | agnisṭomavikritatvāt tadyāni dvādaśa stotrāṇy atidiṣyante | tata ūrdhvaṃ trīṇy ukthasamjñākāni stotrāṇi | evam pañcadaśa sampadyante | śastreshv apy ayam nyāyo yojyāḥ |

ukthyam api yautam | tam pravisanam ukthyam anu vājapeyākhyo 'pi kratuḥ agnisṭomam apyeti | prāpnoti | sa hi vājapeyo 'tyukthyo bhavati | ukthyākhyam kratum atikramya vartamānatvāt | ukthye yāni pañcadaśa stotrāṇi tata ūrdhvaṃ vājapeye stotrādvayam | so 'yam ukthyātikramah | tasmād ukthyadvārā vājapeyasya tatprāptiḥ |

2. dvādaśa | atirātrayāge dvādaśasamkhyākā rātreḥ paryāyāḥ | te cāpastambenaiva spasthīkṛitāḥ | atirātram eva shoḍaṣinam anī munayas tatra trayodaśabhyāḥ camasaganebhyo rājānam abhi-recayati | shoḍaṣinā pracarya rātriparyāyāiḥ pracarati | hotṛicamasamukhyāḥ prathamā gaṇo maitrāvaruṇacamasamukhyo dvitīyo brāhmaṇācchaṇsīcamasamukhyas tritīyo 'chāvākhacamasamukhyas caturthaḥ | prathamābhyāṃ gaṇābhyāṃ adhvaryuḥ caraty uttarābhyāṃ pratiprasthātāiḥ prathamāḥ paryāya evaṃ vihito dvitīyas tritīyas ceti || aśyāyam arthaḥ | atirātrākhyam kratum yadānutishṭhati tadānim codakaprāptam sarvam anuṣṭhāyānantaram sāyamkāle shoḍaṣi-grahasambandhināḥ camasān pūrayitvā tata ūrdhvaṃ trayodaśacamasaganaparyāptam somam avasthāpya shoḍaṣi-grahapracarāṃ kṛitvā tata ūrdhvaṃ rātriparyāyāiḥ pracaret | teshu paryāyeshu ca hotṛicamasam adim kṛitvā yaḥ camasaganaḥ pravartate so 'yam prathamah | maitrāvaruṇacamasasyāditve dvitīyas camasagaṇo bhavati | brāhmaṇācchaṇsīcamasasyāditve tritīyas camasagaṇo bhavati | achāvākhacamasasyāditve caturthaḥ camasagaṇo bhavati | teshu caturshu gaṇeshu prathamadvitīyābhyāṃ gaṇābhyāṃ adhvaryor anutishṭhet | tritīyacaturthābhyāṃ tu pratiprasthātānutishṭhet | evaṃ gaṇacaturshṭāyānūṣṭhānam ekah paryāyo bhavati | punar api dvitīyatrītiyaparyāyau tathāivānūṣṭhēyau | teshu paryāyeshu dvādaśa gaṇāḥ sampadyante || etat sarvam abhipretya dvādaśa rātreḥ paryāyā ity uktam | te sarve 'pi pañcadaśāḥ | tadyastotreshu trīcagatāṇāṃ ṛicāṃ āvṛitti-viśeṣeṇa pañcadaśastomasya sāmagaiḥ sampāditatvāt | pañcadaśa-

stomayuktā dvādaśa paryāyā ye santi teshu dvau-dvau paryāyau sampadya militvā pañcadaśasamkhyāyā dvirāvṛittyā trīṇṣatsamkhyāyām te sarve paryavasyanti | kiṃca shoḍaśastotre yat sāmāsti tad ekaviṇṣam bhavati | tadīyatricagatānām ṛicām āvṛittyā sāmagair ekaviṇṣastomasampādanāt | yo 'yam atirātras tasyānte samdhir etannāmakam stotram | tatra trivṛit stomah sāmagaiḥ pathyate | tasya ca stomasya trishu triceshv āvṛittirahiteshu nishpannavādv ṛicām navasamkhyā sampadyate | ekaviṇṣatisamkhyā navasamkhyā ca militvā trīṇṣatsamkhyā bhavati | anayā trīṇṣatsamkhyāyā pūrvoktatrīṇṣatsamkhyāyā vā māsarātrisāmāyān māsaḥ sampadyate | māsadhetyādi pūrvavad yojaniyam | evaṃ sati samvatsaradvārātirātro 'gnisṭomam praviṣati | praviṣantam atirātram anu taddvāreṇāptoryāmo 'pi praviṣati | sa hy atirātram atilāṅghya stotrādhikyena vartamānavādv atyati-rātrah | ekonatrīṇṣat stotrāṇy atirātre 'ptoryāme tu trayastriṇṣad ity ādhikyam | ato 'tirātradvārāptoryāmasyāgnisṭome praveśaḥ |

3. etad vai | etenaivoktaprakāṣaṇisṭomasya pūrvabhāvina ishṭyagnihotrādayo ye yajñakratavo, ye cottarabhāvina ukthyavājapeyādayo yajñakratavas te sarve 'gnisṭomam prāpnuvanti |

4. tasya samstutasya | tasyāgnisṭomasyodgātrībhiḥ samstutasya stotriyāḥ stotrasambandhīnā ṛico navatyadhikam śatam sampadyante | katham iti cet | tad ucyate | prātaḥsavane bahishpavamānākhyam yat stotram tasya trivṛit stomah kriyate | trivṛitaḥ cāvṛittirahitavad vidyamāneshu trishu triceshu vidyamānā navarcaḥ stotriyā bhavanti | tata ūrdhvaṃ catvāry ājyastotrāṇi | teshv ekaikasminn api vidyamānānām trīṇṣām ṛicām āvṛittiviśeṣeṇa pañcadaśastomah sampādanīyah | tathā saty ekaikasmin stotre pañcadaśarca ity | evaṃ caturshu stotreshu militā shasṭīḥ sampadyate | evaṃ prātaḥsavane ekonasaptatīḥ || mādhyamdine savane mādhyamdinapavamānākhyam ekam stotram | tasyāpi pañcadaśastomayuktatvāt stotriyāḥ pañcadaśa sampadyante | catvāri prishṭhastotrāṇi | teshu saptadaśastome kṛite saty aṣṭaśaśṭīsamkhyākāḥ stotriyā bhavanti | ubhayaṃ militvā mādhyamdinasavane tryaṣṭīḥ sampadyate || trītiyasavane ārbhavaṃpavamānastotrasya saptadaśastomopetatvāt tasmin saptadaśarcaḥ | yajñāyajñīyastotrasyaikaviṇṣastomopetatvāt tatraikaviṇṣatīḥ | militvā trītiyasavane 'ṣṭātriṇṣat | evaṃ savanatrāye militvā navatyadhikaśatasamkhyākāḥ stotriyā bhavanti || tatra yā navatis te daśasamkhyākāḥ trivṛitaḥ stomah sampadyante | ekaikasmin daśake 'ntimām ekām parityajyāvāsisṭhānām ṛicām navasamkhyopetatvāt trivṛitstomam | tato navasū daśakeshu nava trivṛitstomah | yā tu teshu navakeshu parityaktā navarcaḥ sa ekas trivṛitstomah | evaṃ daśasamkhyākāḥ trivṛitstomah | athānantaram yac chatam asti tasminu api yā navatis te pūrvoktanyāyena daśa trivṛitstomā gaṇanīyah | atha nava-

ter ūrdhvaḥbhāvīnyo yā ṛicas tāsaṃ daśanām ṛicām madhya ekā stotriyodeti | atiricyate | avāsisṭhāsu stotriyāsu trivṛitstomah pariśiṣhyate | evaṃ saty ekaviṇṣatisamkhyākāḥ trivṛitstomah | tebhya 'tiriktā kācid ṛig ity etāvāt sampannam | tatraikaviṇṣatitrivṛitstomasamgho yo 'sti sa sarvo 'py asau maṇḍale dṛiṣyamāna ekaviṇṣatisamkhyāpūrako 'dhyāhito maṇḍale sthāpita Ādityas tapati | prakāṣate | Ādityasyaikaviṇṣatisamkhyāpūrakatvam anyatra śrutam | dvādaśa māsaḥ pañcārtaḥ traya ime lokā asāv Āditya ekaviṇṣaḥ (1, 30) iti || yat tu satram gavāmayanākhyam tatra yāny ekaviṇṣatyahāni tatsādṛiṣyād api yathoktas trivṛitstomasamghaḥ praśastah | katham sādrīṣyam iti | tad ucyate | tasmin satre yan madhyamam ahas tad vishuvannāmakam divākīrtiyam | tasya purastād daśahāny upariśṭād daśahāni | evaṃ atrāpi pūrvoktaritāyā sampāditānām ekaviṇṣatisamkhyākanām trivṛitstomānām madhye yas trivṛitstomah sa eva vishuvān bhaviṣyati | etasmād vishuvadrūpāt stomād arvāñcaḥ pūrvabhāvino daśa trivṛitstomah | parāñca uttarabhāvino 'pi daśa trivṛitstomah | ubhayaor daśakayor madhya esha ekaviṇṣatisamkhyāpūrakas trivṛitstoma ubhaya to 'dhyāhitaḥ pārṣvadvaye daśakavyāptaḥ saṃs tapati | ādityavat prakāṣate | tat tatraikaviṇṣatitrivṛitstomebhya ūrdhvaṃ yasāv ṛig ekā stotriyodety atiriktā bhavati | seyam etasminn ekaviṇṣatisamghe 'dhyūḥ | adhikātvenāvasthāpitā | sa yajamānaḥ | atiriktastotriyārūpam yajamānatvenāvagantavyam | kiṃca tat stotriyārūpam daivam kshatram devasambandhint kshatriyajātir indravaraupadīrūpa | tat kshatram sahaḥ parābhībhavakshamam balaṃ sainyam | evaṃ agnisṭomah stotriyadvārā praśastah |

42.

1. devā vai | atha trivṛidādistomacatusṭayadvāreṇāgnisṭomam stotum ākhyāyikām āha | devā vai etc.

trivṛitā stomena | tasya ca stomasya vidhāyakam Chandoga-brāhmaṇam evaṃ āmnāyate | trīṇṣibhya himkaroti sa prathamayā | trīṇṣibhya himkaroti sa madhyamayā | trīṇṣibhya himkaroti sa uttamayodyati trivṛito viśṭūtiḥ (Tāṇḍya 2, 1, 1) iti | asyāyam arthaḥ | upāsmāi gāyātā nara iti yaḥ prathamās trico davidyutatyā ruceti yo dvitīyas tricaḥ pavamānasya te kava iti yas trītiyas trica eteshu trishu trīcātmakeṣhu sūkteshu vidyamānānām navānām ṛicām trībhiḥ paryāyair gānam kartavyam | tatra prathamaparyāye trishu sūkteshu ādyaḥ tīsa ṛico gātavyāḥ | dvitīyaparyāye madhyamā ṛico gātavyāḥ | trītiyaparyāye uttamā ṛico gātavyāḥ | trīṇṣibhya iti trītiyārthe pañcam | himkarotīty anena gānam upalakṣhyate | seyam yathoktaprakāropetā gītis trivṛitstomasya viśṭūtiḥ stutiprakāraṇiśeṣaḥ | tasya viśṭūter udyatīty evaṃ nāmadheyam iti |

2. pañcadaṣena stomena | Siehe 3, 17, 4.

3. saptadaṣena stomena | saptadaṣastomasya svarūpaṃ Chandogair evaṃ āmnāyate | pañcabhyo hīṃkaroti sa tisribhiḥ sa ekayā sa ekayā | pañcabhyo hīṃkaroti sa ekayā sa tisribhiḥ sa ekayā | saptabhyo hīṃkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ (Tāṇḍya 2, 7, 1) iti | atra prathamāvṛittau prathamāyāṃ rici trir abhyāsaḥ | dvitīyāvṛittau madhyamāyāṃ | tṛitīyāvṛittau madhyamottamayoh | so 'yam saptadaṣastoma iti |

4. ekaviṃṣena stomena | ekaviṃṣastomasya svarūpaṃ Chandogair evaṃ āmnāyate | saptabhyo hīṃkaroti sa tisribhiḥ sa tisribhiḥ sa ekayā | saptabhyo hīṃkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ | saptabhyo hīṃkaroti sa tisribhiḥ sa ekayā sa tisribhiḥ (Tāṇḍya 2, 14, 1) iti | prathamaparyāye tricasyottamāyā rical sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | tṛitīyaparyāye madhyamāyāḥ sakṛit pāṭhaḥ | atha śiṣṭānāṃ tu sarvatra trir āvṛittih | so 'yam ekaviṃṣastoma iti |

43.

5. aher iṣa | śākalaśabdah sarpaviṣeṣhāvāci | śākalānāmo 'heḥ sarpaviṣeṣhasya yathā sarpaṇaṃ gamanaṃ tathaiṣāyāṃ agniṣṭomaḥ | sa ca sarpanakale mukhena puchasya daṇṣanaṃ kṛitvā valayākāro bhavati | tatra kim mukhaṃ kim vā pucham iti na jñāyate | evaṃ atrāpy aditidevatāḥ caroh sāmye sati prāyaṇīyodayaniyayor yatarat karma parastāt paścādbhāvi yatarac ca pūrvabhāvi kim api na vijānanti || asyā gāthāyāḥ tātparyaṃ saṃkshipya darśayati |

6. yathā hy eva | asyāgniṣṭomasya prāyaṇaṃ prārambho yādṛiṣa, evaṃ udayanaṃ samāptir asat | asti | bhavattīy arthaḥ || tatra kaṃcid ākshepaṃ udbhāvayati |

7. tad ahuḥ | pūrvodāhṛitatṛivṛitstomaḥ prātaḥsavānāḍau prāyojyavāt prāyaṇaṃ upakramarūpaṃ | ekaviṃṣastomas tu tṛitīyasavānānte prāyojyavād udayanaṃ samāptirūpaṃ | kena kāraṇena te prāyaṇodayane same bhavetām ity ākshepaḥ || tatra parihāraṃ darśayati |

8. yo vai | yo 'yam ekaviṃṣaḥ stoma 'sti sa eva trivṛid avagantavyaḥ | stomatvākāreṇa taylor ekavidhatvāt | atho api ca yad ya-smāt kāraṇāt stomadvayāśrayabhūtāv ubhau trīcau trīcināu | trīcatvadharmayuktāu | tatra trivṛitstomāśrayasyopāsmāi gāyātā nara iti sūktasya trīcatvadharmah prasiddha eva | ekaviṃṣastomāśrayasya yajñā-yajñā vo agnaya iti sūktasya pragāthe dve eva tasminn rīcāv āmnāyete | tathāpi stotrakālā pragrathauena pādān āvartya trīcatvaṃ sampādyate | tena trīcatvadharmopetativākāraṇena dvayoh stomayor ekavidhatvam ity uttaram brūyāt |

44.

1. yo vā eshaḥ | ya eva prasiddha esho 'smatpratyaksha adityas tapaty esho 'gniṣṭomaḥ | taylor adityāgniṣṭomayor sadṛiṣatvāt | kathamā sāmyam iti | tad ucyate | esho 'gniṣṭoma adityavat sāhnaḥ | adityo 'hnā saba vartate tathayam api | tam agniṣṭomaṃ yata eke-nāhna samāpayeyus tasmād adityasyeva sāhna iti krator nāma sampannam |

7. tam yad astam | yad yadā prāṇināḥ sūryodayād ūrdhvaṃ yāmacatusṭhāyānantaraṃ sūryo 'stam etiti tam sūryam astamitam manyante tat tadānim sūryas tatprāṇiyukte deṣe prakāṣarūpasyāhna evāntam itvā samāptim prāpyāthānantaraṃ svātmānaṃ viparyasyatē | viparyastam karoti | kathamā viparyāsa iti | sa ucyate | avastād atite deṣe rātrim eva kurute parastād āgāmini deṣe 'haḥ kurute | ayam arthaḥ | Meroh pradakṣiṇaṃ kurvann adityo yaddeṣavāsinaṃ prāṇināṃ dṛiṣṭipatham āgachati taddeṣavāsibhir ayam udetiti vyavahriyate | yaddeṣavāsinaṃ dṛiṣṭipatham atikramya sūrye gate sati sūryo 'stam etiti taddeṣavāsibhir vyavahriyate | atas tasmin deṣe rātrir bhavati | adityena gantavye deṣāntare taddeṣavāsiprāṇibhiḥ sūryasya dṛiṣṭatvād ahar bhavati | evaṃ ca sati sūryasya vināśarūpo 'stamayāḥ kadācid api nāstīti siddham |

45.

1. api patnīḥ | tam yajñam anuṣṭhāya patnīnāmikā devatā api samayājayan | patnīsamayājānuṣṭhānam api kṛitavanta ity arthaḥ | yasmād evaṃ devaiḥ kṛitam tasmād eva kāraṇād idānim api dīkṣaṇīyāyāṃ iṣṭau codakaprāptaṃ yajñam samāptiparyantam anuṣṭhānti | patnīsamayājān apy anuṣṭhānti | uttarakālīnāṃ gavyāvṛittaye patnīsamayājagrahaṇam | patnīsamayājair eva samāptir ity abhipretyāntam ity uktam | tam devaiḥ kṛitam anu nyāyam anukramagatam anuṣṭhānam anu paścān manushyā apy anvayān | avagatavantaḥ | anuṣṭhāntavanta ity arthaḥ |

4. tisraḥ sāmīdhenīḥ | tisraḥ sāmīdhenya Āśvalāyanaena darśitāḥ | upasadyāya mīlhusa iti tisra ekaikāṃ trir anavānaṃ tāt sāmīdhenyaḥ (4, 8, 5) iti | Agniḥ Somo Viṣṇuḥ cety etās tisro devatāḥ |

5. ta upavasatham | upavasathasābdena somayāgasamīpavāsitvāt pūrvasminn ahany anuṣṭheyo 'guṇishomīyapaṣur vivakṣitāḥ | tam paṣum devā upavasathye 'bani somayāgadināt pūrvedyuḥ prapnuvan |

7. anutsāram | uttarottarabhāvi sāra utsārah | tam anuṣṭhānūṣṭhītyeti tasyārthaḥ | dīkṣaṇīyeshṭeḥ sārabhūtā prāyaṇīyeshṭīḥ |

tadapekshayā somayāgasya samīpavartitvāt | evam ātithyādishu dra-
shṭavyam | idṛṣam uttarottarasāram anusṛitya te devās tam soma-
yāgam āyan | prāptavantah |

46.

6. vāmadevyasya stotre | Vāmadevamaharshiṇa dṛiṣṭam
sāma vāmadevyam | kayā naṣ citra ā bhuvad ity etasyām ṛicy utpa-
nuam | tac ca sāma trice gāyanta udgātārah pṛiṣṭhastotram anuti-
shṭhanti | tatra kaṣcit prayogaviśeṣah prāyaścittih |

8. tat tribhir aksharaiḥ | tad vāmadevyam sāma tribhir
aksharair nyūnam | kayā naṣ citra ityādikas trico gāyatrīchaudaskah |
tasya ca chandasas trishu pādeshu pratyekam aṣṭāv aksharāny ape-
kshītāni | abhi shu na ity etasyām tritīyasyām ṛicy pratipadam sa-
ptaivāksharāni | atas tribhir aksharair nyūnatvam | tasya vāmadevyas-
ya sāmnaḥ sambandhini stotra upasṛipya gānam prakramyātmānam
evavācakam puruṣa iti śabdām tredhā vigṛihṇīyāt | pratyaksharam
vibhajyakaikasmin pāde prakshipet | tad yathā | abhi shu naḥ sakhi-
nām pu | avitā jaritṛiṇām ru | śatam bhavāsy utibhiḥ sha iti pra-
kshipya gāyet |

47.

1. tebhya etam | kasmin kāle nirvāpa iti | tad ucyate | ya-
jñasyāvasāne yo 'yam anūbandhyākhyāḥ paṣubandhas tasya paṣoḥ sam-
bandhi mitrāvaruṇadevatāko yaḥ puroḍāṣas tam anu | tasminn anu-
shṭhite paṣoṇ nirvapet |

8. sudhāyām | vājo 'nnaḥ havirlakṣhaṇam | tadyukto jyoti-
shṭomo vāji | sa ca suhitaḥ samyag anushṭhitaḥ sudhāyām amṛite sva-
rge dadhāti | yajamānam sthāpayatīti śeṣah |

9. ananudhyāyinam | manasā dhyātum anarham atyapūrva-
sukhopetaḥ lokam prāpnoti |

11. tad u vai | tatraiva pūrvoktavishaye kecid abhiññā evam
āhuḥ | yatra yasmiṇ prayoge samāntbhyām ekavidhābhyām ṛigbhyām
samāno 'hann ekasmiṇ evāhani yajati tad etad anushṭhānam yajñe
jāmi vā āśasyam eva kriyate | sampādyaṭe | prayuktayor eva coḥ pu-
naḥ prayogasya carvitacarvaṇasadrīṣatvāt | dhātṛidevatāke puroḍāṣe
dhātā dadātu daṣuṣa iti puronuvākyaḥ dhātā prajānām (Āśvalāyana
6, 14, 16) iti yajya | tatra yady uparitanānām api caturṇām havishām
purasād ājyena Dhātāram yajet | tadānīm idam ṛigdvayam punar api
caturvāram āvartaniyam | tathā sati nirasō yajñah phalaṁ dātum sa-
martho na bhaved ity arthah |

48.

6. tā ubhayīḥ | anūcānādīnam madhye kaṣcid gataṣṛiḥ | tathā

ca śrutyantare śṛiyate | trayo vai gataṣṛiyāḥ: suśruvān grāmaṇi
rājanyāḥ (Ts. 2, 5, 4, 4) iti | tadṛiṣo gataṣṛir yadi prajām prajotpā-
danasāmarthyam kāmayate tadānīm tasya tā devikā devīḥ cobhayīḥ
samnirvapet | samuccitya nirvapet |

7. eshishyamaṇasya | dhanam apekshamaṇasya tu naiva
samnirvapet | ubhayavidhānām samuccitya nirvāpo na kāryah |

9. rathagṛitsaḥ | tatprasādādayam Rathagṛitso rājaputraḥ
kṛidārtham jale gāhata iti |

49.

1. agnisṭomam | jyotisṭomas tāvat saptasamstaḥ | samā-
ptibhedat saptavidhah | agnisṭomo 'tyagnisṭoma ukthyah shodaṣi
vājapeyo 'tirātro 'ptoryāma iti sapta samsthāḥ (6, 11, 1) ity Āśvalā-
yanenābhīhitatvāt | tatrāgnisṭomasāmnā yajñāyājñīyākhyena yatra
samāptiḥ so 'yam prathamarūpo 'gnisṭomah | sa sarvo 'pi pūrva-
troktaḥ | athokthyasamsthārūpo jyotisṭomo vaktavyah | tadartham
ākhyāyikam aha | agnisṭomam etc.

50.

1. te vā asurāḥ | ukthyasya krator agnisṭomavikṛitatvād
atidisṭam agnisṭomaprayogam anushṭhāya tata ūrdhvam ukthyapa-
ryāyas trayo 'nushṭheyah | tathā cāpastamba āha | ukthyas ced agni-
shṭomam avasāyātha tribhyaḥ camasaganebhyo rājānam atirecayatīti |
a i n d r ā v a r u ṇ a m | yasmād evam tasmād ubhayor melanena
teshām asurāṇām apanodārtham aindrāvaruṇam sūktam tritīyasavane
maitrāvaruṇanāmaka ṛitvik saṁset | indrāvaruṇa yuvam adharāya
na ity etad daṣarcam sūktam |

2. aindrābārhaspatyam | udapruto na vayo rakshamaṇā
ity etad bṛihaspatidevatākam dvādaṣarcam sūktam | achā ma indram
matayah svarvida ity ekādaṣarcam aindram sūktam | tad ubhayam
militam sad aindrābārhaspatyam sampadyate |

3. aindrāvaishṇavam | sam vām karmaṇā sam ishety aṣṭa-
rcam aindrāvaishṇavam sūktam |

6. atha haite | praishagranthe pañcame sūkte hotā yakshad
ityādikau dvitīyashṭamau mantrau potur dvāv ṛituyājau | tathā ta-
traiva tritīyanavamau mantrau neshṭur dvāv ṛituyājau | ity evam
catvāra ṛituyājāḥ | te militvā potṛisambandhān neshṭṛisambandhāc ca
potṛiṇā neshṭṛiṇāḥ ca bhavanti | tathā prasthitayājyāḥ potus tisra
ṛico neshṭus ca tisra ṛicah | ity evam shaḍ ṛico bhavanti | tad etan
mantradaṣakam praśaṁsati | sā virāḥ ityādinaḥ |

Pañcika IV.

1.

1. devā vai | agnishtōmokthyādisamsthāsamsthāviṣeṣaḥ svatantraḥ kratutvāḍ yathā prithag anuṣṭhātum योग्या तathā shoḍaṣī svatantraḥ kratuḥ | tathā ca śākhāntare pathanti | na vai shoḍaṣī nama yajño 'sti, yad vāva shoḍaṣam stotraṁ shoḍaṣam ṣaṣtraṁ tena shoḍaṣī (Ts. 6, 6, 11, 1) iti | tathā saty ayam samsthāviṣeṣaḥ priṣṭhyashaḍaḥasya caturthe 'hani prayujyate | atas tatraiva tacchaṇṣa-naividhānam || devāḥ purā priṣṭhyashaḍaḥe prathamēnāhna prathamadivasanishpādyena somaprayogeṇendrārtham vajram samabharan | sampāditavantaḥ | atra sarvatrahāṣabdo 'hnā nishpādyasomaprayogam abhidhatte | tatra sampāditam vajram dvitienāhnaṣiṇcan | secanam nama lohamayanām saṅkukūṭhārādīnām tikṣhṇatvāya dārḍhyāya cāgnau pratāpya yathocitam nīre sthāpanam | tad idam secanam vajre kṛitavantaḥ | kṛitvā ca tritienāhna tam vajram Indrāya prāyachan | datavantaḥ | sa cendras tam vajram caturthe 'hani ṣator upari prāharat | tasmāt priṣṭhyashaḍaḥasya caturthe 'hani shoḍaṣinam ṣaṣtraṁ ṣaṇset | aśvi soma indra ta ityādikaṁ shoḍaṣākhyam ṣaṣtraṁ | tathā cāṣvalāyana āha | atha shoḍaṣī | aśvi soma indra ta iti stotriyānūrūpau (6, 2, 1) iti |

4. tam yat | yad uktam parastād ukthānām paryasya ṣaṇsatiti tatrokthyasastrebhya uttarakālāvasthānam eva paryasyeti ṣabdena vivakṣhitam iti vyākhyātam | athavottarakālasya parastād iti ṣabdenaiva siddhatvāt paryasyeti ṣabdena sastragatānām ṛicām adhyayana-pāthād viparyāso 'bhidyate | dvididham shoḍaṣiṣaṣtraṁ vihrītam avihṛitam ca | tatrāvihṛitam nāmādhyayanakrameṇaiva ṣaṇsanam | vihrītam ca ṛicām parasparavyatishāṅgaḥ | sa tv. Āṣvalāyanaena darṣitaḥ | ūrdhvaṁ stotriyānūrūpābhyām tad eva ṣayam viharat | pādān vyavadhāyārdharcaṣaḥ ṣaṇset | pūrvāsām pūrvāṇi padāni | gāyatriyaḥ pañktibhiḥ | pañktīnām tu dve-dve pade ṣiṣyeto tābhyām prapuyāt (6, 3, 2) iti | tad etad udāhṛitya pradarsyate | imā dhānā ghṛitasnuvo harī ihopa vakshataḥ | indram sukhatame ratha ity eṣā gāyatri | susamḍriṣam tvā vayam maghavan vandishīmahi | pra nūnam pūrvavandhura stuto yāhi vaṣāṇ anu yojā nv indra te harī ity eṣā pañktiḥ | yo 'yam adhyayanapāthah so 'vihrītaḥ | vihrītapāthas tūcyate | imā dhānā ghṛitasnuvaḥ susamḍriṣam tvā vayam | harī ihopa vakshato maghavan vandishīmahom | indram sukhatame rathe pra nūnam pūrvavandhuraḥ | stuto yāhi vaṣāṇ anu yojā nv indra te harom iti | anena prakāreṇa viparyasya ṣaṇset |

5. tad āhuḥ | shoḍaṣiṣabdo grahaviṣeṣam stotraviṣeṣam ṣa-

straviṣeṣam cābhidhatte | teshām ekaikasvarūpavatām shoḍaṣiṣabdo vācyatvam ayuktam, tacchabdapravṛittau nimittāntaram tu na paśyāma iti brahmavādinām abhiprāyaḥ | shoḍaṣasamkhyāyuktatvāt shoḍaṣitvam ity uttaram | tatra katham iti | tad ucyate | agnishtōmasamstho jyotiṣhtōmo dvādaṣastotropetaḥ | tathā ca śākhāntare grūyate | dvādaṣagnishtōmasya stotrāṇi (Tb. 1, 2, 2, 1) iti | tadgarbhita ukthyasamsthas tribhiḥ stotrair atiricyate | tasmāt pañcadaṣa stotrāṇi bhavanti | tadgarbhitaḥ shoḍaṣisamstha ekena stotreṇatiricyate | tatra stotrāṇām madhya etatstotraprayogaḥ shoḍaṣamkhyāpūrako bhavati | tathā ṣaṣtrāṇām madhye 'py etacchastraprayogaḥ shoḍaṣamkhyāpūrakah | kiṁcāsmiṇ chastre hotā sampāditāyā anuṣṭubhaḥ pūrvārdhagatāni shoḍaṣākṣharāṇy uccāryāvāsyati | uttarārdhagatāni shoḍaṣākṣharāṇy uccārya prapauti | prapavam uccārayati | kiṁcāsyā made jaritar ityādikaḥ shoḍaṣapadopeta nivic chastramadye prakṣipyate | ato bahudhā shoḍaṣamkhyāyogād ayam prayogaḥ shoḍaṣināmopetaḥ || prakārantareṇa shoḍaṣinam praṣaṇsati |

6. dve vā akshare | yo 'yam shoḍaṣī so 'yam dvyakṣharādhi-kām anuṣṭubham yadā samprāpto bhavati tadāntim dve evākshare adhike bhavataḥ | tathā hi Sūtrakāro (6, 3, 1) vihrītasety upakramya śākhāntariyam indra jushasvetyādikaḥ ṛicāḥ pañhitavān | tasyāḥ pūrvasminn ardharce shoḍaṣākṣharāṇy uttare 'rdharce 'shṭādaṣa | tato 'ksharadvayādhikeyam | vāg vā anuṣṭup (1, 28, 15) iti śrutyantareṇa vāco 'nuṣṭubhavayativāt tadātmikāyā vāgdevatāyāḥ strirūpāyā adhikākṣhararūpau stanau sampadyete | yad etal loke satyavadanam yac cāṇṛitavadanam tad ubhayam api vācaḥ stanarūpam | ato 'dhikākṣharāyāḥ satyāṇṛitarūpatvam |

2.

1. gaurivītam | kenacin maharṣiṇā gaurivītināmūḍa drīṣṭatvāt sāmāpi gaurivītanāmakam | tat tv abhi pra gopatiṁ girety asyām ṛicy utpannam |

2. nānadam | nānadākhyam kiṁcit sāma | tat tu praty asmai pipishata ity asyām ṛicy utpannam |

3.

2. yad indra | yad indretyādikaḥ tisra ushṇikchandaskā ṛicāḥ | ayam te astv ityādikaḥ tisro bṛihatichandaskāḥ | upanītaḥ puruṣo vyāhṛityakṣharacatusṭayopetaṁ caturviṁṣatyakṣharam gāyatriṁ vya-tishajati | ushṇik cāṣṭaviṁṣatyakṣharā | tataḥ puruṣasyaushṇihativam | paṣūnām bārhatatvam śākhāntare grūyate | chandāṇsi paṣuṣhivājim ayus, tān bṛihatya udajayat, tasmād bārhatāḥ paṣava ucyante (Ts. 5, 3, 2, 3) iti | bṛihatī ca śaṭtriṇṣadākṣharā | tasyā ushṇigyoge sati catuḥṣhasṭyakṣharasampatter anuṣṭubdvayam |

4.

1. mahānāmurnāṃ | vidā maghavan (Ait. ā. 4, 1, 1) ity asminn anuvāke proktā ṛico mahānāmnyāḥ | tāsāṃ sambandhina upasargāḥ pañcavidhāḥ | te cāṣvalāyanena darśitāḥ | pracetana pra cetayā yāhi piba matsva | kratuṣ chanda ṛitam brīhat sumna ā dhehi no vasav ity anushtūp (6, 2, 9) iti | tatra pracetanety ekaḥ prathama upasargāḥ pra cetayeti dvitīyāḥ | tāv ubhāv api dvitīyasyām mahānāmnyām āmnātau | ā yāhi piba matsveti tritīya upasargas tritīyasyām mahānāmnyām āmnātau | kratuṣ chanda ṛitam brīhad ity ayaṃ caturtha upasargāḥ sa ca shashṭhyām mahānāmnyām āmnātau | sumna ā dhehi no vasav iti pañcama upasargāḥ sa cāṣṭamyām mahānāmnyām āmnātau | eteshu pañcasūpasargeshu militvā dvātriṃśadaksharasadbhāvād iyam ekānushtūb ity sūtrasyārthaḥ | iyam cānushtūb avihṛitashoḍaṣini tathaiva paṭhanīyā | anyatra tu vihrītashoḍaṣini pañcāpy upasargāu vibhajyātichandassu pañcasu yojanīyāḥ | ata evopasrijyamānatvād upasargā ity ucyante | tad etat samyojanam atropasrijatiti śabdena vidhīyate | trikadrakeshv iti yeyam prathamāticchandās, tasyāḥ catuṣṣhashtyaksharatvāt parānapekshayaivānushtūbdvayāsampattiḥ śakyeti | dvitīyasyām ṛici tad anushtūbdvayam pūrayitum pracetanety aksharacatusṭayam yojanīyam | tritīyasyām ṛici pra cetayeti yojanīyam | pro shv asma ityādishu tīrīshv avasīṣṭās trayā upasargāḥ krameṇa yojanīyāḥ | so 'yam prakāra Āṣvalāyanenoktaḥ | ānushtūbham ¹⁾ atichandassv avadadhyāt | dvitīyatrītiyayos trītiyayoh pādnyor avasānata upadadhyāt | pracetanety pūrvasyām pra cetayety uttarasyām | uttarāsv itarān pādān shashṭhān kṛitvānushtūpkāram śaṅset (6, 3, 11) iti |

4. pra-pra | pra-pra va ity ekas trīcaḥ prathamah | arcateti dvitīyāḥ | yo vyatin iti tritīyāḥ |

5. nec chandasām | chandasām kṛichrāt pūrvoktānām gāyatrīyādīnām viharānakleṣād avapadyai | avapattim āpadam prāpnuyām | tan mā bhūd iti |

5.

1. ahar vai | athātīrātro vaktavyāḥ | tatrendrasya chandasām ca prādhānyam kathayitum itihāsam āha | ahar vai etc.

2. tasmāt | yasmād evam tasmād Indrāḥ chandāney evāṅgatyātīrātraprayoge rātrīm vahanti | atīrātraprayogasya nīrvāhakāṇi bhavanti |

1) ānushtūbham alle vier Hss., dieselben lassen das zweite trītiyayoh aus.

3. tān vai paryāyāḥ | tān vai rātrim āsitān asurān paryāyais camasagaṇānām kramānushṭhānair eva paryāyais tatra-tatra yāgabdhūmau paritīyānūdanta | nīrakṛitavantaḥ |

6.

1. pāntam | Indrasya chandasām ca prādhānyam abhīhitam | atha śastraṃ vidhātavyam | shoḍaṣiparyantam pūrvavad anushṭhāya shoḍaṣina ūrdhvam rātriparyāyāḥ śaṅsanīyāḥ | trayas-trayaḥ paryāyāḥ | tattraikaparyāyāḥ catuṣṣastropetaḥ | hotur ekaṃ śastram hotrakāṇām ca trayāṇām ekaikam iti catusṭayam | atra prathamaparyāye hotuḥ śastram vidhatte | pāntam etc.

2. ānushtūbhi | gāyatrītrīshṭubhagatyanushtūbham madhye gāyatrīyādīnām trayāṇām savanatrāyatānām ahani prayuktatvād anushtūbhāḥ prayogāya rātrir eva kālāḥ pariśīshyate | tasmād rātrer anushtūpsambaddhatvād iyam anushtūb rātreḥ svarūpam |

3. andhasvatyāḥ | andhaḥśabdo yāsv ṛikshv asti tā andhasvatyāḥ | tādrīsyas catasra ṛicaḥ prathamaparyāye hotrādīnām catuṣṣṭayāḥ kartavyāḥ | tāḥ ca trīshṭupchandaskā eva | tatradhvaryavo bharatendrāya somam ity esha hotuḥ śastrayājyā | sā cāndhasvati trīshṭupchandaskā ca | tasyā dvitīyapāde siñcatā madyam andha ity andhaḥśabdaḥ śrūyate | evam itaresām trayāṇām śastrayājya udāharanīyāḥ | pibatidhātur yāsv ṛikshv asti tāḥ pītavatyāḥ | tādrīsyo madhyaparyāye yājyāḥ kartavyāḥ | apāy asyāndhaso madāyeti hotuḥ śastrayājyā | tatrapāyiti pibatidhātuh śrūyate | madidhātur yāsv ṛikshv asti tā madvatyāḥ | tādrīsyas tritīyaparyāye yājyāḥ kartavyāḥ | tīshṭhā hari ity esha hotuḥ śastrayājyā | tasyā avasāne rārimā te madāyeti madidhātuh śrūyate | evam sarvam udāhāryam | rātrāv annabhojanād andhasvatīnām ānurūpyam kshīrapānāt pītavatinām tata ūrdhvam harṣhān madvatīnām | evam ānurūpye sati tat-tat karma sampiddham bhavati |

4. prathamena | yadā sāmagāḥ prathamena paryāyepa stuvate tadāntīm stotriyānām prathamapādān dvir abhyasyanti | evam śastro 'pi puruhūtam puruṣṭutam ityādikāḥ prathamapādā dvir abhyasaniyāḥ | yathā vāva stotram evam śastram ity uktatvāt |

5. madhyamena | ayaṃ tā indra soma ity asyām ṛici nipūto adhi barhishi | nipūto adhi barhishīty evam madhyamāḥ pādo dvir abhyasaniyāḥ |

6. uttamena | idaṃ hy anv ojasā sutam ity asyām ṛici pibātv asya girvanāḥ | pibātv asya girvaṇa ity uttamasya pādasya dvir abhyasaḥ | ātīnām śāstram adhikṛītya vartata ity adhyātman asurāṇām śāstre 'vasthitam vāso hiranyam maṇir ity evam ādikam sarvam gṛihitam bhavati |

8. pavamānavat | bahishpavamāno madhyamdinaḥ pavamāna
ārbhavaḥ pavamānaḥ cety evam ahani pavamānastotratrayaṃ vidyate
na tu rātrau tad asti | ata ubhayoḥ pavamānatvaṃ katham sidhyati
tadasiddhau ca kenopāyenaḥ ca rātriḥ cety ete samāvadbhājau bha-
vataḥ samānabhāgayukte bhavata iti prashnavādina ahuh || tatrottara-
ram āha |

9. yad evendrāya | yad evendrāya madvane sutam, idam
vaso sutam andha, idam hy anv ojasā sutam iti tābhir etabhis tisri-
bhir udgātaraḥ stuvanti hotāraḥ śaṁsanti | ahani yathā trishv api pa-
vamānastotranāmasu pavamānaśabdo 'nuvṛitta, evam atrāpi tisriḥ
ṛikṣhu sutasabdo 'nuvṛittāḥ | atāḥ pavamānaśāmyād rātriḥ pavamā-
navatī | tena prakāreṇobhayoḥ pavamānavatve sāmye sati tulyabhā-
gatvaṃ sidhyati |

10. pañcadaśastotram | agniḥstomastotrāni dvādaśa | ukthya-
stotrāni trīṇi | etāny ahani prayujyante | tasmād ahaḥ pañcadaśasto-
tropetaṃ | rātrau tu na tāni vidyante | katham pañcadaśastotrasā-
myena tayoḥ bhāgasāmyaṃ sidhyatīti prashnaḥ || tatrottaram āha |

11. dvādaśa | dvādaśasu camasaganaparyāyeshu dvādaśa sto-
trāni vidyante | tāny apiṣarvarāni | rātrāv anuṣṭhēyānāṃ chandasām
apiṣarvarasamjñā pūrvam ukthā | taiḥ chandobhir nishpādyatvāt sto-
trāny api tannāmakāni | rathamtarasāmna nishpādyam yat samdhi-
stotram tatra tisro devataḥ śruyante | tabhiḥ stotavyabhis tisribhir
devatābhiḥ stotram api tredhā bhidyate | tona kāraṇena rātriḥ pa-
ñcadaśastotrā sampannā | tathā saty ubhayor ahorātrayoḥ stotrasam-
khyāsāmyāt samānabhāgopetatvaṃ sidhyati |

12. parimitam | udgātaraḥ parimitam yathā bhavati tathā
stuvanti | trivṛit pañcadaśaḥ saptadaśa ekaviṃśa ity evaṃ caturbhir
eva stomair atra sarvastotranishpatteḥ | hotā tv aparimitam yathā
bhavati tathānuśaṁsati | śaṁsanīyā ṛica etāvatya eveti sarvatrānuga-
tasya samkhyāniyamasya kasyacid abhāvāt | pūrvabhāviṇaḥ stotrasya
parimitatvaṃ uttarabhāviṇaḥ śastrasyāparimitatvaṃ ca laukikanyā-
yanusāri | loke bhūtam pūrvam sampāditaṃ dhanam parimitam | iyad
eveti niyatir asti | bhavyam itaḥ param sampādaniyam dhanam apa-
rimitam | trishṇāyā niravadhikatvenaitāvad eva sampādayiṣhyāmi na
tv adhikam iti niyater abhāvāt | tasmād uparitanasāṁsabāhulyam
aparimitadhanapṛāptyai bhavatīty abhipretya hotur aparimitam anu-
śaṁsanam |

13. atīṣaṁsati | stotragatām ṛiksamkhyāṃ atilāṅghya hotā śa-
ṁsati yad asti tad yuktam eva | loke hy atmānam atilāṅghya pra-
jñāṃ cāvasthītatvāt | svayam eka eva, putrādayas tu bahavo gavā-
śvadipaśavaḥ ca bahavaḥ |

7.

1. vahatum | vahanasya vivāhasyālamkārartham māṅgalyārtham
ca varasya purato vahanīyo haridrāguḍādimaṅgaladravyasaṃgho va-
hatuḥ | yad etad ṛiksahasraṃ yājñikā āśvinasahasram ity ācakshate
tat sahasram eva vahaturūpeṇa pratyabhijñātavān |

3. śakunir iva | yathā loke śakuniḥ kaṣcit pakṣī padbhyām
bhūmiṃ dṛiḍham avasṭabhyotpatishyann ūrdhvamukhotpatanaṃ ka-
rtum ichan pakshyantaram abhilakṣya dhvaniṃ karoti | evam asau
hotā tadākāraṃ ghaṭanaṃ kurvann āhavam paṭhet | tad etad āśva-
lāyanācāryaiḥ spasthīkṛitam | prāśya pratiprasṛipya pascāt svasya
dhishnyasyopaviṣet samastajāṅghorur aratnibhyām jānubhyām copa-
stham kṛitvā yathā śakunir utpatishyan | upasthakṛitas tv evāśvinam
śaṁset (6, 5, 4) iti |

4. tasmin | tasminn āśvinaśastre devāḥ parasparam na sama-
jānata | samjñānam pratipattiṃ nākurvan |

8.

1. tasmād āgneyam | āśvalāyana 6, 5, 2.

9.

1. akūlayat | dagdhavān |

10.

1. tad āhuḥ | tat tasminn āśvinaśastre kecid abhijñā evam
āhuḥ | devānām madhye yo 'yam Sūryo 'sti sa nātiśasyaḥ | Sūryam
atilaṅghya śaṁsanam na kartavyam | tathā chandasām madhye bṛi-
hatim atilaṅghya śaṁsanam na kartavyam | Sūryasyopāsakeshu bra-
hmavarcasapradatvāt tadatilaṅghane brahmavarcasam naṣyet | bṛi-
hatyāḥ prāparūpatvāt tadatilaṅghane prāṇan viṇāṣayed iti teshām abhi-
prāyaḥ |

5. yad u bārhatāḥ | atrottarasā ṛico viṣṭārapaṅktitve 'pi
pragrathanena bṛihatīsampādau bṛihatim atilaṅghya śaṁsanam na
bhavishyati etad darśayati |

asmin pragāthe pūrvasyā ṛicaḥ śaṭtriṇśadaksharavāt pādacatu-
ṣṭayopetatvāc ca sā svabhāvata eva bṛihatī | punar api tasyāḥ caturtha-
pādam aṣṭāksharam dvir āvartyetarasyā ṛicaḥ prathamārdhena vi-
ṇṣatyakshareṇa sāha pragrathya śaṭtriṇśadaksharā dvitīyā bṛihatī
sampādanti | tatrāpy antimaṃ pādam aṣṭāksharam dvir āvartyo-
ttarārdhena viṇṣatyakshareṇa sāha pragrathya tṛitīyā bṛihatī sampā-
danti | evaṃ sati bṛihatī atikramo na bhavati |

15. citaidham | yad etad āśvinam śastram asti tad etad citai-
dham uktham iti rahasyabhijñā ācakshate | citā edhāḥ kashṭhasamūha

manushyam dagdhum yasmiñ chmaṣṇanasthāne tat sthānam citaidham | tatsadṛṣam idam uktham śāstram |

11.

1. brāhmaṇaspatyayā | bṛihaspate ati yad aya ity esha brāhmaṇaspatyā |

13. yad u trishṭubham | triḥ prathamām trir uttamām iti nyāyena paridhāniyās trir avrittir asti | iyaṁ trishṭup trir avartya-māu dvātriṁśadadhikaśataksharā sampadyate | tadakshareshu sarva-chandasām antarbhāvayitum śakyatvād iyaṁ sarvāṇi chandāṁśy abhito vyāpnoti | ato bṛihatya api tadvyāptatvān nāsty atikramah || yad uktham Sūtrakāreṇa | aśvinena graheṇa sapuroḍaṣena caranti (6, 5, 23) iti, tatrobhayartham yājyām vidhatte |

14. gāyatrī | ubhā pibatam aśvineti gāyatrī | aśvinā vāyuneti trishṭup | tābhyām vashaṭkuryāt | yājyātvena tad ubhayam paṭhed ity arthaḥ |

12.

1. caturviṁśam | agnishtōma ukthyaḥ shoḍaśy atirātraś cety evaṁ catuḥsamsthō jyotiḥstōmah sardhenādhyashoḍaśakenābhīhitah | athaitac catuḥstāyam upajivya pravartamānam gavāmayananāmakaṁ samvatsarasatram abhidhātavyam | samvatsaragateshu shashtyadhika-ṣatatrāyadivaseshv ekaikasmin divase pūrvoktānām catasṛiṇām sam-sthānam madhye kayācit samsthaya yuktah somaprayogaḥ sarvo 'py anushṭheyaḥ | so 'yam ekaikādināsādhyah somaprayogo vedeshv ahaḥ-ṣabdena vyavahriyate | samvatsarasadyādivase divase kayācit atirātrasam-sthah somaprayogo 'nushṭheyaḥ | tadanantarabhāvinī dvitryadivase 'nushṭheyaṁ somaprayogaṁ vidhatte |

caturviṁśanāmakaḥ kaścit stomaviśeṣaḥ | sa ca Chandogair evam āmnāyate | ashtābhyo himṅkaroti sa tisṛibhiḥ sa catasṛibhiḥ sa ekayā | ashtābhyo himṅkaroti sa ekayā sa tisṛibhiḥ sa catasṛibhiḥ | ashtābhyo himṅkaroti sa catasṛibhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 8, 1) iti | asyāyam arthaḥ | stotrasyādhārābhūte trice vidyamānās tisa ṛica avṛittiviśeṣeṇa caturviṁśatisamkhyāka ṛicaḥ kartavyaḥ | sā cāvṛittis tribhiḥ paryāyāḥ sampadyate | tatra prathamē paryāye prathamām ṛicām trir abhyasya sa udgāta tābhis tisṛibhir gāyet | dvitryāyā ṛicām caturvāram abhyasya tābhis catasṛibhir gāyet | tritryāyā ṛicaḥ sakṛid eva pāṭho na cāvṛittih | evam prathamaparyāye 'stāṇ ṛicaḥ sampadyante | tābhir himṅkaroti | udgāyet | dvitryaparyāye prathamāyāḥ sakṛit pāṭhaḥ | dvitryāyā trir avṛittih | tritryāyā catur avṛittir ity evam atrāpy ashtāu sampadyante | tritryaparyāye prathamāyāḥ catur avṛittih | dvitryāyāḥ sakṛit pāṭhaḥ | tritryāyā trir avṛittir ity evam

atrāpy ashtāu sampadyante | tat sarvam militvā caturviṁśatisamkhyārico bhavanti | so 'yam caturviṁśastomah || anena stomena stotrāṇi yasminn ahani nishpadyante tad ahaḥ caturviṁśam | tadṛiṣam etad ahar upayanti | anutishṭheyuh | atra satreshu sarvatropayanty āsata iti śabdāḥ anushṭhānaparau | etābhyām vidhānam eva śātratvaliṅgam | tatra ye yajamāṇas ta ṛitvija iti śrutyantarād ṛitvijām sarveshām ya-jamānatvenopayannti bahuvacanam | tasyaitasyāhna ārambhaṇīyam iti nāmādheyam |

2. yady apy etasmād ahnaḥ pūrvabhāvinī prāyaṇīyākhye 'hani satram prārabdham | tathāpi '1) prāyaṇīyasyātirātrasamnyuktasya samvatsaropakramasādhārānatvād asya satrasya viśeṣeṇa prārambho 'sminn eva bhavattī abhipretyaitasyārambhaṇīyatvam eva yuktam |

7. tasya shashtīḥ ca | ekaikasya stotrasya caturviṁśatisamkhyayāvṛittatvāt tatratyāḥ stotrayogyā ṛicaḥ caturviṁśatiḥ sampadyante | tathā sati daśasu stotreshu catvāriṁśadadhikam ṣatadvayam | pañcasu stotreshu viṁśatyadhikam ekam ṣatam | etad ubhayam militvā shashtyadhikaṣatatrāyasamkhyākaḥ stotriyāḥ sampadyante |

8. agnishtōmah | yad idam dvitryam ahaḥ so 'gnishtōmah kartavyaḥ | agnishtōmasya samvatsarasatrarūpatvāt | katham iti cet | tad ucyate | agnishtōmād anyā ukthyādirūpaḥ kaścid api kratuh samvatsarasatṛāvayavabhūta etad ahar naiva dādharma | naiva dhārayitum śaktaḥ | anupadiṣṭāny āṅgāni sarvāṇy agnishtōmād atidiśyante | tad etad agnishtōmasya dhārayitṛitvam | tasmād agnishtōmavyatiriktaḥ kratur etad ahar na vivyāca | vivektum anushṭhāpayitum na śaktaḥ | ity evam pakṣāntaravādinām abhiprāyaḥ || asmin pakṣe stomaviśeṣam vidhatte |

9. sa yadi | agnishtōmapakṣe bahishpavamānamādhyamādinapavamānārbhavapavamāneshu trishu stotreshv ashtācatvāriṁśanāmakaḥ stomah kartavyaḥ | sa ca Chandogair evam āmnātaḥ | shoḍaśabhyo himṅkaroti sa tisṛibhiḥ sa dvādaśabhiḥ sa ekayā | shoḍaśabhyo himṅkaroti sa ekayā sa tisṛibhiḥ sa dvādaśabhiḥ | shoḍaśabhyo himṅkaroti sa dvādaśabhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 12, 1) iti | prathame paryāye prathamāyā ṛicaḥ trir avṛittih | dvitryāyā dvādaśakṛitva avṛittih | tritryāyā sakṛit pāṭhaḥ | dvitryaparyāye prathamāyā sakṛit pāṭhaḥ | dvitryāyā trir avṛittih | tritryāyā dvādaśakṛitva avṛittih | tritryaparyāye prathamāyā dvādaśakṛitva avṛittih | dvitryāyā sakṛit pāṭhaḥ | tritryāyā trir avṛittih | militvāstācatvāriṁśat stotriyāḥ sampadyante | so 'yam ashtācatvāriṁśastomah || tam etam pavamāneshu trishu kṛitvā ṣiṣṭeshu navasu stotreshu caturviṁśastomam kuryāt | tathā sati pavamānastotreshu catuṣcatvāriṁśadadhikaṣatasa-

1) tathāpy taya alle vier Has.

khyākāḥ stotriyāḥ sampadyante | itarastotreshu shoḍaśādhikaṣaṭa-
dvayasamkhyākāḥ | tato militvā shashtyadhikaṣaṭatrayasamkhyāka
bhavanti |

13.

1. bṛihadrathamtare | tvām id dhi havāmaha ity asyām
ṛicy utpannam sāma bṛihat | abhi tvā sūra nonuma ity asyām ṛicy
utpannam rathamtaram | ete ubhe api yajñakhyasya samudrasya
samyak paratīrasāadhanabhūte nāvau | samvatsarasatrasya samudra-
rūpatvaṁ śākhāntare darśitam | samudraṁ vā ete pra plavante ye
samvatsaram upayanti (Ts. 7, 5, 1, 2) iti | tathā sati tatpāranaya-
nahetvoḥ sāmnor naurūpatvaṁ yuktam | ato bṛihadrathamtararūpa-
bhyām naubhyām eva samvatsaram sattrarūpaṁ samudraṁ taranti |
gavāmāyanasya pāram gachantīty arthaḥ |

4. te ubhe | ubhe sāmāni na samavasṛijye | na parityajye |
ekasyāpy ananushṭhānam ubhayaparityāgaḥ |
ye sāmadvayam api parityajanti teshām evāyam dosha iti darśa-
yitum ubhe samavasṛijeyur iti punar abhidhānam | ubhayoḥ sāmnor
vikalpativād ekaparityāge dosho nāstīty etad darśayati |

5. tad yadi | tat tayoh sāmnor madhye yadā rathamtaram
parityajeyur bṛihad evānutishṭheyuḥ | tadā bṛihataiva prayogasam-
pūrteḥ phalata ubhayam apy aparityaktam eva bhavati | evam bṛihat-
parityāgapakshe rathamtareṇaiva sampūrṭiḥ |

6. yad vai | prishṭhyashadahe shaṭsv api divaseshu krameṇa
prishṭhastotranishpādakāni shaṭ sāmāni: rathamtaram vairūpaṁ bṛi-
had vairājam śākvaram raivatam iti | tatra rathamtarasya bṛihataḥ
cotpattisthānam pūrvam uktam | yad dyāva indra te ṣatam ity asyām
ṛicy utpannam vairūpaṁ sāma | pibā somam indra mandatu tvety
asyām ṛicy utpannam vairājam sāma | pro shv asmai puroratham
ity asyām gtyamānam śākvaram sāma | revatir naḥ sadhamāda ity
asyām gtyamānam raivatam sāma | tatra bṛihadrathamtarayor evā-
trottaraśthānīyatvād aśeshasāmaphalasiddhyartham ete ubhe aparitya-
kte eva bhavataḥ | ubhayaparityāgaḥ sarvathā na yogya ity arthaḥ |

8. ye vā ataḥ | ye vai ke cana mandabuddhayaḥ satriṇo 'ta
ārambhaṇīyam caturviṁśam ahaḥ prārabhyordhvam ānulomyenaitat
samvatsarasatram upayanty anutishṭhanti te satriṇo gurum vai prau-
ḍham eva bhāram abhinidadhate | svasyopari sthāpayanti | sa vai
gurur bhārah sam eva sṛṇāti | bhāravāhakān satriṇo vināṣayati |
atha pūrvoktavailakshanyena ye satriṇa enam samvatsaram parastād
ādita ārabhya vihitaiḥ karmabhiḥ pūrvapakshagatair aptānushṭhā-
yottarapaksho 'vastāt pratyavarohakrameṇopaity upayanty anuti-
shṭhanti | sa vai ta eva satriṇaḥ svasti kshemeṇa samvatsarasatrasya

pāram samāptim aṣnute | prāpnuvanti || ayam arthaḥ | asti kiṁcid
vishuvannāmakam samvatsarasatrasya madhye pradhānam ahaḥ | ta-
syādhastāt shaṭ māsāḥ | so 'yam prathamah pakshaḥ | upariṣṭād api
shaṭ māsāḥ | so 'yam uttarah pakshaḥ | yathā loke kasyaścic chālā-
yāḥ stambhayoh pūrvam dirgham vaṅsam prauḍham prasāryobhayoh
pārśvayoh pakshadvayam kurvanti, evam samvatsarasatrasyaāpi | ta-
thā ca śākhāntare sṛjyate | yathā śālāyai pakshasī madhyamam va-
ṅsam abhi samāyachati | evam samvatsarasya pakshasī divākīrtiyam
abhi sam tanvanti (Tb. 1, 2, 3, 1) iti | divaiva mantrāṇaṁ kīrtanīyatvād
vishuvannāmakam ekam divākīrtiyam | tatra pūrvapaksharūpe māsa-
shaṭke yaḥ prayogakramah | evam uttarapaksho 'pi māsashaṭke te-
naiva krameṇa sa prayogo yady anushṭhīyeta tadānim atibhārah
syāt | nūtanānushṭhānaviśeṣābhāvenālasye sati vaikalyam bhavati |
sa eva bhāra ity ucyate | atas tatparihārārtham pūrveshu shaṭsu mā-
seshu yāni karmāni yenānupūrvyēṇanushṭhitāni, tāni karmāny utta-
reshu māseshu tadviparītakrameṇanushṭheyāni | tathā saty ālasyābha-
vād avighnenaiva samvatsarasatram samāpyata iti |

14.

1. yad vai | athāsminn ārambhaṇīye caturviṁśe 'hani nishkeva-
lyāṣastre kaṁcid viśeṣam vidhatte |

yad etad dvitīyam caturviṁśam ahaḥ | tad eva samvatsarasayopā-
ntyam mahāvratākhyam ahar bhavati | ārohakrameṇa caturviṁśā-
khyam pūrvapakshagatam dvitīyam ahaḥ | avarohakrameṇa mahāvra-
tākhyam upāntīyatvād dvitīyam ahar bhavati | anena dvitīyatvasā-
myena tayoh parasparaikyam upacaryate | kiṁcobhayatra bṛihaddiva-
sāmyam asti | tad id āsa bhuvaneshu jyeshṭham ity etat sūktam bṛi-
haddivaśabdena vivakshitam prauḍhasya dyulokasya prāptihetutvāt |
etad evobhayatra nishkevalyaṣastre kriyate | tathā saty asmin dvitīye
'hni caturviṁśanāmake bṛihaddivanāmnā tad id āsedyādina nishkeva-
lyāṣastragatasūktayuktena hotā retāḥ siṁcati tad ahaḥ | tad etat si-
ktaṁ reto mahāvratīyenopāntyenāhnā bṛihaddivākhyānishkevalyasū-
ktayuktena prajānayaṭi | atra satrasamvatsaramadhyā eva retāḥsekah
prajānam ca dvitīyopāntīyadivasayoh sampannam | tato loke 'py
ekaikāsmiṇ samvatsare retāḥseka utpattiḥ cety ubhayam sampadyate |
yasmād dvitīyopāntīyayor ahnor ubhayor api militvā prāṇino janma-
rūpaṁ ekam kāryam apekshitam | tasmād bṛihaddivanāmakeṇa sū-
ktenobhayatra nishkevalyaṣastram samānam ekarūpaṁ kartavyam |

3. yo vai | yaḥ pumān samvatsarasatrasya samudrasthānīyasyā-
vāram arvāktīrasthānīyam prathamam ahaḥ, pāram paratīrasthānī-
yam antimam aho yo veda, tayor ahnor anushṭheyam kartavyam ni-
ścīnoti | sa pumān avighnenaiva samvatsarasatrasya pāram samāptim

prāpnoti | yo 'yam atirāstrasamsthā sa evāsya prāyaṇīyah | ārambhe
'nushṭheyatvād arvāktirasthānīyah | sa evatirātraḥ punar udayanīyah |
samāptāv anushṭheyatvāt paratirasthānīyah |

5. yo vai | avarudhyate svādhinam kriyate yena prārambharū-
peṇa karmaṇa tat karmavarodhanam | udrudhyate samāpyate yena
karmaṇa tad udrodhanam | anyat pūrvavat |

7. yo vai | prāyaṇīyo 'tirātraḥ praśabdasāmānyāt prāṇa ity
ucyate | ucchabdasāmānyād udayanīyo 'tirātra udānaḥ |

15.

1. jyotiḥ | atha māsakṛtiividhanāyābhiplavashāḍahe pūrvabhā-
garūpāni trīṇy ahāni vidhatte |

stomaśabdo jyotirādibhiḥ pratyekam abhisambadhyate | tathā
sati jyotiḥśtomo goṣṭoma āyusṭoma ity etair ahobhir yanti | anu-
tiṣṭheyur ity arthah | tad etad ahastrayam tritvasāmānyāt krameṇa
lokatrayarūpam | śākhāntare 'py etad darśitam | jyotiḥśtomam pra-
thamam upa yanty, asminn eva tena loke prati tiṣṭhanti. goṣṭo-
mam dvitīyam upa yanty, antariksha eva tena prati tiṣṭhanti. āyu-
ṣṭomam tṛtīyam upa yanty, amushminn eva tena loke prati tiṣṭha-
nti (Ts. 7, 4, 11, 1) iti |

2. sa evaishah | trayāṇām pūrvoktānām evāhnām samūhaḥ
punar anushṭhiyamāna uttaras tryaho bhavati |

16.

6. annādyam | pratimāsam annādyam prāpnuvanto lokadvaya-
rtham gachanti | pratimāsam śaḍahapañcakam anutishṭheyur iti tā-
paryārthah | tatra catvāro 'bhiplavāḥ śaḍahāḥ pañcamas tu pri-
shṭhyah śaḍaha iti Sūtrakārair abhidhānāt | ayam viśeṣah śākhā-
ntare drashtavyah | Vgl. Ts. 7, 5, 3.

17.

1. Ādityānam | gamanasāmānyād gavām ādityatvam |

6. yathā vā | athādityāyane 'hahḥkṛtiṃ vidhatte |

atra vāśabdo na vikalpārthah kiṃtu gavāmayanaprakāravayāvri-
tīyarthah | gavāmayane prāyaṇīyākhyam prathamam aho, 'tirāstrasam-
sthām caturviṃśam ukthyam ahar dvitīyam | tatra yathā tathāivādi-
tyānām ayane 'pi, tata ūrdhvaṃ viśeṣo 'sti | sarve 'bhiplavāḥ śa-
ḍahāḥ, pūrvoktābhyām prathamadvitīyābhyām ahobhyām anyāni sar-
vāṇy ahāny ākshyanti | vyāptim karishyanti | gavāmayane tv ekai-
kasmin māsi catvāra evābhiplavashāḍahāḥ | ata idam vaiśhamyam |
tad idam Ādityānam ayanam |

7. prāyaṇīyah | prathamadvitīyam atikrāntāni sarvāṇy ahāni

prishṭhyashāḍahair vyāptāntīy etāvaṃ atra viśeṣah | athavā | ākshya-
ntiśabdo 'harviśeṣanāmadheyam | tathā ca Baudhayanā aha | abhi-
jīd vishuvān viśvajid daśamam ahar mahāvratam udayanīyo 'tirātra
ity etāny ākshyanti bhavanti | tad etad Baudhāyanasya matam |
anyad api yāny anyāni prishṭhyābhiplavebhyo iti Śālikācārya mene:
yāni cānyāni prishṭhyābhiplavebhyo daśamāc cety Aupamanyava iti |
tathā sati prāyaṇīyārambhanīyābhyām abhiplavashāḍahebhyaḥ cānyāni
yāny ahāni santi tāny ākshyanti etannāmānīty ubhayatra vyākhyā-
nam | sarvathāpy asty enayor ubhayor api gavāmayanād viśeṣah |
gavāmayane hy ekasmin māsi catvāro 'bhiplavāḥ śaḍahāḥ pañcamah
prishṭhyah śaḍahāḥ | tathā caśvalāyana aha | atha gavāmayanam sar-
vākāmāḥ | prāyaṇīyacaturviṃśe upetya caturabhiplavān prishṭhyapa-
ñcamān pañca māsān upayanti (11, 7, 1) iti | Ādityānam ayane pri-
shṭhyah śaḍaho nāstīti | Aṅgirasām ayane 'bhiplavāḥ śaḍaho nā-
stīti vaiśhamyam |

8. paryāṇah | parito 'yanasya gamanasya sādhanabhūtaḥ |

18.

1. ekaviṃśam | Chandogabrahmaṇe saptabhyo himkarotitīyā-
dinā vihito yo 'yam ekaviṃśah stomaḥ tenaiva stomenāśya sarvastō-
trapravṛtṭer idam ahar ekaviṃśam ity ucyate | tatra vishuvannāma-
kasamvatsarasatṛasya ye pūrve śaṇ māse ye cottare taylor māsa-
śaṭkayor ubhayato vartamānāyor madhye tad etad ahar anushṭhe-
yam | etac ca nobhayor māsashaṭkayor antar bhavati kiṃtv atirikṭam
ekam | tathā caśvalāyana aha | atha vishuvān ekaviṃśo na pūrvasya
pakshaso nottarasya (11, 7, 7) iti |

2. etena | purā devā tenāhnā svargalokākhyam lokam Ādityam
udayachan | ita ūrdhvaṃ prāpitavantah | tathā ca śākhāntare paṭhyate |
ekaviṃśa esha bhavati | etena vai devā ekaviṃśena | Ādityam ita utta-
mam suvargam lokam arohayann (Tb. 1, 2, 4, 1) iti |

3. sa eshaḥ | yo 'yam Ādityo 'sti sa esha ito bhūlokaḍ āra-
bhya ganyamāna ekaviṃśatisamkhyāpūrako bhavati | tathā cānyatrāmū-
nyate | dvādaśa māsāḥ pañcartavas traya ime lokā asāv Āditya ekavi-
ṃśa iti || athavā | atraiva vishuvataḥ purastāt paścāc ca vakshyamā-
nam ahardaśakadvayam apokshya vishuva ekaviṃśa ity ucyate | asmin
paksha idam vākyam uttarāṣeṣatvena yojanīyam |

4. tasya daśa | divaiva kṛtāntīyam mantrajātam yasmin vishu-
vaty ahani tad ahar divakṛtyam | tasyāhno 'vastād adhobhāge daśā-
hāni bhavanti | parastād ūrdhvbhāge 'pi daśāhāni bhavanti | taylor
daśakayor madhya esha ekaviṃśo vishuvān vartate | tasya vishuvato
'dhatāt pūrvapakṣe shashṭhe māse svarasāmāno 'harviśeṣas trayas
tebhyaḥ pūrvam abhijidākhyā ekāhas tataḥ pūrvam prishṭhyah sha-

ḍaha iti | ḍaṣāhāni vishuvadūrdhvaṃ tu pratyavarohakrameṇa trayah svarasāmānas tato viṣvajidākhyā ekāhas tata ūrdhvaṃ priṣṭhīyaḥ śhaḍaha iti ḍaṣāhāni | evam ubhayoḥ pārṣvayor ahnaṃ ḍaṣasamkhyopetatvād virāṭ | etasyām ubhayato 'vasthitāyām virāḍy ayam ekaviṃśaḥ pratisṭhītaḥ | yathoktagaṇanāyā virāḍi pratisṭhīhām eva hiṣa-bdopetena vākyena spāṣṭīkaroti | tasmād ubhayato virāḍdvayena rakṣhitatvād eṣha Ādityo vishuvadalahaṣṭhāniya imāṇī lokān antaraishāṃ lokānāṃ sarveshāṃ madhye yaṃ gachann api na vyathate | vyathāṃ na prāpnoti | vishuvān apy ekaviṃśa, Ādityo 'py ekaviṃśaḥ | tasmād ubhayor ekatve sati vishuvato yad virāḍdvayopetatvaṃ tad evādityasyobhayato virāṭtvaṃ bhavati | Ādityasya vyathārāhityena vishuvato vaikalārāhityaṃ sidhyati | athavā | vishuvato yathā virāḍdvayam ubhayato rakṣhakam evam Ādityasyāpy adhaṣṭād upariṣṭāc ca vartamānaṃ lokadvayam | etad evābhipretya śākhāntare grūyate | tasmād antaremau lokau yaṃ sarveshu suvargeshu lokeshv abhitapann eti (Tb. 1, 2, 4, 1) iti || attha vishuvato ubhayataḥ samīpavartināḥ svarasāmākhyaṇaḥ aharviṣeṣhān prasaṇsati | tasya vai etc.

5. stomā vai | saptadaṣastomayuktāḥ svarasāmāno 'harviṣeṣhāḥ stomāḥ abdenātra vivakṣhitāḥ |

atrārthavādēna pūrveshūttareṣu ca trishv abassu saptadaṣastomavidhir unneyaḥ | tathā ca śākhāntare grūyate | ukthya eva saptadaṣaḥ paraḥsāmānaḥ karyaḥ (Tb. 1, 2, 2, 1) iti | svarasāmākhyaṇam eva paraḥsāmeti nāmāntaram |

19.

3. raśmayo vai | ye bandhanahetavo raśmayas tatsthānīyān asmin vishuvati divākīrtyāni divaiḥ paṭhanīyāni pañca sāmāni | teśhām madhye mahādivākīrtyanāmakam ekam sāma | tac ca vibhrād bṛihat pibatu soṃyam madhv ity asyām ricy utpannam | tatsāmāyuktam priṣṭhastotram kartavyam | tathā vikarṇākhyam ekam sāma | tac ca priksbasya vṛishṇo arushasya nū saha ity asyām ricy utpannam | tad etad brahmasāma kartavyam | brāhmaṇācchaṇsinam abhīlakṣhya grīyamānam brahmasāma | tathā bhāṣākhyam aparaṃ sāma | tad api priksbasyety asyām evotpannam | tac cāgnishṭomasāma kartavyam | yena sāmnaḥgnishṭomasasṃsthā samāpyate tad agnishṭomasāma | bṛihadrathamtare prasiddhe bhavataḥ | mādhyamdinārbbhava-pavamānayoḥ kartavyatvāt |

4. udita Āditye | prakṛitāv ādityodayāt prāg eva prātaranu-vākaḥ paṭhyate | atra tu sarvasyāhno divākīrtyatvasiddhyartham udāyād ūrdhvaṃ anubrūyāt |

5. sauryam | Sūryo devatā yasya paṣoḥ so 'yam sauryaḥ | nyaṅgaṃ varṇāntareṇa sampāditam cihnam | tad yasya nāsti so 'nya-

ṅgaḥ | tādrīṣaḥ ¹⁾ cāsau śvetaḥ ca so 'yam anyāṅgaśvetaḥ | varṇāntareṇāmiṣṛitāḥ sarvasveta ity arthaḥ |

6. ekaviṃśatim | etad vishuvannāmakam ahar ekaviṃśastomayuktatvāt pratyakṣhād dhi sakṣhād eva mukhyam evaikaṃviṃśam | tasmāt sāmīdhenīnām ekaviṃśatisamkhyā yuktā | atra codakapṛāptāḥ pañcadaṣa, dhāyāḥ śhaṭsamkhyāḥ ity ekaviṃśatiḥ | tathā cāṣvalāyana āha | vishuvān divākīrtyaḥ | udite prātaranu-vākaḥ | prithupājā amarṭya iti śhaḍ dhāyāḥ sāmīdhenīnām | sauryaḥ savanīyasyopālambyaḥ (8, 6, 1) iti |

7. ekapañcāṣatam | tasmīn chastre stotriyānurūpayos trīcayoh śhaḍ rīcaḥ | yad vāvanety eka dhāyā | bṛihadrathamtarayor yoni dve | uttamasāmapragāthasya pragrathanena tisraḥ | nṛinām u tvā nṛitamam iti tisraḥ | yas tigmaṣṇīṅga ity ekaḍaṣarcaḥ | abhi tyam iti pañcadaṣarcaḥ | ity evam ekacatvāriṃśat | tatra prathamayā trīr abhyastayā saha tricatvāriṃśat | indrasya nu vīryāṇīty asmin pañcadaṣarce sūkte 'śhṭau nava vā ṣaṇsantiyāḥ | tatrāśṭatvapakṣha ekapañcāṣad bhavanti | navapakṣhe dvipañcāṣat | tacchaṇsanād ūrdhvaṃ indrasya nu vīryāṇīty asya sūktasya madhya aindriṃ nividam dadhyāt | tata ūrdhvaṃ punar api tāvatīr rīcaḥ ṣaṇset | tathā sati ṣatasamkhyāsam-pattya puruṣāyuhṣāmāyam bhavati | indriyāni ca ṣatasamkhyāsu nā-dīṣhu samcārāc chatam bhavanti tadīyavyāpārāḥ ca tathā ṣatasamkhyākāḥ | evaṃ sati yujamānaṃ sampūrṇam ayuṣi vīrya indriyeshv avasthāpayati |

20.

1. dūrohaṇam | duṣṣaṅkaṃ rohaṇam yasminn ādityamaṇḍale tad dūrohaṇam | tatrārohaṇasya sādhanatvān mantrasvarūpam api dūrohaṇam ity ucyate | tad rohati | ārohaṇārtham ṣaṇset ity arthaḥ | yadvā | mantrasya duṣṣaṅka uccaraṇaviṣeṣho dūrohaṇam | sa ca vi-ṣeṣhaḥ sūtre (Āṣvalāyana 8, 2, 14) 'vagantavyaḥ | tam rohati | viṣi-ṣṭam uccaraṇam kuryād ity arthaḥ |

29. ime evaitat | etatpāthēna hotā āmeshyaṇṣ ca āgamishyann api parāmeshyaṇṣ ca punar api parāvṛitya gamishyann api ime eva dyāvapṛithivīyāv evānumantrayate |

21.

2. sa pacchaḥ | dvedhā sūktasya ṣaṇsanam ārohakrameṇāva-rohakrameṇa veti | tac cārohe caturvāram āvartanīyam | prathamā-vṛittau pacchaḥ pādaṣaḥ paṭhet | ekaikasmin pāde 'vasānaṃ kṛitvā ṣaṇset | dvitīyasyām āvṛittāv ardharcaṣa ekaikasminn urdhe 'vasānaṃ

1) Alle vier Hss. cihnam anyāṅgaṃ tādrīṣaḥ.

kritvā paṭhet | tṛitīasyām avṛittau tripadyāvṛittā pādātraye 'vasānam kritvā paṭhet | caturthyām avṛittāv avasānarahitatayā sampūrnatayā saṁset |

3. tripadyā | pratyavarohakrame prathamāvṛittau pādātraye 'vasānam | dvitīyāvṛittāv ardharce 'vasānam | tṛitīyāvṛittau pāde 'vasānam |

4. atha ye | ekasminn eva loke kāmō yeshām ta ekakāmāḥ | svargam lokam eva kāmāyante na tv imaṁ lokam | teshām parāñcam eva pratyavarohitam eva rohet | śāstram paṭhet |

6. mithunāni | mithunaśabda ekatvanivārakāḥ | tato bahūnti uktam bhavati | yas tigmaṣṛiṅga ityādīni traishṭubhāni | divaḥ cid asya varimetyādīni jāgatāni | tad etad chandodvayam mithunasādṛiṣam | paśavo 'pi mithunātmakāḥ | chandānsi paśusādhanatvāt paśavaḥ | atas teshām saṁsanam paśuprāptyai bhavati |

22.

1. yathā vai | yathā loke puruṣo dakṣiṇāvāmabhāgābhyām bhāgadvayam madhye śirasā ca yuktaḥ | tathā vishuvataḥ śaṁmāsātma-kaḥ pūrvabhāgaḥ puruṣasambandhidakṣiṇabhāgasthāntīyaḥ | tatṛa- varoharūpamāsashaṭkātmaka uttarārdho vāmabhāgasthāntīyaḥ | tasmād vāmabhāgasādṛiṣyād uttara ity ācakshate | na tv anuśṭhānādhikeya- vivakṣhayā | prabāhuk sato vāmadakṣiṇabhāgau samau kṛtvāvasthi- tasya puruṣasya śiro yathonnatam san madhye 'vatiśṭhate | evam māsashaṭkayor madhye vishuvān utkṛiṣṭo 'vatiśṭhate | bidaḥ bhā- gaḥ | tābhyām bidaḥ abhyām dakṣiṇāvāmabhāgābhyām saṁhitāḥ saṁ- yojita eva loke puruṣo bhavati | tad dhāpi tasmād eva bhāgadvaya- samdhānarūpatvāt kāraṇac chīrṣṇo madhye syūmeva vijñāyate | syūma syūtam | yathā vastrayor saṁdhiḥ sūcyā syūtaḥ saṁyojito bhavati | evaṁ śirasi dakṣiṇottarakapālayor saṁdhau syūteva kācid rekḥā dṛiṣyate | etac ca bhūmau patite ṣuṣke māṁsarahite śiraḥka- pāladvayasamūharūpe 'sthani vispasṭam upalabhyate | ataḥ sarvā- tmanā puruṣasādṛiṣyāt praśasto 'yam vishuvān |

2. tad āhuḥ | vishuvannāmake mukhye 'hani yac chastram vi- hitam tat tasmān chastre pūrvapakṣiṇa evam āhuḥ | dakṣiṇāyana- syottarāyanaśya ca madhye vishuvannāmakas tulāmeshasamkrānti- dvayarūpo yaḥ kālaviṣeṣaḥ so 'yam vishuvacchabdābhidheyāḥ | sa ca vyavahāraḥ smṛtiśhu pracurāḥ | asminn eva vishuvati kālā etad abāḥ saṁset | etasminn ahani vihitam śāstram abāḥśabdenopalā- kṣhyate | etat samkrāntidvayam uktham ahar ukthānām ¹⁾ ahnām

1) uktam und uktānām alle vier Hss.

madhye | ukthyaśastropetaśastrayogyam ity arthaḥ | ata eva vishuvān vishuvannāmakasāstravān eva samkrāntikālaviṣeṣaḥ | tat katham iti | ucyate | tam samkrāntikālam vishuvān vishuvān ity eva sarve vya- vaharanti | atas tasmin kālā śāstrapāṭhe sati yajamānā vishuvanto yogyaśastrayuktā bhavanti | sarveshv anuśṭhātṛiṣhu ṣreṣṭhātām prāpnuvanti pūrvapakṣiṇām āśayaḥ |

3. tat-tat | karmāntareshv api vishuvākhyasamkrāntiyukte kālā samāgate sati śāstram etad chaṁsanīyam iti yat pūrvapakṣiṇām ma- tam, tasmān chastre tan matam nādarāṇyam | kiṁtu saṁvatsarasatra eva gavāmayane tat pūrvoktam śāstram saṁset | evaṁ sati yajamānā atyantasaṁyogena saṁvatsarakālam etad reto dhārayanto yanti | anu- tiśṭhanti |

8. vaiśvākarmaṇam | viśvakarmadevatākam ṛiṣabham puṇ- gavam savanīyasya codakaprāptasya paṣoḥ sthāna upāmbhaniyam dvirūpaṁ varṇadvayopetam ubhayata etaṁ dakṣiṇottarapārṣvayor vilakṣaṇavarṇena lūchitam paṣum mahāvrataprayogayukte sastra- syopāntye 'hany ālabheran |

23.

1. atha dvādaśāho vaktavyaḥ |

2. bhavaty ātmanā | anenārthavādena dvādaśarātrayāgavi- dhir ¹⁾ unneyaḥ | tathā ca śakṣantare vidhiḥ śṛyate | yaḥ kāmā- yeta prajāyeyeti, sa dvādaśarātreṇa yajeta, praiva jāyate (Ts. 7, 2, 9, 1) iti |

6. gāyatrī | yathoktāhaḥkṛiptir Āśvalāyanācāryair darṣitā | atha bharatadvādaśāḥ | inam evaikāham prithaksamsthābhīr upe- yuḥ | atirātram agre 'tṛiṣṭāv ukthyaṁ athāgnishṭomam athātirātram (10, 5, 8) iti |

24.

1. trayasāca | bharatadvādaśāham vidhāya vyūḍhadvādaśāham vidhatte |

yo 'yam vyūḍhadvādaśāho 'sti so 'yam etādṛiṣaḥ | tatṛadyantau yau dvāv atirātrau prathamadvādaśau yac ca daśamam ahaḥ, tat pari- tyajyāvaśiṣṭeshv ahasu navasamkhyakoshu trayas tryahāḥ karta- vyāḥ | trirātraḥ kaṣcit karmaviṣeṣaḥ | so 'yam trivāram āvartan- yaḥ | ā daśamam ity atra yo 'yam akārah sa varjanārthaḥ | nipātā- nām anekārthatvāt | yadvā maryādāyam ayam ān bhavishyati | ādya- ntāv atirātrau daśamam ahaḥ ca maryādām kṛtvāvaśiṣṭo navarā- tras trir avṛittāḥ tryahātma ity arthaḥ |

1) dvādaśāhayāgavidhir alle vier Hss.

tatra codakena dikshādivikalpo prāptah | ekā dikshā tistro dikshā ityādivikalpasya prakṛitau grutatvāt | tam vikalpam apavaditum niyamaviśeṣam vidhatte | dvādaśāhāni etc.

3. dvādaśa rātriḥ | prakṛitau tistro evopasadaḥ | tās caikakām caturshu dineshv āvartya dvādaśa sutyādineshūpasado 'nutishṭhati | tabhir dvādaśabbir upasadbhiḥ śarītram eva dhūnute | kampayati | śarīragatamāṁsādidhātusōṣaṇena pāpakshayo bhavati | tathā ca Sutrakārepopasamhṛitam | yadā vai dikshitah kṛiṣo bhavaty atha medhyo bhavati | upasaddineshv asya kshīramātrāhāratvād bhavaty eva kārṣyam | tad idam sarvaṁ dhūnuta ity aenena vivakṣitam || atha dvādaśasu dineshu somābhishavam vidhatte |

4. dvādaśāham prasutaḥ | bhaved iti śeṣaḥ | dikshopasadaḥ āṅgakarmaṇi | abhishavas tu pradhānakarma |

5. bhūtvā | dvādaśāham prasuta iti padadvayam anuvartanīyam | veditā dvādaśasu dineshu somābhishavayukto bhūtvā pūrvoktābhir upasadbhiḥ śarītram dhūtvā śarīragatam pāpam parityajyāta eva śuddha ihaloke bhūtvā paraloke 'pi pūtaḥ sarvadevatāḥ prāpuoti |

25.

1. anapakramam | tam Prajāpatiṁ dikshayitvā tatrādhvānam anapakramam nirgamanarहितam gamayitvābruvan | na hi yajñam samkalpya diksham kṛitvā tadanushṭhānam antareṇa devayajanān nirgantum śakyate |

10. ūrdhvo vai | yo 'yam navarātre prathamā tryabāḥ so 'yam ūrdhvo vai | arohaprakāra eva | tad yathā | gāyatram prātāḥsavanam traishṭubham mādhyamdinam savanam jāgatam tṛitīyasavanam ity ayam svabhāvasiddhaḥ kramah | tasya vyatyāsābhāvād ūrdhva ity ucyate | yas tu madhyamas tryabāḥ so 'yam tiryāṇ vartate | tad yathā | jāgatam prātāḥsavanam gāyatram mādhyamdinam traishṭubham tṛitīyam ity atra nātyantam anukramo nāpy atyantam vyutkramah | tasmād ayam tiryāṇ | ya uttamas tryabāḥ so 'rvāṇ adhomukhaḥ | tad yathā | traishṭubham prātāḥsavanam jāgatam mādhyamdinam gāyatram tṛitīyasavanam ity etadaharavāktvam | prathamam jāgatānto dvitīyas traishṭubhāntas tṛitīyo gāyatrānta ity evam ūrdhvatvatīryaktvārvāktvāni trishv api tryāḥeshu drashtavyāni |

26.

4. sa purastāt | yo diksham vāūhati sa pumān dikshopakramāt purā prajāpatidevatākam paṣam ālabheta | dvididho hi dvādaśāḥ sāgnicityo nirāgnicityaḥ ca | tatrāgnicayanayuktapaśur ayam avagantavyaḥ |

5. saptadaśa sāmīdheniḥ | dvayor dhāyayoh prakṣhepeṇa saptadaśasamkhyā sampadyate || āpriyājyāsu viśeṣam vidhatte |

6. tasyāpriyaḥ | paśoh prāptihetutvāt prayāja āpriya ity ucyante | tad atra Jamadagninā dṛiṣṭāḥ samiddho adya manusha ityādisukte samāmnātā drashtavyāḥ || atra codyam udbhāvayati |

7. tad āhuḥ | uktaprajāpatyavyatirikteshu sarveshu paśushv āpriyo yatharishi bhavanti | yasya yajamānasya gotrapravartako ya rishir bhavati tam anatikramya tena dṛiṣṭā evāpriyo bhavanti | evam saty atrāpi jamadagnigotrajānām eva samiddho adyety āpriya rico yukta na tv anyesham |

13. satram | pūrvam bharatadvādaśāho vyūḍhadvādaśāḥ ceti dvau bhedāv uktau | prakārantareṇāpi satrarūpo 'hinarūpaḥ cety evamvidho dvādaśāḥ | tatra satrapakshe viśeṣam vidhatte |

yady ayam dvādaśāḥ satrarūpo bhavet | tadānīm satrasya bahuyajamānatvāt sarveshām yajamānānām agnīn samnyupya sambhūyāikatvenāvasthāpya tasmin sarve yajeran | yajamānatvād eva sarve 'pi diksheran | diksham kuryuḥ | ya eva yajamānāḥ ta eva rītviḥ ity uktatvena sarve yajamānāḥ sunuyuḥ | rītvikkāryam abhishavam kuryuḥ | vasantartum abhilakshyodavasyati | udavasāntīyām samāptikālīnām ishtīm anutishṭhet | vasantartau samāpayed ity arthaḥ |

27.

1. chandānsi | atha vyūḍhadvādaśāhe yad etad vyūḍhatvam tad etat praśānsitum ākhyāyikām āha | chandānsi etc.

vyūḍha chandasam | svasvasthānaviparītatvenodhāni sthānantare prakṣiptāni chandānsi yasmin dvādaśāhe so 'yam vyūḍha chandah |

3. chandānsi vyūhati | gāyatrīyādīni chandānsi vyūhati | tattadāyatanaviparyāsenāvasthāpayet | tac ca vyūhanam asāratvaprayuktakālaya parihārāya bhavati |

6. naudhasena | imam indra sutam pibety asyām rīcy utpannam sāma naudhasam | tvām idā hyo nara ity asyām rīcy utpannam sāma syaitam |

9. ūshān | asau dyuloko 'syām bhūmāv ūshān | ādadhātīty adhyāhārāḥ | deśāntaraprasiddhim upajīvy paśuśabdasyoṣaśabdena vyākhyānam |

28.

5. tāni trīṇi | tāni pūrvoktāni rathamtaravairūpaśakvarāṇi trīṇi sāmāny anyāntārebhyo vilakṣhaṇāni prishṭhyakhye śaḍaḥ prathamatṛitīyapañcameshv ayugmेश्व ahasu prishṭhastotranishpādakāny āsan | tathā bṛihadvairājaraivatarūpāni trīṇi sāmāny anyāni ratham-

taradibhyo vilakṣhaṇāni bhūtvā dvitīyacaturtashashṭheṣhu yugma-
rūpeshv ahaṣṣu prishṭhastotranishpādakāny āsan |

6. tāni tathākālpanta | tataḥ śaṭṣaṃkhyākāni prishṭhasā-
māni dhārayitūṃ tāni śaṭ chandāṃsi tathākālpanta | tenaiva kra-
meṇa samarthāny abhavan | prathamadvitīyatrītiyeshv ahaṣṣu gāya-
trītrishṭubhagatyah prishṭhastotranishpādakāḥ | caturthapañcamasha-
shṭheṣhv ahaṣṣv anuṣṭuppaṇktyatichandāṃsi stotranishpādakāni |
evaṃ sati yajño 'pi prishṭhyashaḍahākhyah kalpate | svaprayojanāya
samartho bhavati |

29.

1. Agnir vai | idāṇīm dvādaśāhakraṭau prāyaṇīyodayanīyāv
atirātrau yac ca daśamam ahaḥ | tat tritayam varjayitvā madhya-
gato yo navarātras taṃ vidhātum upakramate | Agnir vai etc.

3. eti ca preti ca | ā prety anayor upasargayor anyataṛa
upasargo yasmin mantre 'sti tan mantrasvarūpam prathamasyāhno
rūpam | lakṣhaṇam ity arthaḥ |

karishyat | karoter dhātor bhavishyatpratyayāntam idṛiṣam
yad asti |

7. ā tvā ratham | ā tvā ratham iti trico marutvatīyaśastra-
sya pratipad | tac ca rathasābdopetaṃ | idam vaso sutam iti tasya
śastrasyānucaraḥ | tac ca pibavat | pibā supūrṇam iti dvitīyapāde
śrutatvāt |

16. tyam ā shu | atha nividdhānīyasya sūktasyādaṃ kiṃcit
sūktāntaraṃ vidhatte | tyam etc.

30.

1. ā na indrah | yasya sūktasya purastāt tārksyaśaṇsanam
vihitam tasmin nividdhānasūkta ākārarūpam lakṣhaṇam darśayati |
ā na etc.

2. idāṇīm nishkevalyamarutvatīyayoh śastrayor nividdhāne sū-
kte stotum āha |

sampātau | sampatanti prāpnuvanty ābhyām yajamānāḥ sarva-
lokāni iti sampātau | nishkevalyamarutvatīyanividdhānayoh sūktayor
vaikṛitayoh sampāta iti saṃjñā | ā yātv indro 'vasa iti marutvatīya-
śastrasya nividdhānam sūktam | ā na indra iti nishkevalyasya nivi-
ddhānam sūktam |

6. yad vā eti | ākāraprasābdādikam lakṣhaṇam mantre nāstīty
āśaṅkya yad vā ityādinā tatsadbhāve bādha upanyasyate | yad etad
eti ca preti ceti tad etat prathamasyāhno rūpam lakṣhaṇam iti pū-
rvam uktam | tat tathā sati yadi prety anena lakṣhaṇena yuktaṃ
sarvaṃ sūktam jāgataṃ abhaviṣyat | tadāṇīm yajamānā asmāl lokāt

praishyan praishyanti marishyanty eveti bādhopanyāsaḥ | tad yad
ityādinā samādhānam upanyasyate | yasmāt prasābdāyoge bādho 'sti
tasmāt kārapād iheheti sūktaṃ yadi prathame 'hani śaṇset | tadāṇīm
ihehaśabdenāsyā bhūlokasya vivakṣhitatvād asminn eva bhūloke tat-
sūktapāṭhenainān yajamānān ramayati | ciraṃ kṛdayati | tataḥ pra-
śabdaprakṛto maraṇabādho 'pi parihṛito bhavati |

15. samānam | asmin prathame 'hani yad āgnimārutaṃ sa-
stram uktaṃ, yac cāgnishṭome pūrvam nirūpitam āgnimārutaśastram
tad ubhayaṃ samānam ekavidham | nyūnādhikamantrāṇāṃ abhāvāt |

31.

3. yad vai neti | prathamasyāhna eti preti līṅadvayaṃ yad
vai yad evoktaṃ tad atra dvitīyasyāhno līṅgam na bhavatīti nakā-
radvayenobhayaṃ nishidhyate | yat sthitam tishṭhatidhātūrūpavād
bahushu sthāneshv apracyutatvenāvasthitam mantre dṛiṣyate tad dvi-
tīyasyāhno rūpam | līṅgam |

kurvat | vartamānārthapratyayayuktaṃ karotidhātūrūpam |

4. agniṃ dūtam | atra kurvad iti līṅgopanyāsaḥ | yady apy
agniṃ dūtam ityādaṃ sākṣāt kurvacchabdo na śrūyate | tathāpi ka-
rotīarthasya sarvadhātugatasāmānyatvād vartamānārthavācīpratyaya-
ntam dhātumātram kurvacchabdena vivakṣhitam | atrāpi vṛjīmaha
iti vartamānārthavācīpratyayānto dhātuh śrūyate | tasmād dvitīye
'hany etat sūktaṃ viniyoktuṃ योग्यम् |

7. indra nedīyah | indra nedīya ityādikāḥ pragāthaḥ prathame
'hany api vihitah | uttaratrāpi vidhāsyate | tasmād atra vidhīyamāno
'cyuto bhavati pracyuter abhāvāt | tad idam acyutatvaṃ sthitasābdā-
rthatvāt sthitaṃ līṅgam |

11. tvām id dhi | atha nishkevalyāśastrasya stotriyānurūpayoh
pragāthayor bṛihatsāmasambandharūpam līṅgam darśayati |

tvām id dhi bṛihatsāmna ādhārabhūtaḥ stotriyah pragāthaḥ |
tvam hy ehty anucaraḥ pragāthaḥ | prathame pragāthe bṛihatsāma-
yuktaṃ prishṭhastotram bhavati | atra pragāthadvayasya bṛihatsā-
masambandhād bārhathe bṛihatsāmasambandhiny ahani tad ubhayaṃ
योग्यम् | dvitīyasya cāhno bṛihatsāmasambandhitvāt tasminn ahani
viniyoktavyam |

32.

2. viṣvo devasya | viṣvo devasyety ekā rik | tat savitur iti
dve ricau | so 'yam ekas trico bṛihatsāmasambandhabhūto vaiṣvadeva-
śastrasya pratipad bhavati | ā viṣvadevam ity eṣha trīcas tasyānu-
caraḥ | ata ubhayor bṛihatsāmasambandhaḥ |

Pañcika V.

1.

3. samānodarkam | udarkah samāptih | samāna udarkas tu-
lyā samāptir yasya mantrabhāgasya tat samānodarkam |

punarāvṛttam | pāṭhitasyaiva punaḥ pāṭhaḥ punarāvṛttam |
punar api nitarāṃ nṛitam nartanam punarninṛitam | svaraviśe-
ṣhāṣharāṇām punaḥ-punar āvartanena vā nartanasādṛṣyam | punarā-
vṛttam pāṭhitasyaiva pādasyāvṛttih | atra tu svaraksharamātrasyeti
viśeṣaḥ | ratavad iti dhātvarthamātram atra vivakshyate | paryasta-
vad iti paryāsaśabdavat |

kṛitam | bhūtārthapratyayopetaḥ karotidhātur dhātumātram vā |

5. devā vai | yadā devās tṛitīyam ahar anuśṭhāya tena sva-
rgam lokam gataḥ | tadānim asurā rakshānsi ca tān devān anuga-
mya svargapraveśo yathā na bhavati tathāvarāyanta | nivāritavantaḥ |
tatas te devās tān asurān prati virupā viruddharūpopetā bhavate-
ṣapitvā bhavantaḥ svenaiva rūpeṣāviri bhavanta āyan | svargam praty
agachan |

12. vāyav ā yāhi | vāyav ā yāhi vītaya ity eka | vāyo yāhi
śivā diva ityādike dve ṛicau | militvā so 'yam ekas trīcaḥ | indraḥ
ca vāyav eshām sūtānām ityādike dve ṛicau | trīcatvasampādanāya
taylor anyatarā dvir āvartantiyā | ā mitre varuṇe vāyam ityādikas
trīcaḥ | sajūr viśvebhīr devebhīr ityādikas trīcaḥ | uta naḥ priyā
priyāsv ityādikas trīcaḥ | ta ete sapta trīcā ushṇikchandaskāḥ | tat
sarvam aushṇīham prāṅgasastraṃ kuryāt | tatra samānodarkatvam
tṛitīyasyāhno līngam | ā mitre varuṇa iti sūkte tisṛiṣv apy ṛikshu
ni barhishtyādiko 'ntimāḥ pāda eka eva | aśvināv eheti sūkte 'pi
haṃsāv ityādiko 'ntimāḥ pāda eka eva | ā yāhi sūkte 'pi vṛishann
indṛety antimāḥ pāda eka eva | sajūr viśvebhīr iti trīce 'py ā yāhi
agna ity antimāḥ pāda eka eva | evam katipayeshu samānodarka-
tvaṃ līngam || atha marutvatīyaśastrasya trīcatvayaṃ vidhatte |

13. tam-tam | tam-tam ityādikas trīco marutvatīyaśastrasya
pratipat | tasyopakrame tam-tam iti dvir āvṛttih śabdo nṛittagata-
tālanukarāṇasadṛṣaḥ | ante ca kṛiṣṭīnām nṛitur iti nartanaṣāci śa-
bdaḥ śrūyate | tad idam ninṛittaval līngam | traya indrasetya ayam
anucaras trīcaḥ | tasyādaḥ trīśabdasravanād idam trival līngam |

14. indra nedīyaḥ | indra nedīya iti pragāthasya pūrvayor
apy ahnor vihitatvād acyutatvam | atha pragrathanena trīcatvam
sāmpādayitum caturthaḥ pādaḥ shashṭhaḥ pādaḥ ca tris-trir abhya-
syate | tasya nṛittasamānatvād ayam pragātho ninṛittalīngavān | evam

brāhmaṇaspatyapragāthe 'pi drasṭavyam | yadvā | yasminn indro
varuṇo mitro aryamety okārasya trir abhyāso nṛittasamānaḥ |

20. abhi tvā | abhi tvā śūrety eshā rathamtarasāmno yoniḥ |
tām pūrvoktāyā dhāyāyā anu paścān nivartayati | śaṃsed ity arthaḥ |

2.

1. atha nividdhantiyaṃ sūktam vidhatte |
yo jāta eva | asmin sūkte nṛimṇasya mahnā sa janāsa indra
ity antimāḥ pādaḥ sarvāsv ṛikshu samānaḥ | tasmād idam sūktam
samānodarkalingopetam |

14. vaiśvānarāya | atra dhishanety antaḥkaraṇavācakaḥ śa-
bdaḥ śrūyate | antaḥkaraṇam ca bhūmyāder antam prāptum śaknoti |
tathā cānyatra śrūyate | na vā imām aśvaratho nāsvatarirathaḥ sa-
dyaḥ paryāptum arhati | mano vā imām sadyaḥ paryāptum arhati
(Ts. 7, 3, 1, 4) iti | ataḥ sahasā bhūmyādyantapṛāptihetutvād dhi-
shanāśabdo 'ntasyopalakshakaḥ |

15. dhārāvarāḥ | marutatvam atra vispasṭham | bahuvidham
abhivyāhṛityam abhivyāharaṇīyaṃ śaṃsantiyaṃ ṛigjātam yasmin sūkte
tad bahvabhivyāhṛityam | atra hi pañcadaśarcaḥ śaṃsantiyā iti bahu-
tvam | bahūnām devānām abhivyāharaṇīyānām vidyamānatvād bahu-
tvam | tasya bahutvasyaikatvadvitvāpekshayāntatvam |

17. purastādudarkam | udarkaśabdo 'vasānavacanah | avasā-
nam ca vichedaḥ | so 'pi dvividhaḥ purastād upariṣṭāc ca | upakra-
māt pūrvam śaṃsantiyasyābhāvād ayam pūrvakālino vichedaḥ pura-
stādudarka ity ucyate | śaṃsanād ūrdhvakālino vicheda upariṣṭādu-
darkaḥ | samānodarkatvam ca tṛitīyasyāhno līngam yuktam | tatro-
pariṣṭādudarkasāmyam sajanīyādishūdhāḥṛitam (5, 2, 1) | atra pura-
stādudarkasāmyam līngatvenodāhriyate | tathā hi | asmin sūkte sa-
rvāsv apy ṛikshu tvam agna iti padadvayaṃ samāmnātam | tad idam
samānodarkatvam ekam līngam | asaḥkṛid abhidhānād eva punarāvṛ-
ttalīngam ca vaktum śakyam | kiṃca | loke kaṃcit puruṣam sambo-
dhyābhīmukhikṛitya tvam iti vadanti | evam atrāpy uttaratryaham
abhimukhikṛityaiva pratyricam tvam tvam iti śabdaḥ prayujyate |
tac ca prathamadvitīyayos tryahayos ca samṭatyai vichedarāhityāya
bhavati |

3.

1. dvādaśāhamadhyavartino navarātrasya trayaḥ ca vā ete trya-
hāḥ (4, 24, 1) iti yat pūrvam uktam, tatra prathamās tryaho 'bhihi-
taḥ | sa ca pṛiṣṭhīyashadāhasya pūrvō bhāgaḥ | atha tasyottaro bhāgo
navarātre madhyamas tryaho vaktavyaḥ | tasmiṃs ca yat prathamam
ahas tan navarātre caturtham ahar bhavati | tatra śastrakṛiptir upa-

rishtād vidhāsyate | ādau tāvan nyūnkho vaktavyah | tadartham prastauti |

āpyante | pūrvokteshu trishv ahassu trivṛtapañcadaśasaptadaśakhyah stomā āpyante | samāptā ity arthaḥ | tathā gāyatrī trishṭub jagatīty etāni chandaśsy āpyante | samāptāni | tata ūrdhvam etad eva vakshyamānam uccishyate | pūrvam anukativād utkarshenāvashishyate | tasyaivāvashishṭasya vāg iti nirdeśah | evakāras tu pūrvokta-devatāvyāvṛtityarthaḥ | Agnir vā devatendro vai devatā viṣve vai devā devatēty evaṃ tasya-tasyāhno nirvāhakam devatātrayam pūrvam uktatvān nāvashishṭam | vāgdevatā pūrvam anukāvaśishṭā | tasyā vācakam vāg ity etac chabdarūpam | tad etad aksharam vakārādivarnātmakam punar api tryaksharam | tribhir aksharair upetam | katham etad iti | tad etad spashṭikriyate | vāg ity ukte saty ekāksharam bhavati | vakāragakārābhyam yuktasyakārāksharasyaikatvāt | tad evāksharam iti vāgdevatānāmnoccāryamānam tryaksharam bhavati | ato vāgdevatāyā nāmāny ekarūpatvam trirūpatvam ca sampannam |

4. tad yac caturtham | yasmāt kāraṇād yadi caturtham ahar upetā nyūnkhyanti, okārasya sūtroktaprakāreṇocārāpaviśeṣam kuryuḥ | tadānīm etad eva vāg ity etad aksharam devatāyā vācakam abhilakshyayachanti | udyamam kurvanti | na kevalam udyamāḥ kimtv etad aksharam vardhayanti | vṛddhiprakāra eva pravibhāvayishanti¹⁾ anena spashṭikriyate | prabhutvam vibhutvam cāksharasya kartum ichanti | prabhutvam sāmartyam, vibhutvam viśālatvam || nyūnkhasvarūpam Āśvalāyanena varṇitam | caturthe 'hani prātaranuvākpratiṇidya ardharcādyor nyūnkhaḥ | dvitīyam svaram okāram trimātram udāttaṃ triḥ | tasya-tasya copariṣṭād aparimitān pañca vārdhaukāraṇ anudātān | uttamasya tu trin | pūrvam aksharam nihanyate nyūnkhyamāne (7, 11, 1) iti | asyāyam arthaḥ | caturthe 'hani prāpte sati prātaranuvākasya yeyam ṛik prathamāsti, tasyā ṛico yau dvāv ardharcāu taylor ardharcayor yāv adī taylor adyor nyūnkhaḥ kartavyah | nitarām atyantavishamaprakāreṇonīkhanam uccāraṇam nyūnkhaḥ | katham iti | tad eva spashṭikriyate | āpo revatīḥ kshayatheti prātaranuvākasya pratiṇidya | tasyāḥ pūrvārdhāsyādau yo 'yam dvitīyasvara okārah pakārād ūrdhvaḥbhavi, tam trimātropetam udāttaśvarayuktam trivāram uccārayet | ta ete traya okārāḥ sampadyante | tattraikaikasya yaukārasyaopari punar apy okārā ardhavarūpā hrasvamātrā aparimitāḥ pañca voccāraṇīyāḥ | te cārdhaukā-

1) pravibhāvayishanti lesen im Texte alle Hss. Die sonderbare Erklärung des Scholiasten zeigt, dass diese Lesart auch ihm vorlag.

rāḥ sarve 'py anudātāḥ | uttamasya tu trimātrasya yaukārasyaopari trin ardhaukāraṇ uccārayet | teshv ardhaukāreshu prathamam aksharam nihanyāt | atyantam nīcasvareṇānudāttaṃ kuryād iti | evaṃ saty udāttaḥ trimātrās traya okārā, ardhaukāras trayodaśety evaṃ okārāḥ shoḍaśa sampadyante | prathamadvitīyayos trimātrayor madhye pañcānudātta ardhaukārah | dvitīyatṛitīyayos trimātrayor madhye pañcānudātta ardhaukārah | tṛitīyasya trimātrasyopariṣṭād anudātta ardhaukāras trayah | so 'yam uccāraṇaviśeṣo nyūnkha ity ucyate | so 'yam nyūnkhaḥ caturthasyāhna udyatyai | udyamanāya sarvasmād utkarshāya bhavati | Dieses lässt sich etwa so darstellen:

apō3 00000, 03 00000, 03 000. Vgl. Āśvalāyana 7, 11, 7.

5. annam vai | yo 'yam ukto nyūnkho 'sti tad etad annam vai | annasādhanaṭvād annasvarūpam eva | katham etad iti | tad ucyate | ilāśabdo 'nnavācī | tad yesham karshakāṇām asti te karshakā ilāvāḥ | te ca varshantam parjanyam abhilakshya geshṇā harshenā gāyanto yadā caranti | atha tadānīm annādyaṃ prajāyate | svakālāvrishṭīm samṛddhiṃ ca drishṭvā karshakā hrishyanti hrishṭāḥ ca gāyantīti yad asti tatsadṛiṣam idam caturthe 'hani nyūnkharūpam uccāraṇam | ato 'nenocārāṇenānnam utpādayanti | tad evaṃ annādyaṃ prajātyā utpādanārtham sampadyate | tasmād annaprajātiyuktatvād eva caturtham ahar jātavād bhavati | jātavattvam etasmīn ahani mantraliṅgatvenopariṣṭād (5, 4, 2) vakshyate |

6. caturakshareṇa | mantrē yo 'yam ādau caturaksharo bhāgas tena nyūnkhayet | catvāry aksharāṇy uccārya tadante yathoktam nyūnkham prayuñjyād iti kecid yājñika āhuḥ |

8. samprati | samyak |

10. mukhataḥ | prātaranuvāke mukhato 'rdharcasyādau dvitīyasminn akshare nyūnkhayet | prajānām sarvāsām mukhenaivānūdānāt | tathā sati yajamānam annādyaṃ mukhata eva samīpa eva sthāpayati |

11. ājyaśastre sthānaviśeṣam vidhatte |

madhyataḥ | tṛitīyapāda ity arthaḥ | tathā cāśvalāyana āha | āgṇīm na svavṛktibhir ity ājyam | tasyottamāvarjam tṛitīyeshu pādeshu nyūnkhaḥ (7, 11, 8) iti |

12. mukhataḥ | ardharcādau | tathā cāśvalāyano marutvatīyam nishkevalyam ca nirūpya paścād idam āha | śrudhribhaviyasya tu tṛica ādye 'rdharcādishu nyūnkhaḥ (7, 11, 28) iti |

2. yad vāco rūpam | vākpratiṇidyaśabdayuktam | vaimadam vimadākyena maharshiṇā yuktam | riphathātuh kleśārthe vartate | viśeṣakleṣenocārītam viriphitam | vichandā iti vividhachandasā

yuktam | yad ūnam vātiriktam vonatiriktam | akshahrāsavṛiddhi ity arthaḥ |

3. viriphitam | nyūnkaruṇa viśeṣakleśanoccaritam | ata eva viriphitasya viśeṣakleśarūpatayā yuktasya vimadākhyasya maharṣeḥ sambandhi |

5. tā u daśa jagatyah | tā u tās tu sūktagatā aṣṭāv pīco daśa jagatyah sampadyante | katham sampattir iti | tad ucyate | sūktasyādyantayor pīcos trir avṛittyā dvādaśa pañkṭayo bhavanti | pañkṭiḥ caiva catvāriṣadākṣharā | tato militvāṣītyadhikacatuṣṣaṭākṣharāni sampadyante | aṣṭācatvāriṣadākṣharānām jagatīnām daśa samkhyākanām tāvanti evākṣharāni | evam jagatisampattir |

6. tā u pañcadaśa | tās tu daśa jagatyah pañcadaśānu-
ṣṭubhaḥ sampadyante | tathā hi | aṣṭācatvāriṣadākṣharā jagati | dvātriṣadākṣharānushṭup | tathā saty ekaika jagati sārddhānushṭub
bhavati |

7. tā u viṃṣatir | tās tu daśa jagatyah punar api pratyekam dvedhā vibhajyamānāḥ caturviṃṣatyakṣharā gāyatro viṃṣatir bhava-
nti | gāyatrīsambaddham cānyatra prāyaṇīyam prathamam ahaḥ | gāyatro vā aindravāyavo, gāyātram prāyaṇīyam ahaḥ (Ts. 7, 2, 8, 1) iti śrutyantarāt | idaṁ cāhar madhyame tryahe prathamatvāt punaḥ prāyaṇīyam | ato gāyatrīdvārā sambandhasya vaktum śakyatvād etat sūktam caturthasyāhno nirūpakam |

8. tad etat | tad etad āgṇim ityādi sūktam udgāṭribhiḥ pūrvam astutam, hotṛibhir apy aṣastam tasmād ayātayāma gatasā-
ram na bhavātīti śakṣhād yajña eva | yajñamadhye sratvāt | tathā sati yady etat sūktam atrājyam bhavet | tadānīm yajñarūpād eva sūktād yajñarūpam ahas tanvate | viśtārayanti | kiṃcāhardevatām vācam eva tena sārāyuktena punaḥ prāpnuvanti | tac ca madhyama-
sya tryahasya samtatyai vichedarāhityāya bhavati |

10. vāyo śukrah | atrādyais tribhiḥ pratikair ekas trīcaḥ | itaraiḥ śatpratīkaiḥ śaṭ trīcaḥ |

11. tam tvā | atra yad etad imaha iti padam asti, tad yācā-
maha ity asminn arthe vartate | yācā ca dīrghakālenā phalapradā | tasmād etad ahar abhyāyāmyam iva | abhito dīrgham kartavyam iva prayogabāhulyena dṛṣyate | tena yācūarthavācidhatudvāreṇa dīrgha-
tvena sāmyapratiter idam mantravākyam caturthasyāhno nirūpakam |

12. idaṁ vaso | ātānaḥ ṣaṣṭrakṛtīḥ | sā cedam vaso sutam ityādikāśv asmiṃṣ caturthe 'hani pūrvoktena prathamēhnā samānā |
tat sāmyam caikam līgam |

15. tad u | tad u tat tu sūktam trisṭupchandaskam | prati-
ṣṭhītāni padāni pratiniyataḥ akṣharasamkhyayuktāḥ padā yasmin sūkte
tat pratishṭhitapadam | tadṛiṣena tena sūktena savanam mādhyam-

dinasavanagatam marutvatīyaṣaṣṭraṁ dādhāra | dhāritavān bhavati |
etena sūktena svayam āyatanāt svaktyagṛihāt kadacid api na pra-
cyavate |

16. imam nu | imam nv ityādis trīcaviśeṣaḥ paritah pūrvok-
tānām ante prakṣhepaṇīyaḥ |

18. tad vai | yasmiṇ chandasi nivitpadasamūhaḥ prakṣhiyate
tad etac chando vahati | savanasya nirvāhakam bhavati | tasmān ni-
rvāhaṇāya tāsu gāyatrīṣhu nividam dadhyāt |

19. pibā somam | prishṭhastotrasādhanasya vairājasāmna
adhārāḥ pibā somam ityādiḥ stotriyas trīcaḥ | śrudhī havam ityādy
anurūpaḥ |

21. tvām id dhi | tvām id dhīty asyām pīci brihatsāmotpa-
nnam | tasmād etam yonibhūtam pragātham pūrvoktadhāyām anu
paścāc chānset |

5.

11. tā u | tā u tās tu sūktagatā pīco vichandaso vividhachando-
yuktāḥ | tatraikaviṃṣatir dvipadāḥ santy, avāṣiṣṭāḥ catuspadāḥ sa-
nti | tena vichandastvenāhno nirūpakam |

6.

1. gaur vai | pūrvatra vāg ekam gaur ekam dyaur ekam
(5, 3, 2) iti devatāyā rūpatrayam uktam | tatra vāgātmacam rūpam
caturthe 'hany uktam | pañcamasyāhno gaur eva devatā nirvāhikā |
stomānām madhye triṇavo nirvāhakaḥ | tasya triṇavasya stomasya
svarūpam Chandogair evam āmnātam | navabhyo himkaroti sa tisṛi-
bhiḥ sa pañcabhiḥ sa ekayā | navabhyo himkaroti sa ekayā sa tisṛi-
bhiḥ sa pañcabhiḥ | navabhyo himkaroti sa pañcabhiḥ sa ekayā sa tisṛi-
bhiḥ | vajro vai triṇavaḥ (Tāṇḍya 3, 1, 1) iti | asyāyam arthaḥ |
ekas trīcas tisṛibhiḥ paryāyair avartanti | tatra prathamaparyāye
prathamāyās triḥ pātho dvitīyayāḥ pañcakṛitvaḥ pāthas tritīyasyāḥ
sakṛid eva pāthah | dvitīyaparyāye prathamayāḥ sakṛit pātho dvitī-
yāyās triḥ pāthas tritīyasyāḥ pañcakṛitvaḥ pāthah | tritīyaparyāye
prathamayāḥ pañcakṛitvaḥ pātho dvitīyayāḥ sakṛit pāthas tritīyasyās
triḥ pāthah | evam avṛittābhiḥ saptaviṃṣatisamkhyābhir ṛigbhis tri-
navah stomo bhavati |

5. paśurūpam | tathāvidham ca paśurūpam yad asti tad api
līgam | paśurūpasya bahuvidhatvam eva yad adhyāsavad ityādinā
prapañcyate | adhikapādasya prakṣhepo 'dhyāsah | prakṛitau yāvad
asti tāvato 'py adhikapādotetam adhyāsavat | paśūnām api catu-
rbhyaḥ pādebhyaḥ 'dhikam mukham ekam parigaṇyate | ato 'dhyāsa-
vat paśurūpam bhavati | tad eva vikshudrā ity anena spashtīkri-

yate | vividhāḥ kshudrā vikshudrāḥ | ekasmād anyo nyūnas, tasmād apy anyo nyūnaḥ | gajāpekshayaśvaḥ kshudras, tadapekshaya mahishah kshudras, tato gaus, tato 'jety evam paśushu kshudratvaṃ draśhtavyam |

vāmam | yad vāmam ramanīyaṃ suktaṃ svaravarṇādibhiḥ śravyam bhavati | tad api paśurūpam | loke 'pi gavāśvādipaśava iti yad asti tad vāmam ramanīyaṃ drīṣyate |

yat pāṅktaṃ | ekam liṅgam pāṅktaṃ yat punarvacanaṃ tat pañcasamkhyayuktam | pūrvatra pāṅktichandaḥ sambaddham iti viśeṣaḥ |

6. imam ū shu | imam ū shv ityādisūkte jagatichandoyukta ādya navarcaḥ śaśantiyāḥ | tatra tṛtīyasyām pici jagatichandaskebhyas caturthapādebhya 'dhikāḥ pādo bharadvājaya sapratha ity eṣa samāmnāyate | ato 'dhikapādayuktatvād idam adhyāsavallīgam | tatra paśusvarūpam | paśor api pādacatusṭhāyād adhikasya mukhasya vidyamānatvāt |

7. ā no yajñam iti dve ṛicau | ā no vāyav ity ekā | so 'yam prathamāḥ trīcaḥ | rathenetyādir dvitīyāḥ | bahava ityādis tṛtīyāḥ | imā u vām ityādis caturthaḥ | pibā sutasidyādīḥ pañcamāḥ | devaṃ-devam iti shashṭhaḥ | bṛihad iti saptamāḥ | tad etat saptakam bṛihatichandoyogād bārhatam |

13. marutvān | parito 'nte prakshepaṇīyāḥ paryāsaḥ || tasmiṃs tṛice nividdhānaṃ vidhatte | tā u etc.

7.

1. mahānāmniṣhu | S. 4, 4, 1.

3. imān vai | nanu śakvarīṣhūpannam sāma śakvaram iti vaktavyam | śakvari ca saptapādo petā | na ca ita ṛicas tathāvidhāḥ kiṃtu pādacatusṭhāyopetā anuṣṭubhaḥ | tat katham āsām śakvarītvam ity āsāṅkya śaktipradatvāo chakvarītvam iti nirvacanaṃ darśayati | imān vai etc.

4. tā ūrdhvāḥ | yā etā mahānāmnyāḥ santi tāḥ śīmna ūrdhvā abhyasṛijata | agnim ita ity ārabhya yathā vaḥ suhāṣatītyantā dāśatayinām śīmā | tasyāḥ śīmna ūrdhvabhāvinīḥ kṛitvā Prajāpatir abhitaḥ sṛiṣṭavān | ata evaitāḥ samhitāyaṃ nāmnāyante kiṃtv āraṇyakāṇḍa āmnāyante | athavā | navaitā ṛicas trivedebhya upari sthitatvena prayujyante | tathā caśvalāyana āha | śakvaram cet pṛiṣṭham mahānāmnyāḥ stotriyāḥ | tā adhyardhakāram nava prakṛityā tistro bhavanti (7, 12, 10) iti | asyāyam arthaḥ | yadā śakvarasāmnā pṛiṣṭhastotram nishpādyate tadānim mahānāmnyā ṛicaḥ stotriyāḥ tṛico bhavanti | tāḥ tu prakṛityā svabhāvena navasamkhyākaḥ tathāpi tīśraḥ kartavyāḥ | adhyardhakāram iti tatropāya ucyaṭe | adhikena-

rdhena yuktām ekām ṛicām ekam ardharcaṃ kṛitvety uktam bhavati | tatas trayāṇām ardharcaṇām ekārdhatve sati tīśra ṛico bhavanti¹⁾ | so 'yam śimollāṅghanaprakārah | yasmāt śīmna ūrdhvāḥ satīḥ Prajāpatir asṛijata tasmāt śīmā ity etannāmākā abhavan | mahānāmniṣām anena prakāreṇa śīmānāmakatvaṃ vijñeyam |

5. svādor itthā | svādor ityādir adhyayanaprakāreṇaikaḥ tṛica, upa na ityādir dvitīya, indram viśvā ity tṛitīyāḥ | etat trayam militvā pūrvoktastotriyasādrīṣyād anurūpas tṛico bhavati |

8. mo shu tvā | ṛigdvayam eva sarvatra pragāthasya svarūpam | atra tu rāyas kāmā ity eṣā dvipadādhikatvena prakṣiptā | tasmād ayam pragātho 'dhyāsavān |

8.

4. tam indram | śastrānte prakshepaṇīyaṃ tṛicām vidhatte | tam indram etc.

10. stushe janam | trīṣṭupchandaskē sūkte viśa ādevīr ity ekaḥ pādo 'dhikāḥ prakṣipyate | so 'yam adhyāso liṅgam |

14. agnir hotā | trīṣṭupchandaskasya tṛicasyāvasāne tā tare-mety adhikāḥ pādo 'dhyāsaḥ |

9.

2. athāsmiṃ shashṭhe 'hany ṛitupraisheshv ṛituyājasūkte kamcid viśeṣam vidhātum prastaui |

na vai | devāḥ sarve 'py anyonyasya gṛihe vāsam naiva kurvanti kiṃtu svasva eva gṛihe | evam ca saty ṛitur apy ṛitor anyasya sthāne na vasati | kiṃtu sarvo 'pi vasantādyṛituh svasva eva sthāne nivasati | tasmāt kāraṇād yathāyatham svasvasthānam anatikramya sarve 'py ṛitvija ṛituyājān yajeyuh | asampradāyam anyasmā adattvā | ayam arthaḥ | ṛitugrahāṇām pracāro yadā vartate tadānim maitravarūṇaḥ praishasūktagatena mantreṇa hotrādīn pṛeshyati | ante ca yājyayā vashaṭkāram kurvanti | adhvaryuyajamānu tu pṛeshitau svasvayājyām hotre prayachataḥ | tad idam prakṛitāv anuṣṭhānam | atra tu tau hotre na prayachataḥ kiṃtu svayam eva yājyām paṭhata iti | tathā sati yathartu tam-tam ṛitum anatikramya sarvān ṛitūn ṛitvijaḥ kalpayanti | svasvaprayojanasamarthān kurvanti | ṛitūnām tathā kalpane sati janatā janasamūho yathāyatham svam-svam sthānam anatikramya vyavasthītaḥ sukhīno bhavanti | evam ṛituyājā atra prastutāḥ || tatraitac cintyate | kim ṛituyājeshu praishavashaṭkārau prakṛitivan na kartavyāv uta kartavyau | āho svit prakārāntareṇa kartavyāv iti | tatra tāvad akāraṇapakṣham upanyasyati

1) Vgl. Sāyaṇa zu Aitareyāranyaka 4, 1, 1.

3. tad āhuḥ | ṛituyājartham maitrāvaruṇena paṭhitavyā mantrā ṛitupraishāḥ | taiḥ praishamantrair hotrādīn prati ca na pre-shitavyam | hotā yakshad Indram ityādibhiḥ praishāṇam na kartavyam | hotrādibhiḥ ca ṛitupraishamantrair na vashaṭkartavyam | yajyātvena na paṭhitavyā ity arthaḥ | tatreyam upapattiḥ | ya ṛitupraishāḥ te sarve 'pi vāg vai vāgrūpaiva | vāk ca shashṭhe 'hany āpyate | samāpyate | na hi samāptāyām vāci mantraprayogo yujyate | iti nishedhavacinām abhiprāyaḥ || teshām eva matam āsṛitya vidhivādinām pakṣhe doshaṁ darśayati |

4. yad ṛitupraishāḥ | yady ṛitupraishāḥ tatpūrvako vashaṭkaraḥ cānushṭhiyeran | tadānīm āptām samāptām vācam eva richeyuḥ | kīdṛiṣīm vācam | ṛikṇavahīm | vaho. balivardasya lāṅgalādivahanapradeśaḥ | vṛikṇo bhagno vaho vahanapradeśo yasyā vācaḥ sā ṛikṇavahī | śrāntatvād yajñabhāram voḍhum aśaktety arthaḥ | vahāraviṇīm | aśakyavahananimitto rāvo rodanarūpo dhvanir yasyāḥ sā vahāraviṇī | tādṛiṣīm upadravadvayayuktām vācam vināśayeyuḥ || evam anushṭhānapakṣhe dosham uktvā nishedhapakṣhe vyavasthite sati vidhivādi svābhīpretam anushṭhānam hṛidi nidhāya nishedhapakṣhe bādham upanyasyati |

5. yad v ebhiḥ | yad u yadi vā ebhir mantrair na preshyeyur, yadi vā ebhir yajyāmantrair na vashaṭkuryuḥ | tadānīm ṛitvijo yajñasyācyutād avinashitāt prayogāc cyaveran | vināśeyuḥ | yajñaprayogaḥ sāṅgo na bhaved ity arthaḥ | kiṁcaitasmād yajñāt svaktyapranāt Prajāpateḥ svaktyayajamānād gavādipaṣubhyaḥ ca jīmā iyuḥ | ṛitvijāḥ sarve 'pi kuṭilā bhūtvā gacheyuḥ | yajñapraṇayajamānapaṣubhyo bhrashtā bhaveyur ity arthaḥ || itthaṁ vidhinishedhapakṣhayor ubhāyor api bādham uktvā prakārantareṇānushṭhānam siddhāntayati |

6. tasmād ṛigmebhyāḥ | yasmād anushṭhānapakṣhe śrāntām ityādyuktadoshaḥ parityāgapakṣhe tv acyutād ityādyuktadoshaḥ | tasmād doshadvayaparihārāya prakārantareṇānushṭheyam | prakṛitau hi maitrāvaruṇas tam-tam praishamantram paṭhitvā hotar yajetyādinā preshyati, hotrādayaḥ ca tata ūrdhvaṁ yajyām praisharūpām eva paṭhitvā tadante vaushaḍ iti vashaṭkurvanti | atra tu na tathā kartavyam | kiṁ tarhy ṛigmebhyā evādhy ṛikṣiraskebhyo hotrādivishayapraishebhya evordhvaṁ maitrāvaruṇo hotar yajetyādinā preshyet | hotrādayaḥ ca tathāiva ṛigmebhyo 'dhi vashaṭkṛitya tubhyaṁ hinvanā ityādyṛikṣiraskaiḥ praishair yajeyuḥ | tathā satī prakṛitvad anushṭhānābhāvād vācam āptām ityādir anushṭhānapakṣhe prokto dosho na bhavati | anushṭhānaparityāgasyāpy abhāvāt pratishedhapakṣhe 'cyutād ityādir dosho 'pi na bhavati |

10.

1. pārucchepiḥ | prāṭhasavane mādhyamādināsavane ca yāḥ prasthitayājyāś codakena prakṛititāḥ prāptāḥ | tāsām purastāt pārucchepiḥ parucchepakhyena maharshiṇā dṛiṣṭā ṛica upadadyuḥ | ekai-kām pārucchepīm ṛicam uktvā paścād ekaikām prathitayājyām paṭhet | vṛishann indra vṛishapānāsa indava ityādyāḥ, pibā somam indra suvānam adribhir ityādyāḥ ca pārucchepya ṛicaḥ Sūtrakāreṇa (8, 1, 2. 4) vispashtām udāhṛitāḥ | pārucchepiḥ ṛikṣhv yac chando 'sti tad idam rohitānāmakam |

3. tad āhuḥ | saṁkhyāsāmyāt pañcapadopetā ṛicaḥ pañcāme 'hani yuktāḥ | shaṭpadopetāḥ shashṭhe 'hani | pārucchepyas tu sapta-padopetāḥ | atāḥ shashṭhe 'hani tacchañsanam ayuktam iti codyavādinām abhiprāyaḥ || tatrottaram āha |

4. shaḍbhir eva | ekaikasyām ṛici ya ete prathamabhāvināḥ shaṭ pādās taiḥ sarvair yadā shashṭham ahar āpnuvanti | tadānīm uparitanām yat saptamam ahās tad apachidyauva prithaktvena tasya vichedaṁ kṛitvaiva prāpnoti | tasmād vichinnām saptamam ahas tena saptamena pādenābhimukhyenopakramya vasanti |

11.

1. tad yad etat | samudramadhyasthitānām dhanānām ākarṣhaṇe kiṁ sādhanam iti | tad ucyate | tat tatra pārucchepiyāsv ṛikṣhu yad etat padam pāṭho 'sti | kīdṛiṣam | punaḥpadam | shaṭsu pādeshu samāpteshu punaḥ paścād uccāryamāṇaḥ sumṛilko na ā gahity evaṁvidhaḥ saptamaḥ pādah | sa eva dhanānām āsañjanāyāsaktāni kṛitvā samākarṣhaṇāyānkuṣo 'bhūt |

12.

1. pūrvatra vāg ekaṁ gaur ekaṁ dyaur ekaṁ iti yat tṛitīyaṁ devatāsvarūpam uktam, seyaṁ devatā shashṭham ahar nirvahati | tathā stomānām madhye trayastriṅśaḥ stoma nirvāhakaḥ | tasya stoma-sya svarūpaṁ Chandogair evam āpnāyate | ekādaśabhyo himkaroti sa tisṛibhiḥ sa saptabhiḥ sa ekayā | ekādaśabhyo himkaroti sa ekayā sa tisṛibhiḥ sa saptabhiḥ | ekādaśabhyo himkaroti sa saptabhiḥ sa ekayā sa tisṛibhiḥ | anto vai trayastriṅśaḥ (Tāṇḍya 3, 4, 1) iti || asyāyam arthaḥ | eka eva trīcas tribhiḥ paryāyair āvartayati | tatra prathame paryāye prathamāyās trir abhyāso madhyamāyāḥ saptakṛitvo 'bhyāso uttamāyāḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭho madhyamāyās trir abhyāso uttamāyāḥ saptakṛitvo 'bhyāsaḥ | tṛitīyaparyāye prathamāyāḥ saptakṛitvo 'bhyāso madhyamāyāḥ sakṛit pāṭha uttamāyās trir abhyāsaḥ | evaṁ trayastriṅśastomanishpattir iti |

revatīr naḥ sadhamāda ity asyām ūcye utpannam sāma raivatam |
gāyatrīyādibhyaḥ chandobhyo 'ksharair adhikātvād atichandā iti ka-
syacīc chandaso nāmadheyam |

5. stīrṇam | stīrṇam barhir ity ādyaḥ trīcaḥ | ā vām ratha iti
dvitīyaḥ | sushumā yātam iti tṛtīyaḥ | yuvām stomebhir iti catur-
rthaḥ | avar maha iti dve ūcāu | vṛṣhann indrety ekā | ubhābhyām
pañcamas trīcaḥ | astu śraushaḥ ity ekā | o śbū na ity ekā | ye de-
vāsa ity ekā | etat tṛtīyaḥ shashṭhaḥ | iyaḥ adadād iti saptamaḥ |
ity etat sarvam prāgūṣaṣṭraḥ kuryāt || śāstrāntarasya pratipadam
trīcam vidhatte |

6. sa pūrvaḥ | atra mahānām iti mahacchabdaḥ pādasyānto
drīṣyate | shashṭham cāhaḥ pṛsthīyākhyasya śhaḍaḥśyānto bhavati |
tasmād antatvalīṅgena shashṭhe 'hani योगam | yadvā | mahato 'py
adhikasyānyasyābhāvān mahad ante ity antatvam vyākhyeyam |

7. traya indrasya | S. 5, 1, 13.

9. sa yo vṛṣhā | marutvān no bhavaty ity asya caturthasya
pādasya sarvāṣv ūcāu vidyamānatvāt samānodarkatvam || trīcātma-
kam sūktāntaram vidhatte |

10. indra marutvaḥ | asmin sūkte tebhīḥ sākam ityādis tṛ-
tīyasyām ūcī tṛtīyaḥ pādah | tatra Vṛitram khādati bhakṣhayatīti
vṛitrakhādah | tena bhakṣhaṇena Vṛitrasyāvasānam maraṇam sampa-
dyate | tasmāt khādo Vṛitrasyāntaḥ | shashṭhasyāntatvam pūrvam.evo-
ktam | ato 'ntavattvam līṅgam | yady apīdam sūktam na bhavati ta-
thāpi sūktasthānāpannatvāt sūktam ity uktam |

12. śāstrasyāntimam trīcam vidhatte |

ayam ha | svar marutvatā jitam iti dvitīyaḥ pādah | tatra bhū-
tārthavācīkṭapratyayānto jayatīdhātur ekam līṅgam | kimca jayasya
yuddhāvasānatvā jitam iti śabdo 'ntapratipādakah | tad etad antava-
ttvam aparam līṅgam |

17. indram it | asya pragāthasya sarveshv api pādeshv indra-
śabdāvṛittes tāladhvanisadrīṣatvān nirūttaval līṅgam |

13.

2. pra ghā nu | somasya tā mada indraḥ cakārety asya catur-
rthapādasya bahuvṣv ūcāu vidyamānatvāt samānodarkatvam |

5. nishkevalyasya śāstrasyāntimam trīcam vidhatte |

upa no haribhiḥ | tīṣṛishv apy ūcāu upa no haribhir iti pāda-
syaikātvāt samānodarkatvam |

8. tat savituh | tat savitur iti dve ūcāu pratipaccheshabhūtau,
dosho āgād ity esha sūtre pāṭhitas trīco 'nucaraḥ | atra bhūtārtha-
vācī gamīdhātur yo 'sti tasyārtha āgād iti śabdenocyatē | bhūtārtha-
vācītvād gatam gamanasamāptir anto bhavati | tad etad antavattvam

līṅgam || yasmād atra Sūtrakāro (8, 1, 18) 'bhi tyam ity ekam ūcāu
tat savitur iti dve ūcāu militvā pratipattīcatvenoktvā dosho āgād
ityādikas trīco 'nucara ity uktavān | tasmād asmābhis tat savitur iti
vākyam pūrvāṣeṣatvena vichedānyam |

10. katarā | dvitīyasya ūcāu caturthe pāde dyāvā rakshatam
pṛthivī ity uktatvād idam sūktam dyāvāpṛthivīyam | tatra dyāvā
rakshatam iti pādasya bahuvṣv ūcāu vidyamānatvāt samānodarka-
tvam |

11. kim u | kim u śreshṭha ity asmin sūkte trayodaśarcaḥ
śaṅsantiyāḥ | tatra caturthya ūcāu prathamapāde cakṛivāṅsa ūcāu
iti śrutatvād idam ūcāu | upa na iti sūkte catasrah | Āṣṭalāyana
8, 8, 8 | tatra prathamapāde ūcāu ityādis ityādis ityādis ityādis
vām | ūcāu hi naro manushyaḥ | ata ava manushyān antaḥ pra-
veṣayitum asahamānā agnivasvādyaḥ somapānavelāyām ūcāu
sāritavantaḥ | etac cārūhavam śaṅsaty ūcāu vai deveshu (3, 30)
ityādāv upākhyāne tulyam avagamyate | te ca nara ūcāu śaṅsa-
nte kathyante yasmin sūkte tan nārāśaṅsam | tad ekam līṅgam |
tathāivopa na vājā iti sūktasya tṛtīyasyām ūcī tryudāyam iti trīṣa-
bdaḥ śrutah | tad etat tṛtīyam dvitīyam līṅgam |

12. idam itthā | idam itthety ekam sūktam, ye yajñenety
aparam |

14.

2. nishṭhāvam | kṛdīṣam Manum | nishṭhāvam | dhanavibhā-
gāder dharmarahasyam nishṭhāvam sthīr nirṇayo nishṭhā | sā yasminn
asti sa nishṭhāvaḥ | tādrīṣam | dharmarahasyanirṇetāram ity arthaḥ |
avavādītāram | jyeshṭhāputrasyāitāvad, dvitīyasyāitāvad, anyasyāitā-
vad ity avachidya vaditum samartho 'vavādītā | tādrīṣam |

3. tān ete sūkte | idam ittheti ye yajñenety caite ubhe sūkte
śaṅsaya | tatas tesām ūcāu yat sahasrasamkhyām dhanam satra-
pariveshaṇam satrārtham paritāḥ sampādītam | tat sarvam anushṭhā-
nād ūcāu avāśiṣṭam te dhanam tubhyam āṅgirasō maharṣayaḥ
svargam prāpnuvanto dāsyantīti |

15.

3. pratishṭhāyā enam | avighnena karmāsamāptir daivī pra-
tishṭhā | tatsādhanabhūtadhanādisampattir mānushī pratishṭhā |

4. Sukṛtinā | Kakṣhivān ity abhihitāḥ kaścid ūcāu | tasya
putrah sukṛtināmakaḥ | tena drīṣṭam apa prāca indrety sūktam api
tannāmakaḥ | tac ca vṛṣhākapisūktāt prāg eva samīpe śaṅsantiyam |
tena Sukṛtinā hotā yoniḥ vyahāpayat | garbhānirgamāya vivṛitam
akarot | ata eva tasya ūcāu caturthapāda urau yathetyādir āmnā-
yato |

6. madhvo vo nāma | asmin sūkte marudvishayam abhivyā-
haraṇīyam arthajātam bahv asti | bahutvaṃ caikatvadvitvāpekshayā
saṃkhyāyāṃ avasānatvād anto bhavati | tad etad antatvaṃ liṅgam |

8. sa prātnāthā | devā agnim ity asya caturthapādasya
sarvāsv apy rikshu paṭhitatvāt samānodarkatvam || dhārayann ity
etasya punaḥ-punaḥ paṭhitasyānuvādena tadabhiprāyaṃ sadṛśhā-
ntaṃ darśayati |

9. dhārayan-dhārayan | hotāsmīn sūkte caturtheshu pādeshu
dhārayan-dhārayann iti punaḥ-punaḥ paṭhitvā saṃsati | tasya ko
'bhīprāya iti | so 'bhīdhīyate | antaḥ śāstrasyāvasānapradeśaḥ | tasya
prasānsāt prakarsheṇa sraṃsanāc chaithilyād ayaṃ hotā bibhaya |
bhītim prāptvān | sraṃsanaparihārārthe dṛśhānto 'bhīdhīyate | yathā
loke rajjuṃ nirmimāṇaḥ puruṣaḥ punarāgrantham punaḥ-punar
āgrathyāgrathya punarnigrantham punaḥ-punar nigrathya-nigrathya
tasyā rajjor antam badhniyāt | dīrghāyā rajjvā agrap sūkshmam
punaḥ prīśhṭhataḥ pratyākṛishya veshṭhanam kṛitvāgranthanam nāma |
tasya dṛīdhibhavo nigranthanam nāma | ity eko dṛīśhāntaḥ | anyo
'py abhīdhīyate | yathā vā loke carmakāra ādrasya carmaṇaḥ saṃ-
kocanivāraṇāya bhūmau tat prasūrya dṛīdham ākṛishya carmaṇo 'nte
mayūkhaṃ saṅkuṃ carmaṇo dhāraṇāya bhūmau nihanyād, dṛīdham
bhūmipravisṭhaṃ kuryāt | hotuḥ punar dhārayann iti saṃsānam yad
asti tad etad tādṛīṣam | pūrvoktadṛīśhāntasamānam drasṭavyam |
tad etad chānsanam yajñasya saṃtatyai bhavati |

16.

1. dvādaśāhagate navarātre trayas tryabhāḥ | tatra prathamadvi-
tīyau tryabhāv uktaṃ | tāvatā prīśhṭhyāḥ śhaḍaḥ saṃāptāḥ | yas tu
trītiyas tryahas tatra yāni trīṇy āhāni tāni chandomanāmākāni |
tatra prathamam, navarātrāpekshayā saptamaṃ yad ahar asti, tatra
mantraliṅgaṃ darśayati | yad vā eti etc.

9. āpyante | trīvṛitpañcadaśasaptadaśaikaviṃśatīnavatrayastri-
ṅśakhyā ye stomās te sarve 'pi śhaśṭhe 'hany āpyante | samāptāḥ |
gāyatrītrīśṭubhājagatyānusṭūpanktyatichandobhīdhāni sarvāni cha-
ndaṅsi ca samāptāni | tathā sati yathāivādo vakshyamāṇaṃ nidarśa-
nam tathaiva saptamasyāhnaḥ pravṛittir drasṭavyā | kiṃ nidarśa-
nam iti | tad ucyate | yathā darśapūrṇamāsādirpuroḍāśādidravayāny
avadāya paścāt tāny avadānasthānāny ājyasthālyā ājyena punaḥ pra-
tyabhīghārayanti | kimartham iti | tad ucyate | ayātayāmatyayai | gata-
sāratvaparihārāya punar api havīśṭvayogyatārtham | evam evaita-
smin saptame 'hani stomāṇ chandaṅsi ca punar api pratyupayanti |
pratipadyānutīśhṭhanti | tathā saty anusṭhītasya punar anusṭhī-
tānaṃ carvitacarvaṇasamānam iti yātayāmatvaṃ gatasāratvam bhavet |

ato yad etad samudrād ūrmir ityādikam saptamasyāhna ājyam bha-
vati | tad etad ayātayāmatyayai punar api sāratvasiddhyartham bha-
vati | tasmīn chastre ghṛitasya nāma guhyam iti ghṛitaśabdasya
vidyamānatvāt pratyabhīghāraṇasāmyam bhavati | yady api trīvṛīda-
dayaḥ stomāḥ saptame 'hani punar nānusṭhīyante, tathāpi caturvi-
ṅśādayaḥ chandomanāmaka anusṭhīyante | tasmād ayātayāmatvaṃ
stomatvasāmyenābhīhitam |

11. ā vāyo | atrādyaiḥ śhaḍbhīr dvau trīcau | itare pañca trīcāḥ |

14. tad u | tad u tat sūktam kayāśubhāśabdopetātāt kayā-
śubhīyanāmakam | astv evaṃ kiṃ tata iti cet | ucyate | etad eva
kayāśubhīyanāmakam sūktam saṃjñānam parasparaikamatyasādha-
nam | kiṃcātat saṃtāni saṃtānakaram prāṇānam avichedena dīrghā-
yushyakaraṇam |

19. paśavaś chandomāḥ | caturviṅśacatuṣcatvāriṅśasṭhā-
tvāriṅśakhyāś chandomāḥ paśusāadhanatvāt paśurūpāḥ | tasmāc cha-
ndomayukte 'smīnś tryahe chandodvayānusṭhānam paśuprāptyai bha-
vati | chandobhīr gāyatrītrīśṭubhājagatībhīr aksharasamkhyādvāreṇa
pamīyanta iti caturviṅśādayas trayas chandomāḥ | tatra gāyatrī catur-
viṅśatyaksharāyā sadṛīṣo yaś caturviṅśastomas, tasya pratipāda-
kam asṭābhyo hīmkarotītyādikam Chandogabrāhmaṇaṃ caturviṅśam
etad ahar upayanty ārambhaṇīyam (4, 12) ity atraivodāhṛitam |
yac catuṣcatvāriṅśastomasya nirūpakam Chandogabrāhmaṇam evam
āmnāyate | pañcadaśabhyo hīmkaroti sa tīrībhīḥ sa ekādaśabhiḥ sa
ekayā | caturdaśabhyo hīmkaroti sa ekayā sa tīrībhīḥ sa daśabhiḥ |
pañcadaśabhyo hīmkaroti sa ekādaśabhiḥ sa ekayā sa tīrībhīḥ
(Tāndya 3, 9, 1) iti | asyāyam arthaḥ | tīrībhīḥ paryāyais trīcasyāvṛi-
ttau prathamē paryāye prathamāyā trīcas trīr abhyāso madhyamāyā
trīca ekādaśakṛitvo 'bhyāsa uttamāyā trīcāḥ sakṛit pāṭhaḥ | dvītiyapa-
ryāye prathamāyāḥ sakṛit pāṭho madhyamāyā trīr abhyāsa uttamāyā
daśakṛitvo 'bhyāsaḥ | trītiyaparyāye prathamāyā ekādaśakṛitvo 'bhyāso
madhyamāyāḥ sakṛit pāṭha uttamāyā trīr abhyāsaḥ | so 'yam catuṣca-
tvāriṅśastoma iti *) || atha bṛīhatsamasādhyaṇīśhṭhastotrasyādhāra-
bhūtaṃ stotriyam pragāthaṃ tadanurūpaṃ ca vidhātē |

20. tvām it | tvām id dhīty ekāḥ pragāthaḥ | tvām hy eḥīti
dvītiyāḥ | tad ubhayaṃ saptame 'hani nishkevalyaśastre saṃsantiyam |
nāv ayugmam ahaḥ saptamam | tathā sati rathamtarapṛīśhṭham pari-
tyajya bṛīhatpṛīśhṭham kim ity upādīyata iti cet | vacanabalād iti
brūmaḥ | kiṃ hi vacanaṃ na kuryān, nāsti vacanasatyatibhara iti nya-
yāt | bṛīhatpṛīśhṭhasvikāre kāmēd yuktīm aha |

21. yad eva | pūrvasya śhaśṭhāsyāhno yad eva pṛīśhṭhastotram

1) Ueber den asṭacatvāriṅśa stoma s. 4, 12, 9.

tad evātra kṛitam bhavati | tasya prayojanam tūparishṭād vakshyate | nanu shashṭhe 'hany api raivatam prishṭham na tu bṛihad iti cet | naisha doshaḥ | bṛihadraivatayoḥ karyakāraṇabhāvenaikaivatvād ity abhipretya bṛihac ca vā idam agre rathamtarām cāstām (4, 28) ity atra pratipāditam || karyakāraṇabhāvam iha smārayati |

22. yad vai | vairūpaśakvarayor rathamtarajanyatvāt tadrūpatvam | vairājaraivatayor bṛihajjanyatvāt tadrūpatvam | evaṃ ca sati shashṭhe 'hani raivatasya bṛihattvam vyavahartuṃ śakyate || idānim atra saptame 'hani bṛihatprishṭhasvikāre prayojanam āha |

23. tad yat | tat tasmāt shashṭhe 'hani kṛitasya raivatasya tadrūpatvāt kāraṇād yatra saptame 'hani bṛihatprishṭham kriyate | tad idānim shashṭhe 'hany anuśṭhitena bṛihataivāsmīn saptame 'hani tad bṛihatprishṭham pratyuttabhnavanti | atitātvena shashṭhasya punar uddharaṇam pratyuttambhanam | etac cāstomakṛintatrāya sam-padyate | stomānām trivṛitpañcadaśādīnām kṛintatram kṛintanam chedaḥ | tadrāhityam astomakṛintatram | tadartham atra svīkārah || vipakṣabādhopanyāsamukhenaiva tad eva spashṭayati |

24. yad rathamtarām | shashṭhe 'hany anuśṭhitasya bṛihato 'smīn saptame 'hany anuvṛittim parityajya yugmadinatvam āśṛitya yadi rathamtaraprishṭham svīkriyate | tadānim shashṭhasaptamayor anuvṛittyabhāvāt kṛintatram vichedanam syāt | shashṭhe bṛihat kṛitam saptame tan na kṛitam, kimtu rathamtarām kṛitam iti vichedaḥ || vipakṣabādhām upanyasya svapakṣam upasamharati |

25. tasmāt | yasmād bṛihati kṛite vichedaḥ parihriyate tasmād ity arthaḥ |

27. abhi tvā | nitarām vartanam anuśṭhānam nivartanam na tu parityāgaḥ | āyatanenāyugmatvasthānena rathamtarasambandah |

18.

4. yad dvyagni | agniśabdadvayopetam dvyagnity ucyate | mahacchabdopetam mahadvat | dvayor devatayor hūtam āhvānam yasmiṃś tādṛiṣam dvihūtavat | punaḥśabdopetam punarvat |

8. kuvid āṅga | atrādyais tribhiḥ pratikair ekas trīcaḥ | caturthe caikā pañcame dve, tad ubhayam militvā dvitīyas trīcaḥ | itare pañca trīcaḥ |

21. atha nishkevalyaśastrasya rathamtarasāmasādhyaḥprishṭha-stotrasyādhārabhūtam stotriyam anurūpam ca vidhatte |

abhi tvā | yady api yugmadinatvān nyāyato bṛihatprishṭham prāptam tathāpi vacanabalād rathamtaraprishṭhatvam drashṭavyam |

19.

7. tāni dvedhā | pūrvoktāni mahacchabdayuktāni sarvāṇi sū-

ktāni dvedhā vibhaktāni | katham iti | tad ucyate | pañcānyāni marutvatīyaśastragatāni | pañcasamkhyākāni prithag evāvasthitāni |

8. viśvo devasya | viśvo devasyety ekā | tat savitur vareṇyam iti dve | etat trayam bṛihatsāmasambandhī trīcaḥ śastrasya pratipat | āviśvadevam iti trīco 'nucaraḥ | tad ubhayam bṛihatsāmasambandhad bāhataṃ, yugmatvena bṛihatsāmasambandhiny asṭhame 'hani योगyam || ūrdhvaliṅgopetam savitṛidevatākam sūktasthānīyam caturṛicam vidhatte |

9. hiraṇyapāṇim | dvitīyapāde savitāram upa hvaya iti śra-vaṇāt savitṛidevatākam sūktam | ūrdhvaśabdasyāśravāṇe 'pi savitṛi-maṇḍalasyoparideśavartitvād arthata ūrdhvatvam |

10. mahi | mahacchabdopetam sūktasthānīyam trīcam vidhatte | mahi dyauh etc.

11. yuvānā | punaḥśabdopetam sūktasthānīyam trīcam vidhatte | yuvānā etc.

20.

8. pra virayā | atra dadrīre ta iti prayogapāṭhaḥ | 1) atrāntimais tribhiḥ pratikair ekas trīcaḥ | itare śaṭ trīcaḥ |

16. pra mandine | atra sarvāsv ṛikṣhu marutvantam sa-khyāya havāmaha iti caturthasya pādasyaikaivatvāt samānodarkatvam |

21.

8. pañca-pañca | marutvatīyanishkevalyaśastradvayagatasūktā-pekshayā pañca-pañca iti dviruktiḥ |

10. dosho | antaliṅgkam trīcātmakam sūktam vidhatte | dosho etc.

11. pra vām | śuciliṅgam sūktasthānīyam trīcam vidhatte | pra vām etc.

12. indra ishe | indra isha ity ṛig ekā | te no ratnānti dve | tritayam militvā ṛibhudevataḥ sūktam |

19. prāgnaye | etadīyāsv ṛikṣhu sa naḥ parśhad ati dvisha iti pādēna samāptidarśanāt samānodarkatvam |

20. sa naḥ | sa na ityādi pādasya sarvāsv ṛikṣhu pāṭhitasya samgrahārtham vīpsārūpeṇa dviruktiḥ | etam eva pādām punaḥ-punaḥ śaṅsattī atra ko 'bhīprāya iti | so 'bhīdhiyate | etasmin navarātre trividhatryahasamaśṭīrūpeṇa prayogādhiḥyāt tadā-tadā viśṛītya kim

1) Randbemerkung in Aa: praṅge vāyavyatvāya pra virayā śucayo dadrīre ta iti, vām iti dvivacanasya sthāne ta ity ekavacana-pāṭhaḥ kṛitah | vām ity uktāv aindrātvaṃ ca syād iti Sarvānukramabhāṣhye.

api vāraṇaṃ vāraṇīyaṃ nishiddhānushṭhānam bahu vai, prabhūtam
eva kriyate | atah svasya śāntyartham eva punaḥ-punaḥ śasyate |

22.

1. dvādaśāhe prāyaṇīyodayaṇīyarūpaṃ ādyante ye ahaṇī tayo
madhye daśarātro 'sti | tasmīṃś ca trayo bhāgāḥ | prishṭhyāḥ śhaḍaha
eko bhāgāḥ | chandomanamakāś trayo 'harviśeṣa dvitīyo bhāgāḥ |
daśamam ahaś tritīyo bhāgāḥ | tasya bhāgasyā vidheyatayā prasaṅsā
kartavyā | itarabhāgayor apy atra yā prasaṅsā pratyate, sāpi vidheya-
sya daśamasyāhnaḥ prasaṅsārtham eva | tasmīn ahaṇī prasaṅsātiśaya-
sya gamyamānatvāt | tatra catvāro dṛiṣṭāntā vivakṣitāḥ | teshāṃ
madhye prathamena dṛiṣṭāntena prasaṅsati | prishṭhyam etc.

5. śrīr vai | yad etad daśamam ahaḥ sā śrīr vai | bhogyavastusa-
mṛiddhisvarūpaṃ eva | riddhoti ha vā rītvikṣu ya evaṃ dvādaśā-
hena yajate (Ts. 7, 2, 10, 1) iti śrutyantarat | ato ye daśamam ahar
āgachanty anutishṭhanti, te śriyam eva prāpnvanti | yasmāc chrī-
rupam etad ahaś tasmād vivākyarahitam bhavati | yadi pramādan
māntre tatra vā karmaṇi kaścit kiṃcid viruddham ācāret | tadānīm
tad viruddham anyena vācyam vaktavyam | atra tvayā viruddham
anushṭhitam, tad evaṃ samyag anutishṭhety abhijñena karmāntare
vaktavyam | iha tu tasya virudhyamānavacanasya nishiddhatvād idam
ahaḥ avivākyam | tathā cāvalāyana āha | nāsmīn ahaṇī kenacit
kāsyacid vivācyam avivākyam etad ācakṣate | saṃśaye bahirvedi
svādhyāyaprayogaḥ | antarvedity eke (8, 12, 10) iti | pareṇa prayujya-
mānaṃ viruddham dṛiṣṭvāpi tan na brūyād iti niyamasyopapattir
ucyate | śrīyo māvaśishmeti | daśamasyāhnaḥ śrīrūpatvāt tasya yad
avavadanam tac chriyā eva bhavati | avamatasya viruddhasya vada-
nam avavadanam nindā | yadi daśamam ahar avavādishma nindāṃ
kurmaḥ | tarhi śrīyā eva nindā sampadyate | ato vayam śrīyo māva-
vādishma nindāṃ mā kurma iti vivācyam parityajyatām ity abhiprā-
yāḥ | loke 'pi śreyaso vidyaisvāyādīnādhikasya puruṣasyācāraṇam
duravavadaṃ hi | avavādena nindayā rahitam | ata eva pitṛācāryādi-
nāṃ nindāṃ na kurvanti, dveshibhiḥ kriyamāṇam api na śrīṇvanti |
tad evaṃ avivācyatvadharmo 'tra vihitāḥ | yadvā | vākyadvayam
idam | daśamam ahar āgachantītyanto daśamasyāhno vidhis, tasmād
ityādir avivākyatvaniyamavidhiḥ | so 'pi śākhāntare 'py evam āmnā-
yate | tasmād daśame 'hann avivākya upahatāya na vyucyam (Ts. 7,
3, 1, 2) iti || athaitasmin daśame 'hani mānasagrabhāya prasarpaṇam
vidhatte |

6. te tataḥ | te 'nushṭhātāras tataḥ patnīsaṃyājāntānushṭhā-
nād ūrdhvaṃ prañca udetya mānasāya prasarpeyuh | prasarpaṇam
nāma tadarthāḥ prayatnāḥ | sarveshvy ahargāṇeshu karmasv antimād

ahna itarāny ahaṇī patnīsaṃyājāntāni | antimaṃ tv ekam evodavasā-
niyāntam | tathā cāvalāyana āha | prātaranuvākādyudavasāniyāntāny
antyāni | patnīsaṃyājāntāntarāni (7, 1, 4) iti | tathā saty api vālasyaeta-
ratvanyāyena patnīsaṃyājāntatve prāpte vacanena tata ūrdhvaṃ māna-
sagrahaṃ vidhatte | tadartham prasarpanti | sadaso nirgatya yathā-
yatham mārgaṇa gacheyuh || gatānāṃ teshāṃ tīrthadeṣe mārjanam
vidhatte |

7. te mārjayante | mārjanād ūrdhvaṃ homārtham sthānavi-
śeṣaprāptim vidhatte |

8. te patnīṣālāṃ | patnī hi gārhapatyasya samīpe 'vatishṭhata
iti | saiva patnīṣālā | tatra gacheyuh || gatānāṃ teshāṃ homam vi-
dhatte |

9. teshāṃ yaḥ | teshāṃ homārtham gārhapatyasamīpaṃ gatā-
nāṃ madhye yaḥ pumān etāṃ vakṣhyamāṇam āhutiṃ jānāti | sa
pumān itarān prati samanvārabhadhvaṃ, yūyam sarve 'pi māṃ spri-
śateti brūyāt | taiḥ samanvārabdhāḥ sa pumān āhutiṃ juhuyāt |

23.

1. āgnidhṛīye homād ūrdhvaṃ kartavyāni darśayati |
te tataḥ | te kṛitahomāḥ sarve tata āgnidhṛīyād āgneḥ sarpa-
nti | nirgachanti | nirgatāś te sadāḥ pravīṣeyuh | praveṣavelāyam
udgātrībhyo 'nya rītvījo yathāyatham svamārgam anatikramya vyu-
tsarpanti | vividham gachanti | udgātāras tu saṃsarpanti | sambhūya
gacheyuh | gatāś te sāmagaḥ Sarparājyāḥ sambandhīnīshv rīkshv
āyam gaur ityādīshu stotraṃ kuryuh | Sarparājñīti bhūmer avatāra-
svarūpā kācid devatā | tayā dṛiṣṭā mantrā api sarparājñīśabdenocya-
nte | atra tv rīkshv iti prithag upādānat Sarparājñīya iti shashṭhya-
natvāc ca devatāvācy āyam śabdaḥ | etad evābhipretya tatsamba-
ddhā rīcas tāṃ ca devatāṃ prasaṅsati |

2. iyaṃ vai | ya bhūmīr asti seyam eva devatā śarīraṃ dhṛi-
tvā brahmavādīnī bhūtvā sarparājñīśabdenocyate |

4. manasā | udgātrīṇam madhye prastotuḥ prastāvabhāga,
udgātur udgīthabhāgaḥ, pratihartuḥ pratihārabhāgaḥ | tān bhāgān
manasaiva te 'nutishṭheyuh | hotā tu vācā śaṅset |

24.

10. samayāvishitāḥ | yadā sūryaḥ samayāvishito 'stamayasa-
mayam prāpto 'rdhastamitāḥ syāt, tadānīm vāgvisargāḥ | tathā sati
sampūrṇastamayaparyantam alpam eva kālāṃ dvishate lokam śatroḥ
sthānam pariśīnshanti | prayachanti |

25.

1. caturhotṛivayākhyānārtham āhavaṃ vidhatte |

adhvaryo | caturhotrīnāmakeshu mantreshūccair uccāraṇam kartum udyukto hotā he adhvaryav ity āhvānam kuryāt | yathā śāstrādau śoṇsāvom ity āhvānam karoti tadvad atrāpi sambodhanam evāhāvasya svarūpam || caturhotrīvyakhyānakāle 'dhvaryoḥ pratigaraviśeṣam vidhatte |

2. om hotaḥ | he hotar om | tvadabhiḥlāṣitam astu | he hotas tathā | kriyatām ity adhyāharaḥ | anena mantreṇādhvaryuḥ pratigarāṇaṁ brūyāt | hotur utsāhajanakam prativacanam pratigarāḥ | vakṣhyamāṇeṣu hotrā prayojyeṣu daśasamkhyākeṣu padeshu madhya ekaikasmin pade 'vasite samāpte sati tadā-tadā punaḥ-punar adhvaryur om hotar ityādimantreṇa pratigaram brūyāt | avasitaśabdasya vipśa pratipadam pratigaraprayogārtham |

13. so 'yam daśapadātmakaḥ caturhotrisamjñako mantrasamghātaḥ || atha grahasamjñakam mantram darśayati |

14. atha Prajāpateḥ | caturhotrīgrahamantrapāthānantaram hotā prajāpatitanusamjñakān mantrān brahmodiyasamjñakam ca mantram anudravati | anukrameṇa brūyāt |

26.

1. athāgnihotram abhidhiyate | tatrādhvaryum prati yajamāno 'gnyuddharapakartavyatām brūyāt | tad āhāpastambaḥ | uddharety eva sāyam āha yajamāna uddhareti prātar iti | tatra sāyamkālnam yajamānakartavyam vidhatte |

uddhara | agnihotrasyādhvaryur eka eva ṛitvig bhavati | tathā ca śakṣāntare śrūyate | tasmād agnihotrasya yajñakrator eka ṛitvik (Tb. 2, 3, 6, 1) iti | tam adhvaryum yajamānaḥ preshyati | he adhvaryav āhavanīyākhyam vahnim uddhareti | jvalantam agniṁ gārhapatyād uddhara | tam prāñcam prantīyāhavanīyasthāne nidhehity arthaḥ | tathā cāśvalāyana āha | gārhapatyād āhavanīyam jvalantam uddhared iti | uddharāhavanīyam ity amum praisham aparāhṇe sāyamkāle sūryasyāstamayāt prāg yajamāno brūyāt | evaṁ saty ahnā sarveṇāpi yad eva puṇyam yajamānaḥ karoti tat sarvam prāñ uddhṛitya bhāyarahita āhavanīyasthāne nihitavān bhavati |

5. shoḷaṣakalam | shoḍaśāvastham | te cāvasthaviśeṣā raudram gavīyādīnā vakshyante |

6. raudram | homadravyam kṣhīram gavi sad goṣarīre yadā tishṭhati tadā raudradevatākam veditavyam | upavasīṣiṣṭam vatsena samṣrīṣṭam prasnutam yadā bhavati tadā vāyudevatākam | duhyamānatvadaśāyam aśvidevatākam | dugdhatvadaśāyam somadevatākam | adhiṣṭitam pākārtham agnau sthāpitam varuṇadevatākam | samudayantam ¹⁾ pātramadhye sthitvā samtāpavaṣeṇa samyag ūrdhvadaśāyam

1) samudayantam lesen alle Hss. samudanta, überwallend, nach

pūshadevatākam | viśhyandamānam ūrdhvam udgatam pātrād bahir viśeṣeṇa syandanadaśāpannam maruddevatākam | bindumad buddbudavad Viśveṣhām devānām sambandhi | śarogrihitam sarapracayabhāvāpannam mitradevatākam | udvasitam agnisthānād bahir avasthāpitam dyāvāprithividevatākam | prakrāntam hotur haraṇāyopakrāntam savitrīdevatākam | hriyamāṇam homasthāne nityamānam viṣṇudevatākam | upasannam nītvā vedyam āśaditam bṛihaspatidevatākam | tena dravyeṇa yā pūrvāhutiḥ sāgnisambandhinī | uttarāhutiḥ tu prajāpatisambandhinī | hutam homottarakālnam indradevatākam | evaṁ haviḥshoḍaśāvasthās tattaddevatāsambandhāḥ ca darśitāḥ |

27.

1. athāgnihotre vaikalyanimitam praśnapūrvakam prāyaścittam vidhiyate ¹⁾ |

yasyāgnihotrī | agnihotrārtham sampādītā gaur agnihotrī | sā copāvasīṣiṣṭa dohanārtham vatsena samyojītā |

10. yady u vai | yadi ca sarvam duhyamānam kṣhīram siktam bhūmau patitam syāt | tadāntm anyām kāmciḍ gām āhūyāntya tām dugdhvā tadyena kṣhīreṇa juhuyāt | yady anyāpi na labhyeta | tadāntm apy agnihotrām na parityājyam | kimtv ā śraddhāyai hotavyam | āno 'trābhivīdhir arthaḥ | ā śraddhāyāḥ śraddhasabitam sarvam vastujātam homayogyam hotavyam | ayam arthaḥ | dadbiyavāgvādīnām madhye yena kenāpi dravyeṇa hotavyam | sarvālābhe tv antataḥ śraddhām api juhuyāt | aham śraddhām juhomiṁti samkalpya śraddhāhomāḥ | agnihotrasya nityatvāt sarvātmanā parityāgo na yukta iti |

11. sarvam | viditvānushṭhātur asya puruṣasya sarvam api dravyam barhishyam | yajñayogyam | atah sarvam dravyam anena homārtham parigrihitam bhavati |

28.

1. yathā śraddhāhomāḥ pūrvam uktas tathā bhāvanārūpo homo 'gnihotrāprasānsārtham eva pradarsyate |

asau vā asya | asya bhāvanārūpam yajñam kurvataḥ puruṣasyāśv ādityo yūpasthānīyāḥ | prithivī vedisthānīyā | ośadhayo barhiṣṭhānīyāḥ | vanaspataya idhmasthānīyāḥ | bhūmau vidyamānā āpāḥ sarvā api samskṛitaprokṣapīsthānīyāḥ | prācyādidiṣaḥ paridhiṣṭhāni-

Āśvalāyana 2, 3, 8. In Tb. 2, 1, 7, wo die ganze Stelle wiederkehrt, steht dafür udanta. Ebenso bei Kātyāyana Śrautasūtra 25, 2, 3. Das Gopatha Br. 3, 12. hat samudvāntam.

1) Die ersten zehn Abschnitte kehren in 7, 3 wieder. Vgl. Āśvalāyana 3, 11.

yah | idrisi bhavanaivāgnihotrahomaḥ | ittarasampattyabhāve 'py etā-driṣo vā homaḥ kartavyaḥ |

3. ubhayān | esha śraddhāhomasya kartā devān manushyāṅś cobhayaavidhān viparyāsaṃ viparyasya dakṣiṇāḥ kṛtvā nayati | ritvighnyaḥ samarpayati | yatra devānāṃ dakṣiṇārūpatvaṃ na tatra manushyāṇāṃ tadrūpatvaṃ | yatra tu manushyāṇāṃ dakṣiṇātvaṃ na tatra devānāṃ iti viparyāsaḥ | anena viparyāseṇa deveshu manushyeshu ca dakṣiṇātvasaṃkalpaḥ kartavyaḥ | na kevalam devamanushyāṇāṃ eva dakṣiṇātvaṃ kiṃ tarhi yat kiṃcedaṃ jagad asti tat sarvaṃ idam śraddhāhomī homadakṣiṇā nayati | sarvasmiṃ jagati dakṣiṇeyam iti saṃkalpaḥ kartavyaḥ |

4. manushyān | yeyam śraddhāhome sāyamāhutis tayāhutya tadāhutinimittam devebhya ritviksthāniyebhyo manushyān gosuvārasthāniyān dakṣiṇāḥ kṛtvā nayati | samarpayati | na kevalam manushyān kiṃtu yat kiṃcid idam jagad asti tat sarvaṃ dakṣiṇāḥ kṛtvā samarpayati | katham manushyāṇāṃ rātrau dakṣiṇātvaṃ iti | tad ucyate | ete manushyā yasmāt sāyam devebhyo dakṣiṇā nītās, tasmād rātrau pralīnāḥ svasvavyāpārarahitā nyokasa iva | nivṛttam okaḥ sthānam griharūpaṃ yeshāṃ te nyokasaḥ | madīyaṃ griham ityabhimānarahitāḥ śere śerate | sushuptiṃ gachantiṭy arthaḥ | yathā ritvighnyaḥ samarpitaṃ gavādikam dakṣiṇādravyam parādhnām bhavaty, evaṃ rātrau manushyā devādhnatvāt svasvavyāpārākṣamāḥ | tad idam pāraṇāyaṃ dakṣiṇātve līgam |

5. esha śraddhāhomī prātaraḥutya nimittabhūtaḥ manushyebhya ritviksthāniyebhyo devān gavādiravyasthāniyān dakṣiṇāḥ kṛtvā samarpayati | yat kiṃcid idam jagad asti tad api sarvaṃ dakṣiṇātvena samarpayati | atas ta ete devā dakṣiṇārūpeṇa manushyapāraṇāyaṃ gatā vidadāṇā ivotpatanti | svasvāmibhūtanāṃ manushyāṇāṃ abhiprāyaṃ viśeṣeṇa jānanta evodyogaṃ kurvanti | kiṃ kurvantaḥ | asya manushyasyādaḥ kāryam ahaṃ karishya ity, adō 'sa manushyasya samīpam ahaṃ gamishyāmiṭi vadantaḥ | ahani devā manushyānīḥ pūjyamānās tatsamīpaṃ gatvā tadīyam idam āyurārogyādirūpaṃ kāryam karishyāma iti vadanto manushyādhīnā avatishṭhante | tad idam devānāṃ dakṣiṇātvaṃ | athava | ta eta iti vākyam manushyapara- tvena yojanyam | ta ete manushyāḥ prātaḥkāle nidrāpāraṇāyaṃ pa- rityajya devatānugraharūpā dakṣiṇā grīhitvā vidadāṇā iva viśeṣeṇa svasvakāryam jānanta evotpatanti | sayanād uttishṭhanti | utthāya cāham idam saṃdhyāvandanam karishye, 'ham idam rājagriham ga- mishyāmiṭy evaṃ vadanto vartante | tad eva manushyāṇāṃ svāta- ntryam devatārūpadakṣiṇāpratigrahasya līgam |

7. Agnaye | yeyam agnihotrasya sāyamāhutir agnidevatārtha, tayāgnihotri gavāmayanasambaddham āvinaśastram upākaroti | sā-

yamhomaḥ śastropakrama ity arthaḥ | asyāḥ sāyamāhuter Agnir de- vata | āvinaśastrasyādāv apy agnir hotā grīhapatir iti mantre 'gnih śrutah | tad idam sādṛīṣyam | tac cāhutirūpaṃ śastraṃ vāk pratigri- ṇāti | yathā śastrasya pratigara evam atra vākśabdah prayujyate | tathāgnihotroddharānamantre vācā tvā hotreti vākśabdah prayujyate | tad idam pratigarasādṛīṣam | vāg-vāg iti vīpsā prayogabāhulyāpekṣhā | gavāmayanasya prāyaṇīyam aho 'tirātrasaṃstham, atirātre cāsinam śastraṃ śasyate | tena sāyamhomasya gavāmayanaprārambhasādṛī- ṣyam pratipāditam bhavati |

9. sāyamāhutim prāyaṇīyatirātrarūpeṇa praśasya prātaraḥutim gavāmayanagatamahāvratārūpeṇa praśaṃsati |

Ādityāya | ādityārtham hūyamānā yeyam prātaraḥutih | tayai- sho 'gnihotri mahāvratākhyam gavāmayanasyopāntimam ahaḥ prāra- bhate | tad id āsety ādityadevatakeṇa mantreṇa tasminn ahani nishke- valyaśastraprārambhāt | tac cāhutirūpaṃ śastraṃ prāṇah pratigriṇāti | katham etad iti | tad ucyate | annam payo reto 'smāsv ity agnihotre bhakṣaṇamantraḥ | tenānnam-annam ity ucyate | annam ca prāṇa- tvena saṃstutam | annam prāṇam annam apānam āhuḥ (Tb. 2, 8, 8, 3) iti śruteḥ | annam-annam iti vīpsā prayogabāhulyāpekṣhā | ta- smād asti mahāvratasya prātaraḥutigatādityasambandhaḥ |

30.

9. sa vā cshaḥ | esha Ādityaḥ svayam ekātithih | yathā loke kaṣcid vaideśiko bandhurahitaḥ svayam eka evātithir bhūtvā grīhe- shu gachaty, evaṃ sa esha Ādityo juhvatsv agnihotrishu prātaḥ sa- māgatya tishṭhāti |

11. anenasam | purā kadācit saptarṣiṇāṃ saṃvādaprasaṅge kaṣcit puruṣo bisastainyalakṣaṇam apavādam prāpya tatparihārā- rtham riṣiṇāṃ agre śapatham cakāra | tadyaśapathoktirūpeyam gā- thā | bisāni padmamūlāni | teshāṃ apahartā pratyavāyaparamparāṃ prāpnōtu | pāparahite puruṣe bisavishayam apavādam kṛtavato yaḥ pratyavāyaḥ, pāpinaḥ puruṣasya sambandhi pāpam svīkurvato yaḥ pratyavāyaḥ | sāyamkāle grīhe samāgachata ekātithir vaideśikasyāpa- rodhane yaḥ pratyavāyaḥ | seyam pratyavāyaparamparā bisastainye sati mama bhūyād ity evaṃ śapathaḥ | akṣarārthas tu | sa prasiddho mādrīṣaḥ puruṣaḥ stenaś coro bhūtvā bisāny apajāhāra cet | sa pu- mān anenasam pāparahitam puruṣam śrotṛiyam enasābhīṣastāt | pā- penābhīṣaṇsam apavādam kuryāt | tathaiva sa bisāpahāry enasvataḥ pāpayuktasya puruṣasya yad enaḥ pāpam asti tad apaharāt | svīku- ryāt | tathā sa bisāpahārī sāyamkāle grīhe samāgatam ekātithim apa- rupaddhi | bhojanam adattvā nihsārayet | yadvā | agnihotrārtham sāyam samāgatam ekātithim devam aparupaddhi | homarāhityena nirākuryāt |

32.

5. yadi vo yajñe | rīmantravaikalye gārhapatyō bhūr iti mantrah | yajurmantravaikalye saty āgnidhriye dhishniye bhuvā iti homaḥ | so 'yaṃ somayāge drashtavyaḥ | haviryāge āgnidhriyābhāvād agnyādheyam agnihotraṃ darśapūrṇamāsāv āgrayaṇaṃ cāturmāsyaṇi dākṣhāyana yajñāḥ kauṇḍapāyinaṃ ayanam | sautrāmaṇi saptamī vā | ta ete haviryajñāḥ | teshv āgnidhriyābhāvād anvāhāryapacane dakṣiṇāgnau juhavātha | he devā yūyaṃ juhuta | sāmabhreshe svar ity āhavanīye homaḥ | yady avijñāto bhresho yadi vā vedatrayabhreshasamuccayaḥ | tatrobhayatrāpi bhūr bhuvāḥ svar ity etā vyāhṛtiḥ sarvā anudrutyo cāryāhavanīya eva juhuta |

6. etāni ha vai | yā etā vyāhṛtayaḥ santy etāni ha vai trīṇy eva vyāhṛtirūpāni vedānāṃ sambandhīny antaḥśleshaṇāni | antarbandhanasādhanaṇi | tatra dṛiṣṭānto 'bhidhriyate | yathā loke ātmanātmānam saṃdadhyāt | ātmasabdāḥ svarūpamātravācivāt sarvadravya-parāḥ | ekena dravyeṇa dravyāntaram saṃdhriyate | etac Chandogair vispashtam āmnātam | tad yathā lavaṇena suvarṇaṃ saṃdadhyāt suvarṇeṇa rajatam rajatena trapuḥ trapuṇā sīsam sīseṇa lohaṃ lohena dāru dāru carmaṇā (Chāndogyopanishad 4, 17, 7) iti | kṣhārādinaḥ suvarṇādinaṃ saṃdhānam suvarṇakārādishu prasiddham | tad etad abhipretyātmanā mānam saṃdadhyāt ity uktam |

33.

1. vyāhṛtiḥomaprasaṅgena brahmā buddhisthaḥ | tasya tatkarṇitvāt | tathā cāṣvalāyana āha | juhōti japatitī prāyaścittē brahmānam (1, 1, 16) iti | ataḥ praṇottarābhyāṃ brahmatvaṃ nirṇetum upakramate |

tad āhuḥ | tat tatra prāyaścittaprasaṅge mahāvādā brahmavādina āhuḥ | codayanti | mahāntam prauḍhaṃ vedam vadantitī mahāvādāḥ | plutis teshāṃ praśaṃsārthā | yad yasmāt kārāṇād ṛig yajuḥ sāmeti hautrādhvāryavaudgātṛāṇāṃ kārāṇād trayī vedatrayarūpā vidyā vyārabdhā vivicya hautrādhvāryaḥ svikṛitā bhavati | atharvavedaḥ ca nātra miśrayitum śakyate | āhavanīyādikartavyasya tatrabhāvāt | atha tasmāt kārāṇāt kena sādhanena brahmatvaṃ kriyate iti codyam | tasya trayyā vedatrayarūpā vidyā brahmatvaṃ kartavyam ity uttarāni pratibhūyāt | ata eva sampradāyavida āhuḥ | atharvakshe-travān brahmā vedeshv anyeshu bhāgavān | tasmād brahmānam brahmishṭham iti hy āraṇyake (Aitareyāraṇyaka 3, 2, 3) śrutam iti |

2. brahmaṇo manasā vaikalārāhityānusaṃdhānam vidhatte |

ayaṃ vai | yo 'yaṃ vāyuh pavate 'ntarikṣhe saṃcarati | ayaṃ eva yajñasvarūpaḥ | vāyusadrīṣo yajñāḥ | yathā vāyoḥ saṃcāramārgaḥ,

tathā tasya yajñasya vāk ca manas ca vartanyau pravṛttimārgau | yasmād vācā mantrarūpā manasā ca prayogānusaṃdhātrā yajño vartate tasmād ubhau mārgau | tatra vāg iyaṃ vai, bhūmisvarūpaiva | manas tv adah, svargarūpam | tat tathā sati vāgrūpā trayyā vidyā hotrādāyo rathasthānīyasya yajñasyaikam pakṣham bhāgaṃ saṃskurvanti | samyak saṃpādayanti | brahmā manasaiva saṃskaroti | samyak saṃpādayati | anyam bhāgaṃ iti śeṣaḥ | hotrādibhir vācānuśṭhīyamāneshv āṅgeshu vaikalārāhityam manasā brahmānusaṃdadhyāt ity arthaḥ | Chāndogāḥ caitam artham āmananti | esha eva yajñas, tasya manas ca vāk ca vartani | tayor anyatarām manasā saṃskaroti brahmā, vācā hotādhvāryur utgātānyatarām (Chāndogyopanishad 4, 16, 1) iti |

Pāñcika VI.

1.

1. brahmaṇaḥ kartavyavidhānena grāvastud buddhisthaḥ | tasyāgniṣṭome kartavyam vidhātum upākhyānam āha |

devā ha vai | purā kadācid devāḥ sarvacarūṇāmake deśaviṣeṣe satraṃ kimpid anuśṭhitavantaḥ | te devās tena satrepa svakiyaṃ pāpmanāṃ dāridryahetum nāpajaghnire | na nāṣitavantaḥ |

3. sa ha sma | sa ha so 'rbudākhyāḥ sarpadeho maharshir yena mārgenopodasarpāt, tatsamīpam prati bilād udgamyāgachat | tad dha tasminn eva deśa etarhīdānīm apy Arbudodāsarpaṇīty anena nāmadheyena yuktā prapan mārgo 'sti | prapadyate gamyate 'nayedī prapat |

5. tad yad asyānyābhiḥ | tasmāt kārāṇād Arbudasya mantrasūktam anyābhir ṛigbhir ā pyāyasvetyādibhir abhiṣṭāvakāle saṃpriktaṃ kuryuḥ |

2.

6. akṣharaṣāṣṭhaḥ | kim pratyakṣharam avasānam, utākṣharacatusṭhāye 'vasānam, uta pāde-pāde 'vasānam, āho svid ardharce 'vasānam, athavā kṛitānyām ṛicy avasānam iti saṃśayaḥ | yady ṛikṣa iti pakṣaḥ syāt tan nāvakalpate | na sambhavati | adhyayanavaiparītyaprasaṅgāt | adhyayanakāle 'rdharce 'vasānam kurvanti na tu kṛitnām ṛicam madhye 'vasānarahitām pathanti | pādavasānapakṣe 'pi sa eva doṣaḥ | ekaikākṣharacaturakṣharapakṣhāyor doṣāntaram apy asti | tathā pakṣhadvayāṅgikāre chandānsi vilupyeran | katham vilopa iti | tad ucyate | tathā saty akṣharāvasānapakṣhe bahūny akṣharāni hīyeran | vinasyeyuḥ | saṃhitākālinasya dvitvāder abhāvāt | tataḥ cha-

ndobhaṅgaḥ | ardharcapakṣhe yathādhyayanam evābhishṭavān na ko
'pi doṣhaḥ | tasmād ayam eva pakṣhaḥ siddhantaḥ |

3.

1. grāvastuta pītvijāḥ kartavyam abhidhāya subrahmanyākhyā-
sya pītvijāḥ kartavyam nirūpayati |

vāg vai | subrahmanyāśabdenendra gacha hariva ā gacha (Lā-
tyāyana 1, 3, 1) ityādir nigada ucyate | sā ca subrahmanyā vāg eva
śabdarūpaiva sati dhenusadrīṣṭi | tasyāḥ subrahmanyā dhenoh somo
rāja vatsasthāntyaḥ | tasmāt somakrayād ūrdhvam pītvijas tattatpra-
yogeshu subrahmanyām āhvayeyuḥ | uktanigadam paṭheyur ity arthaḥ |

5. tad āhuḥ | adhvaryuhotripṛabhrīṭayaḥ sarve 'py pītvijo ve-
dimadhyā evārtvijāḥ kurvanti | veder bahirbhāge subrahmanyākhyena
pītvijā hūyate | tathā sati kena prakāreṇāsya subrahmanyānāmina pī-
tvijo vedimadhyā artvijāḥ kṛitāḥ syād iti praśnaḥ | tasyedam utta-
ram | vedeḥ sakāśād utkaram uddhartavyam pāṇsum utkiranti,
uddhṛitya bahirdesaḥ veder uttarabhāge prakṣipanti | tatra kṛitāḥ
subrahmanyāhvānāḥ vedimadhyā eva kṛitāḥ bhavet | yasmād eva
kāraṇād ayaḥ subrahmanyotkaradeṣe tishṭhān subrahmanyām āhva-
yati, tena kāraṇenety uttaravādino vacanam |

6. teshāṃ yaḥ | teshāṃ pīṣṭhāṃ madhye yo varshishṭho 'ti-
ṣayena vṛiddha āstī, tam praty evam abruvan | he maharṣhe subra-
hmanyām āhvaya | no 'smākam madhye tvam eva nedishṭhād vayo-
vṛiddhatvena devalokaḥ prāpteḥ pratyāsannatve saty antikataṃ devān
hvayishyasi | āhvātum samartho 'si | evam pīṣhibhir uktatvād atrāpy
utkaradeṣe tishṭhantaḥ subrahmanyāhvānakartāram enaṃ varshi-
shṭham evātiṣayena vṛiddham eva kurvanti |

8. upāṇṣu | pātnivataḥ khyo yo grahaviśeṣas, tasya muntre upā-
ṇṣu ṣanair uccāryāgnidhro yajet |

9. nānuvashaṭkaroti | sarvatra graheshu vashaṭkāraṇu-
shaṭkāraḥ hūyate | atra tu pātnivatagrāhe vashaṭkārahoma eka
eva na tv itarāḥ | tatra hetuḥ samsthā vā ityādiḥ | yo 'yam anu-
vashaṭkāro 'sti so 'yam samsthā vai | grahasya samāptir eva | tathā
sati sa pātnivatagraharūpaḥ reto net samsthāpayāni | sarvathā samā-
ptim na karavāṇty abhipretya tatsamāpter bhūto bhavet | asaṃsthi-
tam asaṃptam anuparataḥ retasāḥ secanam apatyotpatṭya sam-
pīddham bhavati | tasmād eva nānuvashaṭkuryāt | tathā ca yajñagāthāḥ
paṭhanti | pītvijān dvidevatyaṃ yaḥ ca pātnivato grahaḥ | āditya-
grahasāvitrau tān sma mānuvashaṭkṛitāḥ (Āśvalāyana 5, 5, 21) iti |

10. neshṭur upasthe | yo 'yam āgnidhraḥ pātnivatāḥ yajati,
so 'yam neshṭur upasthe samīpa āsinaḥ śesham bhakṣhayet | neshṭri-
nāmaka pītvik patnibhajanāḥ vai, patnīsthānīyaḥ | neshṭāḥ patnīm

udānaya (Ts. 6, 5, 8, 6) ity eva neshṭripatnyor ānayanadvārā samba-
ndhaśravaṇāt | atas tatsamīpe bhakṣhaye saty āgnirūpa āgnidhraḥ
patnīshu retāḥ sthāpayati | tac ca prajānanāya sampadyate | tat tenā-
nushṭhānena yajamāno 'py Agninaivāgnyanugraheṇaiva patnīshu retāḥ
sthāpayati | tad api prajātyai sampadyate |

12. dakṣiṇāḥ | dakṣiṇāsu nītasu tā dakṣiṇā anu paścāt
subrahmanyā samptishṭhate | samāpyate |

4.

1. grāvastutsubrahmanyākhyayor pītvijoh kartavyam uktvā mai-
trāvaruṇabrāhmaṇācchaśyachāvakanāmnām hotrakāṇām śastraṃ vi-
dhātum akhyāyikāḥ āha | devā vai etc.

maitrāvaruṇam | tasmād apasāraṇārtham maitrāvaruṇadevatā-
kaṃ śastraṃ ā no maitrāvaruṇetyādikam maitrāvaruṇākhyā pītvik
prātaḥsavane śaṇset |

2. aindram | ā yāhi sushumā hi ta ityādikam indradevatākaṃ
śastraṃ |

3. aindrāgnam | indrāgni ā gataḥ sutam ityādikam aindra-
gnam śastraṃ |

5.

1. atha teshāṃ hotrakāṇām ahargāṇeshu śastreshu prakāra-
vīṣhaṃ vidhatte |

stotriyam | pīṣṭhyashaḍahādīshv ahargāṇeshu bahūny ahāni
vidyante | teshu prātaḥsavane dvitīyasyāhno yaḥ stotriyas trīcas,
taṃ trīcam prathame 'hani stotriyasya trīcasyānurūpaṃ kuryuḥ |
sāmagā yasmiṃs trīce stotraṃ kurvanti sa trīcaḥ stotriyaḥ | tasya
stotriyasya yasya chandodevatādīnāḥ sadṛṣo 'nyo yas trīcaḥ so 'nurū-
paḥ | tathā sati sarveshv ahassv ekaikasyāḥ trīce sāmagāḥ stotraṃ
kurvanti | te sarve trīcaḥ stotriyaḥ | tatra sarvatrottaradinagataḥ
stotriyam pūrvadine stotriyasyānatarabhāvinam anurūpaṃ kuryāt |
ayaṃ ca nīyamo hotrakāṇām śastreshu prātaḥsavane drashṭavyaḥ |
evam saty uttaram ahar eva pūrvasyāhno 'nurūpaṃ kurvanti | tat
tathā saty avareṇaivātītenaiva pūrvapāṇāpāram uttaram ahar abhi-
mukhikṛityārabhante | upakramante || mādhyamādināsavane 'py asya
nyāyasya prasaktau taṃ nishedhati |

2. atha tathā | atha prātaḥsavanānantaram mādhyamā-
dine tathā na | tena pūrvoktaprakāreṇa na kuryād iti śeṣaḥ | tatra hetuḥ |
ṣṭrī vai pīṣṭhānti | yāni mādhyamādināsavane pīṣṭhastotrāṇi tāni
ṣṭrī vai | sampadrūpaṇy eva | ṣṭrīrūpatvena sāmagāḥ stutatvāt | na
hi ṣṭrīrūpāṇām svatantrāṇām anyānuvīṭtilakṣhaṇam anurūpatvaṃ
yuktam | tasmāt tāni pīṣṭhastotrāṇi tasmai tasmin mādhyamā-
dine savane na tatsthānāni | prātaḥsavanasthānāni na bhavanti | tatsadri-

śāni na bhavāntīty arthaḥ | prātaḥsavane hy uttaradinagataṃ stotriyam pūrvadinagatāstotriyaśānurūpaṃ kurvanti | yad yasmād kāraṇād atrāpi tathā kuryus, tādṛiṣaṃ kāraṇaṃ nāsti | tulyachandastvādīnāṃ abhāvāt | tasmāt pṛiṣṭhaṣṭotrāṇāṃ pūrvottaradīneshu sādriśyābhavāt prātaḥsavananyāyo 'tra na ghaṭate || mādhyamḍinasavanyāyam tṛitīyasavane 'tidisati |

3. tayaiva vibhaktiā | vibhaktiśabdaḥ prakāravāci | tenaiva mādhyamḍinoktaprakāreṇa tṛitīyasavane 'py uttaradinagataṃ stotriyam pūrvadinagatasya stotriyaśānurūpaṃ na kurvanti |

6.

1. athātaḥ | atha stotriyānurūpānantaraṃ yasmāc chastrasyottarabhāvina ārambho yukto, 'to 'smāt kāraṇād ārambhaṇīyā 'rico vidhiyante | evakāro 'harganeṣu codakaprāptāyā 'rico vyāvṛittyarthaḥ |

7.

1. hotrakāṇāṃ śastrārambhaṇasādhanaḥhūta 'rico vidhāya samāptisādhanaḥhūta 'rico vidhatte |

athātaḥ | atha śastraprārambhanantaraṃ yasmāt paridhānaṃ samāpanam apekṣitaṃ, tasmāt paridhānīyā 'rico vidhiyante | evakāraḥ prakṛitavyāvṛittyarthaḥ |

3. vivatṛiṇam | yasmiṃś tṛice vy antarikṣham ity ṛig eṣā srūyate so 'yaṃ viśabdatvād vivatṛiṇaśabdenābhidhiyate | tena tṛicena sādhyo yaḥ svargo lokas tam etayā vy antarikṣham ity ṛicā yajamānebhyo vivṛiṇoti | vivṛitadvāraṃ karoti |

5. sishāsavaḥ | ye dīkṣitāḥ santi te sishāsavo labdhukāmāḥ phalārthinaḥ | tasmāt kāraṇād ṛig eṣā valavati valanāmakāsurabhedapratipādika kartavyā bhavati | yady apīyam ṛik paridhānīyā na bhavati, tathāpy etadādikē tṛice 'ntimāyā ṛicāḥ paridhānīyātvāt tatpradarsanāya tṛice upakāntaḥ |

6. ud gāḥ | ayam arthaḥ śākhāntare viśpaṣṭam āmnāyate | Indro Valasya bilam apaurpot sa ya uttamaḥ paśur āsit, tam pṛiṣṭham prati samgṛiḥyodakhidat. tam sahasram paśavo 'nūdāyan, sa unnato 'bhavat (Ts. 2, 1, 5, 1) iti |

8.

1. ubhayayāḥ | hotrakāṇāṃ maitrāvaruṇabrāhmaṇācchaṇsyachāvākānāṃ savanadvaye paridhānīyā dvidivdhā bhavanti | katham iti | tad ucyate | ahīna aharganeṣu vihitāḥ | aikāhikā ekāhe prakṛitirūpe vihitāḥ | ity evaṃ dvaividhyam || tatra hotrakaviśeṣasya paridhānīyaviśeṣaṃ darśayati |

2. tata aikāhikābhiḥ | tatas tāsūbhayavidhāsu maitrāvaruṇa-

khyā pītviḡ aikāhikābhir eva paridadhyāt | te syāma deva varuṇeti prakṛitau prātaḥsavane maitrāvaruṇasya paridhānīyā vihitā | mādhyamḍinasavane nū śṭuta indra nū gṛiḥāna ity eṣā vihitā | ahīne vikṛitirūpe 'pi savanadvaye tad eva paridhānīyādvayam maitrāvaruṇasya drasṭavyam | katham iti | tad ucyate | aharganeṣu prātaḥsavane hi maitrāvaruṇasya prati vām sūra uditā ity asya paryāyatrīcasyāntīyā te syāma deva varuṇeti eṣā paridhānīyā | aikāhikāpi saiva paridhānīyā bhavati | tathā hi | prakṛitau maitrāvaruṇasya pra mitrayor varuṇayor iti navā yātam maitrāvaruṇeti yājyā (5, 10, 28) iti Sūtrakāravacanān navānāṃ antīyā saivety aikāhikābhir eva maitrāvaruṇaḥ paridadhātīty etad upapannam bhavati | tathā mādhyamḍinasavane 'py ā satyo yātv ity ahīnasūktam (6, 18, 5) iti vakṣyati | yāhīnasūktāntīyā sūhīnasya tatra paridhānīyā | ahīnasūktāntam hi mādhyamḍinasavane maitrāvaruṇaśāstram | tasya nū śṭuta indra nū gṛiḥāna ity eṣāntīyā, tathā prakṛitāv api saiva paridhānīyā | tathā hi | kayā naṣ citra ā bhuvat, kayā tvām na utyā, kas tam indra tvāvasum, sadyo ha jāta, evā tvām indroṣann u shu ṇaḥ sumanā upāka iti yājyā (5, 16, 1) iti Sūtrakāravacanād, evā tvām indra vajrinn atrety etasyaikādaśarcasyāntīyā nū śṭuta indra nū gṛiḥāna ity eṣāveti maitrāvaruṇasya prātaḥsavane mādhyamḍinasavane caikāhikābhiḥ paridhānaṃ upapannam bhavati | aikāhikābhir evety evakāro 'nyatra śāṅkavyāvṛittyarthaḥ | yā aikāhikāḥ paridhānīyās tā eva cāhargane maitrāvaruṇasya paridhānīyā na tv anyā ity arthaḥ | yady api maitrāvaruṇasya prakṛitau savanayor ubhayor dve eva paridhānīye, tathāpi prayogabahutvāpekṣham aikāhikābhir iti bahuvacanam | tena maitrāvaruṇasya prakṛitivikṛityoḥ paridhānīyābhedarāhitienāyam maitrāvaruṇo 'smāl lokāt kadācid api na pracyavate || maitrāvaruṇasya prakṛitivikṛityoḥ paridhānīyāṃ ekam uktvāchāvākasya prakṛitivilaṣaṇaṃ savanadvaye paridhānīyādvayam darśayati |

3. ahīnābhiḥ | yo 'yam achāvākāḥ so 'yam ahīnagatābhir ṛigbhiḥ paridadhyāt, na tv aikāhikābhiḥ | tathā hi | āham sarasvatīvator iti pūrvasmin khaṇḍe vihitatvāt, prātaḥsavane eṣāharganeṣu bandhīni paridhānīyā | aikāhike tu gomād dhirapyaavad ity eṣāiva paridhānīyā | mādhyamḍine 'chāvākasya nūnam sā ta ity aharganagatā paridhānīyā | ekāhe tu suṇam huvemeti mādhyamḍine paridhānīyā | evaṃ saty achāvākasyaikāhikaparidhānīyāparityāgenoparitanasyāharganeṣu sambandhinyāḥ paridhānīyāyāḥ svikāra uparitanasvargalokaprāptīyā sampadyate |

4. ubhayibhiḥ | yo 'yam brāhmaṇācchaṇso so 'yam ubhayavidhābhir aikāhikābhir ahīnagatābhiḥ ca ṛigbhiḥ paridadhyāt | prātaḥsavane prakṛitau sa na indraḥ sivaḥ sakṣheti paridhānīyā | vikṛitau tv indreṇa rocanaḥ diva iti pūrvakhaṇḍe 'bhīhita | mādhyamḍinasavane

prakṛitau vikṛitau ca eved indraṃ vṛiṣṇaṃ vajrabāhum ity ekaiva paridhāniyā | evaṃ ca saty asya brāhmaṇacchaṇsinaḥ prātaḥsavane 'chāvakaśamyam, mādhyamīdine savane maitrāvaruṇasāmyaṃ sampānam | teno tenaivaikāhikāhīnatobhayavidhaśaṇsanenaiva sa brāhmaṇacchaṇsī bhūlokaśvargalokāv ubhāv api vyanvārabhamāṇo spṛiṣann eti | gachati | vartata ity arthaḥ | prātaḥsavane prakṛitivikṛityoḥ paridhāniyāvilakṣhaṇatvāl lokadvayasya prithag eva sparśaḥ | mādhyamīdinasavane prakṛitivikṛityoḥ paridhāniyaikyāl lokadvayasya saha sparśaḥ | ity evaṃ vividhasparśo vyanvārambhaṇaśabdēna vivakṣitaḥ | atho api cāyam brāhmaṇacchaṇsī maitrāvaruṇaṃ cāchāvakaṃ cobhāv rītvijau vyanvārabhamāṇa eti | vividham upasprīṣan vartate | katham iti | tad ucyate | yathā maitrāvaruṇasya prakṛitivikṛityoḥ paridhāniyaikyam, tathā brāhmaṇacchaṇsino 'pi mādhyamīdinasavane tadai-kyam | yathāchāvakasya prakṛitivikṛityoḥ paridhāniyāvilakṣhanyam, evaṃ brāhmaṇacchaṇsinaḥ prātaḥsavane tadvilakṣhanyam iti | maitrāvaruṇachāvākavishayo 'yam vividhasparśaḥ | tathāivāhīnaikāhavi-shaye 'pi vividhasparśa ūhaṇtyaḥ | katham iti | tad ucyate | prātaḥsavane 'hīnaikāhāyor vilakṣhanyena sparśaḥ | mādhyamīdine savane sādṛiṣyena sparśaḥ | ity ubhayavidvidhatvam | tathā sampātsaram gavyāmayanamūlaprakṛitipūrvam agniśtomaṃ ca vividham spṛiṣati | abhīnaikāhasparśavad etadubhayasparśasya yojanīyatvāt || ittham hotrakāpām savanadvayagatāḥ paridhāniyāḥ praśasya tṛitīyasavanagatāḥ paridhāniyāḥ praśaṇsati |

5. atha tataḥ | ekāhe mūlaprakṛitau jyotiṣtome hotrakāpām yā eva paridhāniyā, tā eva tṛitīyasavane draśṭavyāḥ | tathā hi | ā vām rājānāv iti nityam aikāhikam (Āśvalāyana 8, 2, 16) iti vacanān maitrāvaruṇasya vām rājānāv iti sūktasyāntya paridhāniyā bhavati | tathā brāhmaṇacchaṇsino 'chā ma indram iti nityam aikāhikam (8, 3, 34) iti vacanād achā ma indram iti sūktasyāntya paridhāniyā bhavati | tathāchāvākasya pītur janitriti nityāny aikāhikāni (8, 4, 3) iti vacanāt sam vām karmaṇeti sūktasyāntya paridhāniyā bhavati | yo 'yam ekāhaḥ sa mūlaprakṛititvāt pratishṭhā | sarvasām vikṛitīnām ādhāraḥ | atas tenaikāhikaparidhāniyāśaṇsanena yajñam antato 'vasānakale pratishṭhāyam sarvādhare pratishṭhāpayanti || ittham paridhāniyāḥ praśasya prātaḥsavanagatānām yājyādīnām madhye 'vasānabhāvam vidhatte |

6. anavānam | anavānam anucchvāso madhye yathā bhavati tathā yājyām paṭhet || stomavṛiddhau niyamaviśeṣam vidhatte |

7. ekām dve | trivṛitpañcadaśasaptadaśaikaviṃṣatripavatrāyastriṇṣādayaḥ stomā vihitāḥ | vihitasya saptadaśastomasya vivṛiddhyāśṭādaśādistomā nishpādyante | tathā vihitasyaikaviṃṣasya vivṛiddhyā dvāviṃṣādayaḥ stomāḥ sampādyante | anenaiva drīṣṭāntena śaṇsane

'py adhikyam prasaktam | yathā vāva stotram evaṃ śāstram iti nyāyāt | stome ¹⁾ vardhamāne sati tām stomagatām pīksamkhyām atikramya śaṇsanam atīṣaṇsanam | tad yadā kriyate tadānīm ekasya dvayor vā pīcor abhyanuṣṭhāne tadadhikānām pīcām apavādaḥ ²⁾ | akṣharārthas tu | yadā stomam atīṣaṇset, stomasamkhyām atikramya śaṇsanam kuryāt | tadānīm ekām dve vānatikramya śaṇset | kimtv ekayaiva dvābhyām eva vātīṣaṇset | tathā ca Sūtrakāra āha | atīṣaṇsanam ekayā dvābhyām vā prātaḥsavane (7, 12, 3) iti | tato 'dhikānām śaṇsanābhāve yuktir drīṣṭāntamukhenocyate | tatrayam drīṣṭānto 'vagantavyaḥ | yathā loke 'bhiheshate ghāsārtham ābhimukhyena heshāśabdaṃ kurvate, yathā vā pipāsate 'tyantaṃ trīṣhārtāya puruṣhāyānnādyam pāniyam ca kshipram prayachet | tadṛig eva tad ṛigbhūlyābhāvenātīṣaṇsanam | atho api ca kshipram eva devebhyaḥ somapānarūpam annādyam prayachānti abhipretya ṛigbhūlyena vilambam akṛitvāikayā dvābhyām vātīṣaṇsanam kuryāt | tathā sati kshipram ṣiḥgram evāsmiñ loke pratishṭhito bhavati || savanāntarāyor uktaivaparityam vidhatte |

8. aparimitābhīḥ | iyatya evety evamniyamarahitābhīr atīṣaṇsanam savanadvaye kuryāt | svargalokasyeyattārahitatvāt prāptyartham idam atīṣaṇsanam sampādyate || yatrātīṣaṇsanam kartavyam bhavati tatra tadartham pīcām āgamanam kartavyam | tāsām pīcām deśaviśeṣam darśayati |

9. kāmam | ahargāṇeshu vartamānadināt pūrvedyur maitrāvaruṇādayo hotrakā yat sūktam śaṇseyus, tad eva sūktam paredyur hotā kāmam aṣiṣāṇkayaiva śaṇset | yadi hotur atīṣaṇsanam prasaktam, tadānīm pūrvedyur hotrakāḥ śastāt sūktād ṛica ānetavyāḥ | yadi tu hotrakāpām atīṣaṇsanam prasaktam, tadānīm pūrvedyur hotā yat sūktam śaṇsati, tasmāt sūktād dhotrakair apekṣitā ṛica ānetavyāḥ |

9.

1. ā tvā | yadā camasā unniyante somena pūryante | tadānīm adhvaryuṇā preshito maitrāvaruṇa ā tvā vabantv iti sūktam anubhūyāt |

2. aindrīḥ | indra tvā sūracakṣasa, indraṃ sukhātame ratha iti śravaṇād indradevatākā ṛicaḥ | somayāgaḥ cendradevatākāḥ | atas tatra tā yujyante |

4. nava nyūnāḥ | mādhyamīdinasavane daśasamkhyākā vakshyante | tām samkhyām apekṣhya yā navasamkhyākā tā ekayarcā

1) Vor stome steht in den Hss. sa tatra prakṛitāḥ stomāḥ |

2) apavādaḥ von mir zugefügt.

nyūnāḥ | loke 'pi svalpe garbhadhāraṇasthāne retāḥ sicyate | ato nyūnatvam atra yuktam || atha mādhyam-dine savane 'savi devaṃ goṛī-jikam andha ity etatsūktagatā daśasamkhyākā ṛico vidhatte |

6. tṛitīyasavana ihopa yāta śavaso napāta ity etatsūktagatā navasamkhyākā ṛico vidhatte |

nava | pūrvavad daśasamkhyāpekshayātra nyūnatvam | loke hi nyūnād alpād yonidvārāt prauḍhāḥ praḥ utpadyante | ato garbhot-pādanārtham mantranyūnatvam yuktam || eteshu sūkteshu matadvayam asti | sampūrṇasūktānuvacanam ity ekam matam | pratisūktam saptānām evarecām anuvacanam iti dvitīyam matam | tatra prathamam matam praśaṅsati |

7. tad yat | kevalaśabdaḥ sampūrṇavāci | tadanuvacanena sampūrṇagarbham prāptam yajamānam eva yajñarūpād devayonyai devasambandhiyonisthānād utpādayati | ataḥ sampūrṇānuvacanam yuktam |

10. navabhiḥ | prathamasūktagatābhir navabhir ṛigbhir maitrāvaruṇa etaṃ yajamānam bhūlokād antarikshalokam abhilakshya nayati | dvitīyasūktagatābhir daśabhir ṛigbhir antarikshalokād amuṃ lokam nākapriśthākhyaṃ lokam abhilakshya nayati | antarikshasya samīpavartī svargābhāso nākapriśthākhyaḥ lokāḥ | sa ca pravṛiddhād antarikshajā jyeshtḥo 'tipravṛiddhaḥ | taṃ daśabhiḥ prāpya tasmān nākapriśthākhyaḥ amuṣmāt svargāl lokād uparitanam bahubhogayuktam svargam lokam tṛitīyasūktagatābhir navabhir ṛigbhir yajamānam abhivahati |

11.

5. atha tāḥ prasthitayājyā vidhatte |

te vai khalu | te hotrādayaḥ saptartvijāḥ sarve 'pi mādhyam-dine savane prasthitasomānām sambandhinibhiḥ pratyakṣhāt pratyakṣheṇa pāthyamānenaivendraśabdena prayuktābhir indradevatākābhir ṛigbhir yajeyuḥ || teshu saptasv ṛitvikshu madhye hotṛimaitrāvaruṇa-brāhmaṇācchaṅsinām trayāṇām sambandhinīshu yājyāsu na kevalam aindratvam, kṛitv abhitrīṇnavattvam aparaṃ viśeṣam darśayati | abhitrīṇnavattibhir etc.

12.

5. dhītarasam | yad etat tṛitīyasavanam tad etad dhītarasam | tadīyo raso gāyatrīyā pītaḥ | somāharaṇakāle padbhyām savanadvayam mukhena tṛitīyasavanam grihitvā tatrātyam rasam gāyatrī pītavati | 3, 27 | tathā cānyatra śrūyate | padbhyām dve savane samagribhṇān mukhenaikam. yan mukhena samagribhṇāt tad adhayat, tasmād dve savane śukravati: prātaḥsavanam ca mādhyam-dinam ca. tasmāt tṛi-

tīyasavana ṛijīsham abhi shuṇvanti, dhītam iva hi manyante (Ts. 6, 1, 6, 4) iti |

7. indrāvaruṇā | indrāvaruṇety asyām yājyāyām yuvo ratha ity asmin pāde devavītaya iti padaṃ vidyate | devānām vītīḥ prāptir devavītir iti tasya samāsaḥ | tasya samāse shashṭhībahuvacanāntena śabdena bahūny eva rūpāṇi pratiyante | tatra bahutvam Ṛibhūṇām svarūpam | manushyarūpāṇām ṛibhuśabdavācāyānām bahutvāt | ṛibhuśadbhavad indraśabdasya ca sāksḥāc chravanād iyaṃ aindrārbbhavi |

15. jagatprāsāhāḥ | jagacchabdena jagatichando 'bhīdhyate | prāsāhaśabdo bahulyavāci | jagatyāḥ prāsāhā bahulā yāsuktāsu prasthitayājyāsu tā jagatprāsāhāḥ | tṛitīyasavanam ca jāgatam iti prasi-ddham | ato yad u yad eva jagatibahulyam, tena tṛitīyasavanasya sampriddhir bhavati |

13.

1. athāha | hotrakāṇām yājyākathanānantaram kāścid brahma-vādī codyam āha | hotrakāṇām kriyā hotraśabdena vivakṣitāḥ | tāsv anyāḥ kācīt kriyā ukthinyāḥ śastrayuktāḥ | anyā itarāḥ kriyā anukthāḥ śastrarahitāḥ | maitrāvaruṇo brāhmaṇācchaṅsy achāvāka ity eteshām trayāṇām śastrasadbhavad etadīyāḥ kriyā ukthinyāḥ | neshṭṛi-potrādinām śastrārāhityāt tadīyāḥ kriyā anukthāḥ | evaṃ vaishamyas pashte saty asya yājyasya yajamānasya vā sambandhīna etā hotrāḥ sarvā ukthinyāḥ śastrayuktā bhūtvā samā vaishamyarahitā ata eva sampriddhāḥ sampūrṇāḥ katham bhavantīti codyam | tasyottaram āha |

2. yad evaināḥ | yad eva yasmād eva kāraṇād enā maitrāvaruṇādikriyāḥ potṛineshṭṛādikriyāḥ ca sampragṛīya sambhūya prakarshenoktvā hotrā iti śabdena yājñika ācakṣate, tena samāḥ | yathā loke chatrayuktās tadarhitāḥ ca sambhūya chatrīṇa ity ekainaiva śabdena vyavahriyante | evam atrāpi śastrayuktā maitrāvaruṇādayaḥ śastrarahitāḥ potṛineshṭṛādayaḥ ca sambhūyaikainaiva hotraśabdena vyavahriyante | ataḥ śāstrībhiḥ samabhivyāhārād aśāstrīṇām apy upa-caritaṃ śāstritvam | tena hotrakāśabdavyavahāraikyena samā bhavanti || na caitāvata svābhāvikaṃ śāstritvāśāstritvavaishamyam apaga-chati | tad etad vaishamyam darśayati | yad ukthinyāḥ etc.

6. yad eva mādhyam-dine | maitrāvaruṇasya sadyo ha jāto vṛishabhaḥ kantna ity ekam sūktam, eva tvām indra vajrinn iti dvitīyam | brāhmaṇācchaṅsina indraḥ pūrbhid ity ekam sūktam, ud u brahmāṇṭīti dvitīyam | achāvākasya bhūya id ity ekam, imām u shv iti dvitīyam | evam ete trayo mādhyam-dine savane pratyekeṃ dve-dve sukte śāṅsanti | tatraikam mādhyam-dinasavanārtham dvitīyam tu tṛitīyasavanārtham ity upacāreya tatrāpi śāṅsanam sidhyatīty uttaram brūyāt |

7. athāha | atha tritīyasavane śaṅśanasampādanānantaram punar api brahmavādī codyāntaram āha | yad yasmāt kāraṇād dhōtā | dve ukthe śastre yasyāsau dvukthaḥ | prātaḥsavane ājyapraūge dve, mādhyaṃdinasavane marutvatīyanishkevalye dve, tritīyasavane vaiśvadevāgnimārute dve | evaṃ sthite hotṛidṛṣṭāntena hotrakāṇām apy ukthadvayopetavām apekṣhitam | na cokthadvayam vihitam asti | atas tat kena prakāreṇa sidhyatīti codyam | tatrottaram āha |

8. ya d eva | prasthitayājyānām śrūyamānadevatayā sampādya-mānadevatayā ca dvidevatyatvam | tādrīṣibhir rīghbhir yasmād yajanti tena dvigastatvam | tatraikā devatā yājyārthetara dvitīyā śastrārthety evam uttaram brūyāt |

14.

2. ājyam | hotuḥ prātaḥsavane yat prathamam ājyaśastram tad evāgnidhṛīyā āgnidhṛeṇa kriyamānāyāḥ kriyāyā uktham śastram | evam marutvatīyavaiśvadevayor api yojyam | tathā sati tā evaitā hotrā hotrakāṇām kriyā evam uktena prakāreṇa nyanāgās tattaccihnā eva bhavanti | Agnim āgnidhro yajaty, ājyaśastram cāgneyam | potā Maruto yajati, marutvatīye ca mārutāni sūktāni śaṅsati | agne patnir iḥa vaheti neshṭā yajati, tatra devānām uṣatir ity atra devānām iti śravaṇam asti | evaṃ trayāpām apy āgnidhṛapotrīneshṭīrṇām āgneya-tvamārutatvavaiśvadevatvacihnāni vidyante | tasmād ājyādibhir ukthair itāresham ukthitvam || teshām eva hotrakāṇām rītuājeshu kasyacid viśeśasya praśnam avatārayati |

3. athāha | praishasūkte ye praishā uktā neshṭīpotrīvyatiriktā-nām hotrakāṇām teshu praisheshv ekaika eva praishah, potur neshṭus ca dvau-dvau praishau | tathā ca yajñasampradāyavidāḥ paṭhanti | hoponegnībrāprahoponechadhvaryugrihapatīti ceti | asyāyam arthaḥ | tatra nāmnam ādyakṣhareṇaite kratupurushā nirdiśyante | tathā ca | hotā potā neshṭāgnidhro brāhmaṇācchaṅsī praśastā hotā potā neshṭā-chāvako 'dhvaryur grihapatiḥ ca krameṇoktāḥ | eteshām praishasūkte dvādaśa praishah krameṇa santi | tathā sati potur dvitīyo 'shtamaḥ ca dvau praishau | neshṭus tritīyo navamaḥ ca dvau praishau | hotā yakshan Marutaḥ potrad ity ekaḥ praishah | hotā yakshad devaṃ draviṇodām potrad rītabhir iti dvitīyah | etau dvau potuḥ praishau | hotā yakshad gnāvo neshṭrad ity '1) ekaḥ | hotā yakshad devaṃ draviṇodām neshṭrad ity dvitīyah | etau dvau neshṭuḥ praishau | ita-reshām āgnidhṛachāvākādnām ekaika eva praishah | tathā sati potṛi-neshṭror dvipraishatve kiṃ kāraṇam iti praśnah |

4. tasmāt | yasmād evaṃ tasmāt tasyāgnidhṛasyaikayarcā yā-

1) grāvo neshṭety die Hss.

jyā bhūyasyo 'tyantam adhikā bhavanti | saptānām api hotrakāṇām prasthitayājyās tisa eva bhavanti | āgnidhṛasyaibhir agne saratham ity eshādhikā | sā ca pātnivatagrahavartini | tathā ca sampradāyavida āhuḥ | tisaḥ prasthitayājyās tu saptānām abhavan khalu | āgnidhas tisaḥ bhiḥ sārddham aibhir agne caturthy abhūd iti | yady apy āgnidhṛavishaye brahmavādinā praśno na kṛitas, tathāpi potṛineshṭīr-bhyām samānayoḡakshematvena tadvrīttānto 'py abhihitāḥ |

7. athāha | hotrādayo maitrāvaruṇena preshitāḥ svasavyāpā-ram kurvanti | taddṛṣṭāntenodgātṛīrṇām api preshitatvam yuktam | na codgātṛīpraishah praishasūkte samāmṇatāḥ | tasmād eshām prai-sho 'sti na veti saṃśayah | plutidvayam vicārārtham | nakarasya sūnūnāsikatvam chāndasam | atra praisho 'stīty evam uttaram brūyāt | prakarsheṇa sarvān rītvijāḥ śāsti praishamantreṇa tattadvayāpāre pravartayatīti praśastā maitrāvaruṇaḥ | sa ca stuta devena savitretyā-dimantrajapam japitvā kṛitvānantaram studhvam iti yad evaitad va-canam prāha, sa evaishām udgātṛīrṇām praishah |

8. athāha | achāvākavyatiriktānām vashaṭkartṛīrṇām pravaraḥ prakarsheṇa varāṇām asti | tathā ca Sūtrakāra āha | pravṛitahutir juhvati vashaṭkartāro 'nye 'chāvākāt (5, 3, 12) iti | sūtrāntaro 'py evam uktam | pravṛitah-pravṛitah pravṛitahomau juhottīti | ato 'nye-shām pravarasadbhavo 'vagato 'chāvākasya nāvagataḥ | nyāyena tv ita-radṛṣṭāntena pravaro 'pekshitah | ato 'sti na veti saṃśayah | tatra-stīty uttaram brūyāt | yady apy anyeshām iva spashṭah pravaro nāsti, tathāpi puroḡaśasakalam iva prattam idām ivodyamyāstnam achāvā-kam achāvāka yat te vadyam vaktavyam asti tad vadaśveti so 'yam achāvākasambodhanena pravarasamānatvāt pravara ity ucyate || ittham agnisṭomasamsthe hotrakavishayavyāpāram parisamāpyādhunokthya-samstheshv ahasu praśnottare darśayati |

9. athāha | achāvākapravarasampādanānantaram brahmavādī praśnam āha | maitrāvaruṇas tritīyasavane indrāvaruṇa yuvam ityā-dikam aindrāvaruṇam sūktam śaṅsati | tasya śastrādāv ehy ū shv ity āgneyah stotriya āgnir agāmīty āgneyo 'nurūpaḥ | tad etad vya-dhikarāṇatvād ayuktam | aindrāvaruṇābhyām stotriyānurūpābhyām bhavitavyam iti praśnah | Agniotēyādinā tasyottaram |

10. athāha | tritīyasavane brāhmaṇācchaṅsinaḥ pra māñhi-shṭhāyety aindrābarhaspatyam śastram | tasyādaḥ stotriyānurūpāv aindrau | vayam u tveti stotriyo, yo na idam ity anurūpaḥ | tathāchā-vākasya rītur janitṛitīyādikam aindrāvaishpavām śastram | tasyādaḥ aindrau stotriyānurūpau | adhā hindra girvaṇa ity stotriya, iyaṃ ta indra girvaṇa ity anurūpaḥ | tad etad vaiyadhikarāṇyam upajīvyā pūrvavat praśnah | Indro hetīyādikam uttaram |

15.

11. kalpāmahai | vibhāgaṃ karavāmāhai |

12. yad uktam Āśvalāyanena | uttame śastre paridhāniyāya
uttame vacana uttamam caturaksharam dvir uktvā pranyat (7, 1,
12) iti | tam eva caturaksharābhyāsaṃ vidhatte | airayethām-aira-
yethām etc.

13. agniṣṭome | aharganeshukthyasamsthāyām yathāchāvā-
kāsyāntime śastre 'bhyāsaḥ | tathāgniṣṭomasamsthāyām atirātrasam-
sthāyām hotāntime śastre 'ntimam caturaksharabhāgaṃ abhyasyet |
sa hi hotā tatrobhayatrāntyaḥ śaṁsitā bhavati | agniṣṭome yaj jari-
tre yaj jaritrom iti caturaksharābhyāsaḥ | atirātre tu dhehi citram
dhehi citrom iti caturaksharābhyāsaḥ || shodāśisamsthāyām vicāra-
pūrvakam caturaksharābhyāsaṃ vidhatte | abhyasyet etc.

17.

1. athaharganeshu hotrakāṇām madhyamāntiṇyaśastrakṛiptir vi-
dhātavyā | tatra prathamam tāvat sarvatra vihitam artham anūya
praśaṁsati |

yah śvaḥstotriyāḥ | aharganeshu śvaḥ paredyur yasmiṁś trice
sāmagaḥ stotram kurvanti, tam stotriyam pūrvedyur hotarāḥ śastreshv
anurūpaṃ kurvanti | etac ca prātaḥsavane eva | tac cānurūpakaraṇam
ahinasamptatyaī sampadyate | ahnām samūbarūpaḥ kratur ahnaḥ | sa
caikaikasminn ahani vichinno mā bhūd ity ahardvayasamdhānārtham
bhaviṣyaty ahani stotriyasya bhūte 'hany anurūpatvakaraṇam | ahnām
bhede 'pi phalaikyāt samūhaprayoga eka eva | tataḥ samptatir ape-
kṣitā | ayam arthaḥ saptaviṁśādhyāye vyākhyātāḥ | stotriyam stotri-
yasyānurūpaṃ kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpaṃ
kurvanti (6, 5) iti | tasya vyākhyānam idam || śvaḥstōtriya ity abhi-
pretaviseshasya vidhānād aharbhede 'pi prayogaikyena samptatyaṃ
dṛṣṭāntenopapādayati |

2. yathā vā ekāhaḥ | ekasminn evāhani nishpanno jyotiṣṭoma
ekāhaḥ | sa yathā sutaḥ somābhishaveṇa kṛtsno nishpādita, evam
ahno 'bargaṇo 'pi somābhishaveṇa nishpādyate | tāv eva dṛṣṭāntada-
rśhāntike tad yathetyādinaḥ spasthikriyete | tat tasyaikaḥasya sutasya
somābhishavayuktasyaiva sataḥ krator avayavabhūtāni prātmā-
dhyamānatṛitīyasavanāni samptishṭhamānāni prithak-prithak samāpti-
yuktāni yathā yajamānā antishṭhanti, evam evāhinasyāharganasyaika-
syaiva sataḥ krator avayavabhūtāni ahāni prithak-prithak samāpti-
yuktāni yajamānā antishṭhanti | tathā sati yady uttaradinasamba-
ndhinam stotriyam tricam pūrvadine prātaḥsavane 'nurūpaṃ tricam
kurvanti | tadānīm aharganasyaikaḥ kratoḥ samptatir, madhye vi-

chedarāhityam bhavati | tasmād anyadine gatasanyadine prayogeṇa-
hinam kratum samptatam kurvanti |

3. samānān | ye kadvatsamjñakāḥ pragāthā yāḥ ca pratipadaḥ
prārambhāniyā rīco yāni cāhinasuktāni, teshāṃ sarveshām ahasu sa-
rveshu samānatvam apasyan |

4. okaḥsārī | okāṁsi sthānāni grīhāni | teshu sarati sarvadā
samcaratīty okaḥsārī mārjārāḥ | vaiṣabha upamārthāḥ | yathā mārjā-
rāḥ pūrvasmin dine yesu grīheshu samcaratī teshv eva grīheshu
paredyur api samcaratī, evam ayam Indro 'py avagantavyaḥ | Der-
selbe Kater stellt sich in 6, 22 ein.

18.

6. tad āhuḥ | gavāmayane hi dvividhāny ahāny: avṛttirahi-
tāni tatsahitāni ca | tatra vakshyamānāni caturviṁśadīny avṛttirahi-
tāny, abhiplavashadāhagatāni prishṭhyashadāhagatāni cāvṛttisahitāni |
tayoh shadāhayaḥ asakṛd anushṭhānasya vihitatvāt | evam sati parā-
ñicishv avṛttirahiteshu caturviṁśadīshv ahasu vahnivat sūktam achā-
vākāḥ śaṁsati | tathāivābhyavartishu shadāhagateshv ahasu ca tat
sūktam śaṁsati | tatrobhayatra śaṁsane kiṃ kāraṇam iti praśnaḥ |

8. tāni pañcasu | gavāmayane caturviṁśam ārambhāniyam dvi-
tiyam ahaḥ | mahāvratākhyam upāntyam ahaḥ | vishuvadākhyam ma-
dhyavartī pradhānam ahaḥ | abhijidviṣvājīdākhye vishuvata ubhaya-
bhāgavartint dve ahanti | eteshu pañcasv ahasu tāni pūrvoktāny ahi-
nasuktāni hotrakāḥ śaṁsanti |

10. vāṣitāyāi | garbhagrahaṇam ichanti dhenur vāṣitā |

19.

8. tāny antareṇa | yāni viparyāsena śaṁsantiyāni navasam-
khyāni sūktāny uktāni, yāni ca pratidinam śaṁsantiyāni trīṇy uktāni,
tāny antareṇa teshāṃ ubhayavidhānām antarāle sthāne kaṁcid āva-
pantiyam rīksamūham āvaperan |

9. anyūnkhyāḥ | uccāraṇaviśeshopetā okārā nyūnkhyāḥ | te ca
pūrvam eva mukhato madhyamāntine nyūnkhyati (5, 3, 12) ity atrā-
bhīhitāḥ | tān arhantīti nyūnkhyāḥ | tadviparītā anyūnkhyāḥ | vi-
rājo virāṭchandaskā rīcāḥ | tāḥ prishṭhyashadāhasya caturthe 'hany
āvapantiyāḥ | na te giro api mṛishya ityādyaḥ catasra rīcāḥ, pra vo
mahe mahivridhe bharadvam ityādyaḥ tisraḥ | etaḥ sapta virājas
trayaṇām hotrakāṇām trayas tricā bhavanti | prathamām ārabhyaikas
trīco maitrāvaruṇasya | tritīyām ārabhyaikas trīco brāhmaṇācchaṁsi-
naḥ | pañcamām ārabhyaikas trīco 'chāvākasya | tad evam saptasv
rīkshu trayas tricā vibhajya prakshepantiyāḥ | so 'yam virājām pra-
kshepa ekāḥ pakshaḥ | vaimadrī āvaperann iti pakshantaram | vima-

dākhyena maharshiṇā drisṭā vaimadyāḥ | tāḥ ca yajāmaha indram
ityādyāḥ saptarcaḥ | tā api pūrvavat trayas triṇā kartavyāḥ | pa-
ñcame 'hani yac cid dhi satya somapā ityādyāḥ pañkitchandaskāḥ
saptarcaḥ pūrvavad āvapanīyāḥ | tathā shasṭhe 'hani Parucchepeṇa
drisṭā indrāya hi dyaur ityādyāḥ saptarcaḥ pūrvavad āvapanīyāḥ ||
stomavṛddhāv atisaṇsanārtham āvapanīyāni sūktāni darśayati |

10. atha yāni | atha pūrvoktavirāḍādyāvāpakathanānantaram
anya āvāpa ucyata iti śeṣaḥ | yāny ahāni mahāstomāni saptadaśai-
kaviṇśādistomebhyo 'dhikāḥ caturviṇśādistomair yuktāni syus, teshv
ahassu stomasaṃkhyām atikramyādhikānām ṛicām ṣaṇsanam karta-
vyam |

20.

1. evaṃ tāvat prasaktānuprasaktam parisamāpyādhunā prastu-
tam ārabhate |

sadyo ha | pūrvatra triṇi cāharahāṣasyānti yad uktam, ta-
syaivaitad vyākhyānam | sadyo ha jāta ityādikam maitrāvaruṇaḥ sva-
kiyasya sūktasya purastāt pratidinam ṣaṇset | sūktānām iti bahuva-
canam vyatyayena drashtavyam |

6. pañktir vā annam | annam ca pañcasamkhyopetatvāt pa-
ñktir eva | prāgyam peyaṃ khādyam lehyam nigīryam ity evam anna-
sya pañcasamkhyā |

19. sakṛid Indram | kasyām cid ṛici ṣuṇam huvema magha-
vānam indram iti sakṛid Indram nirbrūte |

21.

5. kadvatpragāthebhyā ūrdhvam apa prāca indretyādyās tri-
śṭupchandaskā ṛicāḥ pratidinam ṣaṇsanīyasuktādītvena vidhatte |
trishṭubhaḥ etc.

8. kshatram vai hotā | nishkevalyasya ṣaṇsako yo hotāsty
asau kshatram vai | kshatriyo rājāiva | hotṛitve samutpannāḥ kriyā
hotrāḥ | tāḥ ṣaṇsantīti maitrāvaruṇādayo hotṛāṇsināḥ | te ca viṣaḥ |
rāṣṭravartīnyāḥ prajāḥ | tat tathā sati hotṛidrisṭāntena pragāthe-
bhyāḥ pūrvam trishṭubhaḥ ṣaṇsane sati tām viṣam prajāṃ kshatrā-
yaiva rājā eva pratyudyāminīm pratikūlodyogayuktām kuryuḥ | tac
ca pāpavasyasam | atisaṇyena pāparūpam | svāminā rājñā saha mātṣa-
ryasya svāmidroharūpatvāt |

10. sairāvatīm | irānnam | tatsamūha airam | tena saha va-
rtata iti sairam naustham vastujātam | tādrīṣam sairam yasyām nāvya
asti seyaṃ nauḥ sairāvatī |

22.

6. neshiti | satrasyaṇam anuṣṭhānam satrāṇam | neshi |
naya | anuṣṭhāpayeti tasyārthaḥ | ata eva tat padam satrāṇasya-
nukūlam |

8. samānībhiḥ | samānībhir ekavidhābhir maitrāvaruṇādayo
hotrākāḥ paridadhyuḥ | ṣastrasamāptim kuryuḥ | nū śṭuteti maitrā-
varuṇasya paridhānīyā | eved indram iti brāhmaṇācchānsināḥ pari-
dhānīyā | nūnam sā ta ity achāvākasya paridhānīyā | anena sūktasā-
manyād etāḥ samānya ity ucyante |

10. tatrābhi tasṭheveti achāvākasyāhar-ahaḥ ṣasyam sūktam |
tasminn antya ṣuṇam huvemety eṣā | tayā paridhānaprāptau ni-
shedhati |

na ṣuṇamhuvīyayā | ṣuṇam huvemety yasyām ṛici ṣṛiyate sā
ṣuṇamhuvīyā | ahargaṇasya ṣastre tayā na paridadhyāt | paridhāne hi
kshatriyo rājā svakiyād rāṣṭrāc cyavate | yas tu paras tadyāḥ ṣatur
bhavati, tam abhilakṣhya hvayati | āhvānam karoti | huvemety āhvā-
nasya pratiyamanātvāt | ata eva Sutrakāro (7, 4, 10) brāhmaṇānta-
ram āṣṛitya nūnam sā ta ity etām paridhānīyām uktavān |

23.

1. athātaḥ | atha paridhānīyākathanānantaram yatas tadviveko
'pekṣitaḥ | atāḥ kārāṇād ahnasyāhargagaṇasya yuktiḥ ca vimuktiḥ ca
vivekāyobhe vakṣyete iti śeṣaḥ | yuktiḥ yogaḥ svādhīnatvena kra-
toḥ sampādanam | vimuktir vimocanam svādhīnatayā nibandhapari-
tyāgaḥ | tad etad ubhayam paridhānīyāvaṣena sampadyate |

2. vy antarikṣham | prātaḥsavane brāhmaṇācchānsino vy
antarikṣham iti paryāṣas triṇāḥ | tasyendreṇa rocanā diva ity ṛig
uttamā | tayā yat paridhānam tenāhīnam kratum yuñkte | svādhīna-
tayā nibadhnāti | mādhyamādyine savane tv eved indram iti paridhānī-
yayā vimuñcati | svādhīnatayā nigṛihitam ahnokratum viṣrambha-
vyavahārāya nigrāhāparityāgena vimuñcati | svādhīno hi kratuḥ ava-
ṣyam phalaṃ dāsyatīti yukto bandhavimokaḥ || athāchāvākasya pari-
dhānīyayā yogavimokau darśayati |

3. āham | ayaṃ yogo vimokasyāpy upalakṣhānārthaḥ | āham iti
prātaḥsavane paridhānīyā | tayā krator yogo bhavati | nūnam sā ta
iti mādhyamādyinasavane paridhānīyā | tayā krator vimoko bhavati ||
atha maitrāvaruṇasya paridhānīyayā yogavimokau darśayati |

4. te syāma | atra vimoko yogasyāpy upalakṣhānārthaḥ | te
syāmeti prātaḥsavane paridhānīyā | tayāhīnasya krator yogaḥ | nū
śṭuta iti mādhyamādyinasavane paridhānīyā | tayā krator vimokaḥ |
yady api tṛitīyasavane viveko vaktum yuktas, tathāpy agnisṭoma-

saṁsthe 'hani hotrakāṇāṃ tṛtīyasavane saṣṭrābhāvāt sarveshv ahasv anugatyartham mādhyamdināsavane vimoko 'bhīhitāḥ |

6. evam ekaikam ahar apekshya yogavimokāv uktau | athāhaḥ-saṁūham apekshya yogavimokau darśayati |

tad yac caturviṁṣe | gavāmayanasya saṁvatsarasatasyādyante ahanti atirātrasaṁsthe | tatropakramagatasya prāyaṇīyatirātrasyānatarabdhāvinī caturviṁśakhyā ārambhāṇīye 'hani paridhānīyābhiḥ sarve 'harviṣeṣhā yujyante | so 'yaṁ gavāmayanasya yogaḥ | athodaya-nyasyātirātrasya purastād vartamāne mahāvratīye 'hani paridhānīyābhiḥ sarve 'py aharviṣeṣhā vimucyanta iti yad asti, seyaṁ gavāmayanasya vimuktiḥ || tatra yogavimokahetunām paridhānīyānām ekaikavidhatvaṁ ninditvobhayavishayatvaṁ darśayati |

7. tad yat | ahann ahani caturviṁśakhye yady aikāhikābhiḥ prakṛitibhūta ekaḥ jyotiṣtome vidyamānābhiḥ paridhānīyābhiḥ paridadhuyāḥ | tadānīm atraiva caturviṁśakhye dvitīyasmīn ahany eva yajñāṁ gavāmayanāṁ saṁsthāpayeyuḥ | samāptāṁ kuryuḥ | atrāhetya ahaśabdāḥ khede | kaṣṭam etat | atraiva samāptāḥ ahinakarma kṛtsnāharganākartavyaṁ na kuryuḥ | etad eva kaṣṭam | atha pūrvo-ktavaiparītyenaikāhikāḥ paridhānīyāḥ parityajya yady ahinaparidhānīyābhiḥ eva sarve hotrakāḥ paridadhuyāḥ | tadānīm yathā loke rathasakataḍau yukto 'śvalabdivardadīḥ kiyad dūram gatvā śrāntāḥ san yadi na vimucyeta tadānīm utkrīyeta, uccidyeta | tathāiva yajamānā utkrītyeran | vinaṣeyuḥ | sarveshāṁ hotrakāṇāṁ aikāhikasvīkāre samāptīyābhāvāḥ | ahinagatasvīkāre yajamānoccheda iti doṣadvayaparīhārartham ubhayābhir aikāhikābhir ahinagatābhiḥ ca paridhānīyābhiḥ paridadhuyāḥ | tatra prakāraṇīyāḥ pūrvam evoktāḥ | maitrā-varuṇa aikāhikābhir eva savanadvaye paridadhīyāt | achāvāko 'hina-gatābhir eva savanadvaye paridadhīyāt | brāhmaṇacchaṇs tu prātaḥ-savane 'hinagatābhiḥ paridadhīyān mādhyamdināsavane caikāhikābhir iti nirṇayaḥ | asya nirṇayasya pūrvam eva siddhatve 'pi prakāraṇāreṇa prasaṁsārtham atra punar abhidhānam || tad etad ubhayābhiḥ paridhānāṁ dṛṣṭāntena prasaṁsati |

8. tad yathā | loke yathā vā dirghādhrve dirghamārga gachan puruṣa upavimokāṁ rathasakataḍau yojitam aśvalabdivardadīkaṁ tatra-tatropavimucyopavimucya yāyāt, śrāntiparihāreṇa ṣanair ga-chet | tādrig eva tad ubhayavidhaparidhānam | yathā mārga vahana-śramo vimokena nivartata, evam ahinagatābhir āpāditaśrama aikāhi-kābhir nivartate || ubhayavidhaparidhāne doṣam parīḥṛitya guṇaṁ darśayati |

9. saṁtataḥ | eṣhāṁ ubhayavidhaparidhānayuktānām puruṣā-ṇāṁ yajñāḥ saṁtato vichedarahito bhavati | sānuṇāsikā plutiḥ praṣa-ṇsārthā | viṣadba uparītana ukāra evakārārthāḥ | tasya dirghaḥ chā-

ndasaḥ | yajamānaśramāṁ vimuñcanta eva || atha stomātiṣaṇsane kaṁ-cid viṣeṣhāṁ darśayati |

10. ekāṁ dve na | yadā sāmagaiḥ vivṛiddhāḥ stomāḥ kri-yate | tadānīm hotrakāḥ stomasaṁkhyāṁ atilāṅghya ṣaṁsantiyam | tatra dvayoḥ prātamadhyamdinayoḥ savanayor ekāṁ ṛicāṁ vā dve ṛicau vatīkramya na ṣaṁset | kṛitv ekayā dvābhyāṁ vātiṣaṇset | pū-rvatrāyāṁ niyamāḥ prātaḥsavane (6, 8, 7) evoktāḥ | uttarayos tu sa-vanayor aparimitābhir atīṣaṇsanam uktam | tathā sati mādhyamdi-nasavane pūrvottaravirodhaḥ prasajyeteti cet | tarhi tattraikayā dvā-bhyāṁ aparimitābhir vikalpo 'stu |

24.

1. atha prīṣṭhyasya śaḍahasya shashṭhe 'hani dhishnyakhyā-sastrakṛiptīm sūktam vidhātum akhyāyikāṁ āha | devā vai etc.

5. pacchaḥ | vālakhilyanāmakaḥ ke cana maharshayaḥ | teshāṁ sambandhīny aṣṭa sūktāni vidyante | tāni vālakhilyanāmake granthe samāmnāyante | teshv ādau yāni śaṣṭ sūktāni tāni prathamam pacchaḥ pādaḥ vihareṭ | tato dvitīyasyāṁ āvṛittāv ardharcaḥ vihareṭ | tṛtī-yasyāṁ āvṛittāv ṛikṣo vihareṭ | yadā paccho viharati tadānīm ekai-kasmin pragātha ekaikāṁ ekapadāṁ dadhyāt | sa pragāthaikapada-yoḥ samūho vācāḥ kūṭa ity anena śabdenābhidhīyate | tam imaṁ vi-hārāprakāram āśvalāyana āha | śaṣṭ sūktāni vyatimarṣam paccho vi-hared vyatimarṣam ardharcaḥ vyatimarṣam ṛikṣaḥ | pragāthānteshu cānupasaṁtānam ṛigāvanam ekapadāḥ ṣaṁset (8, 2, 19) iti | tatra śaṣṭsūkteshu prathamāsūktādāv ṛigdvayam evāmnātam | abhi pra vaḥ surādhasam — sahasreṇa śikshatom | śatānīke pra jīgāti — datrāṇi purubhojasom iti | dvitīyasūkte 'py ṛigdvayam evāmnātam | pra su ṣrutāṁ surādhasam — sahasreṇa mānhatom | śatānīka hetayo asya — yad īṁ sūtā amandishom iti | tatra prathamāsūktagatam ekam pā-dam ca saṁyojayet | so 'yaṁ viharāḥ | asmin vihare vyatimarṣo nāma kaṣcid viṣeṣhāḥ | sa ca yathākramam adhyayanam parityajya prakā-rāntareṇa yojane sati sampadyate | prathamāsūktasya prathamāyāṁ ṛici prathamapādāṁ uktvā dvitīyasūktasya dvitīyāyāṁ ṛici dvitīya-pādāṁ tena saṁyojayet | tad yathā |

abhi pra vaḥ surādhasam indrasya samisho mahīr iti | dvitīyasūktasya dvitīyasyāṁ ṛici prathamapādāṁ uktvā prathamāsū-ktasya prathamāyāṁ ṛici dvitīyapādāṁ tena saṁyojayet | tad yathā | śatānīka hetayo asya duṣṭarā indram arcā yathā vidom iti | atha prathamāsūktasya prathamāyāṁ ṛici tṛtīyapādāṁ uktvā dvitī-yasūktasya dvitīyasyāṁ ṛici caturthapādāṁ saṁyojayet | tad yathā | yo jaritṛibhyo maghavā purūvasur yad īṁ sūtā amandishur iti |

dvitīyasūktasya dvitīyasyām ṛici tritīyapādām uktvā prathamāsūktasya prathamāyām ṛici caturthapādām tena samyojayet | tad yathā | girir na bhujmā maghavatsu pinvate sahasreṇeva śikshatom iti | tad idam pādāyoh vihrītam ṛigdvayam ekah pragāthah sampadyate | tasya pragāthasyānte, indro viśvasya gopatir ity etām ekapadām (Āgvalāyana 8, 2, 21) samdadhyāt | so 'yam samūho vācāhkuṭasam-jñakah | anenaiva nyāyena sarveshu sūkteshu sarvāṣv ṛikshu buddhimatā tādrīṣam vyatimarṣaviharāṇam unneyam || athārdharcaso viharā ucyate | prathamāsūktasya prathamāyām ṛici prathamārdharcam uktvā dvitīyasūktasya dvitīyasyām ṛicy uttarārdham tena samyojayet | tad yathā |

abhi pra vah surādhasam indram area yathā vide | girir na bhujmā maghavatsu pinvate yad īm sūtā amandishom iti | evaṃ sarvam unneyam | ṛikṣo vihareṭ | tatra prathamāsūktasya prathamām ṛicām uktvā tayā saha dvitīyasūktasya dvitīyām ṛicām saha yojayet | evaṃ sarvatrohāṇīyam || atha pragāthānteshu prakṣhepaṇīya ekapadā darśayati |

6. tā etāḥ | yā ekapadā ṛicāḥ prakṣheptavyās, tā etā ekapadāḥ pañcasamkhyākāḥ | tāsu catasra ekapadāḥ śrutyantareshu daśame 'hani paṭhitāḥ | tasmād daśamād aḥnas tāṣ catasra ānetavyāḥ | tāsv indro viśvasya gopatir ity eṣhā prathamā | indro viśvasya bhūpatir ity eṣhā dvitīyā | indro viśvasya cetatīty eṣhā tritīyā | indro viśvasya rājatīty eṣhā caturthī | athāvaśiṣṭā śrutyantareshu mahāvrate śrūtā | sā cendro viśvaṃ virājatīty etādrīṣi | tasmān mahāvratād ānetavyā | tā etāḥ pañcaikapadāḥ pañcasu pragātheshu prakṣhipet || avaśiṣṭeshu pragātheshu prakṣhepaṇīyān pādān darśayati |

7. athāśṭākṣharāṇi | atha pañcasu pragātheshu pañcānām ekapadānām prakṣhepād anantaram mahānāmanāni | mahānāmaśabdena vidā maghavann ityādayo mahānāmnīsamjñakā ṛico vidhiyante | teshām mahānāmnīnām ṛicām sambandhīny aṣṭākṣharāṇi padāni pracetana pra cetayety evamādīni yāni santi, teshām madhye yāvadbhir aṣṭākṣharaiḥ pādair avaśiṣṭeshu pragātheshu prakṣhepaḥ sampadyate tāvānty aṣṭākṣharāṇi padāni śaṅset | itarāṇy aṣṭākṣharāṇi padāni mahānāmasambandhīni nādrīyeta | na prakṣhipet || evam pacchah śaṅsane prakṣhepaṇīyam abhidhāyārdharcaso viharāṇe prakṣhepaṇīyam darśayati |

8. athārdharcasaḥ | yathā paccho viharāṇe pragāthānte prakṣhepa, evam ardharcaso viharāṇe 'pi yojāṇīyam |

15. vālakhiyānām śaṭsūkteshu viharām uktvavaśiṣṭāyoh sapṭamāṣṭamāyoh sūktayoh viparyāsena śaṅsanam vidhatte |

vy evottame | ye dve ūttame sūkte te viparyāsyed eva, na tu vihareṭ | aṣṭamam sūktam ādau paṭhitvā paścāt sapṭamasya pātho

viparyāsaḥ | tayor dvayoh sūktayoh sa eṣha viparyastapāṭha eva viharasthānīyaḥ |

25.

1. dūrohaṇam | duḥṣaṅkam rohaṇam uccāraṇam yasya śaṅsanasya tad dūrohaṇam | tad rohati | śaṅsed ity arthah | tasya dūrohaṇasya vidhāyakam brāhmaṇam pūrvam eva vishuvadahaprasaṅga āhūya dūrohaṇam (4, 21) ity atrābhīhitam | ata eva pūrvacāryā āhuh | svargo vai loka ityādi pūrvam vishuvati kratau | dūrohaṇabrāhmaṇam tu prāg avocāma vai sphuṭam | saptarūpā haṇsavati dūrohaṇam itiritam iti | haṇsavatyāḥ paccho 'rdharcasas tripadyā ṛikṣo 'navānam, punar api tripadyā ṛikṣo 'rdharcasaḥ paccho iti saptabliḥ prakāraiḥ pāṭhanam iti dūrohaṇam | tad etat pūrvam tārksyāsūkte 'bhīhitam |

4. tan mahāsūktam | divividham sūktam kṣudram mahac ca | ata evārāṇyakāṇde vakshyati | te kṣudrasūktāḥ cābhavan mahāsūktāḥ ca (2, 2, 2, 5) iti | mahāsūktalakṣhaṇam pūrvacāryair uktam | daśarecatāyā adhikam mahāsūktam vidur budhā iti |

5. Barau | pra te maha ityādikam barunāmakaṃ sūktam |

6. aindravarūṇe | indravarūṇa madhumattamasyeti yājyāyā indravarūṇadevatākatvāt samāpter indravarūṇasambandhaḥ |

7. sauparṇe | imāni vām bhāgadheyānti sūktam sauparṇam | imāni veti saptarcam sauparṇam khailikam vidur iti | yadvā | pra dhārā yantv iti grīhyoktam sūktam sauparṇam |

26.

1. tad āhuh | tat tatra sauparṇe sūkte dūrohaṇe ṣaṣṭe sati paścād brahmarāḍino vicāram āhuh | yāny aikāhikāni tadurdhvaṃ śaṅsanīyāni santi, tāny atra shashṭhe 'bany atratyaiḥ sambhūya śaṅset kim vā sambhūya na śaṅsed iti vicārah |

5. aśamāyī | bahubliḥ sambhūtair etam gantum yogaḥ samāyī | uktaviparīto bahubhir gantum aśakyo 'samāyī | tādrīṣo hi svargo lokah | kaṣcid eva puṇyakṛit svargam lokam sameti | samīcīnam bhogam prāpnoti na tu sarvah | svargahetoḥ puṇyasya durlabhatvāt | evam sati maitravarūṇo yadi shashṭhe 'hani śilpenānyāni sūktāni sambhūya śaṅset | tadānīm idrīṣam svargasadrīṣam uttamam shashṭham ahar itarair ahobliḥ samānam kuryāt | teshu śaṅsanīyānām asminu api śaṅsanāt | atha tadvaiparītyena yadi shashṭhe 'hani na samśaṅsati | pūjārthā plutiḥ | tad etad aśamśaṅsanam svargalokarūpatvāt pūjyam | tasmāt sambhūya na samśaṅset | na samśaṅsatīti yad asti tad evatipūjyam | pūjārtheyam plutiḥ |

9. aindryah | carṣapīdhrītam ityādikam yad etad aindram sūktam aikāhikam tad etau nirākṛītya yat sūktāntaram a vām rāja-

nāv ity aindrāvaruṇam aikāhikam, tad etad aṅgikriyate | yā valakhilyā rīcas, tā aindrya indradevatākāḥ | tāsām madhye yāni dvādaśakṣharāṇi padāni pādā vidyante | bṛhatīsatobṛihatīyātmakeshu prāgātheshu bṛihatīyās trītiyapādau dvau dvādaśakṣharau, satobṛihatīyā adyas trītiyās cobhau pādau dvādaśakṣharau | teshām pādānam akṣharasamkhyayā jāgatatvam asti | evaṃ saty aikāhike jāgate carshaṇīdhṛitam ity asminn aindre sūkte yaḥ kamo 'pekshitah | sa kāmā tatra teshv indradevatākavālakhilyāgateshu dvādaśakṣharapādeshpāto labdho bhavati | tasmāc carshaṇīdhṛitam ity etad aikāhikam aindram sūktam atra parityājyam | ā vām rājānāv ity etad aindrāvaruṇam sūktam | tatreyam indram varuṇam iti paridhāniyāpy aindravaruṇi | tathā saty etasya sūktasyānukūlatayā tad eva ṣaṇset | tasmād anyan na samṣaṇset | anyasabdo 'trādhyaḥartavyaḥ | ata eva Sūtrakāra aindrāvaruṇam sūktam aṅgīcakāra | ā vām rājānāv iti nityam aikāhikam (8, 2, 16) iti |

11. vihrītam | agne tvam no antama ityādishu dvipadāsu samagāḥ stuvate | tatra cādyaḥ pādā ashtakṣharā, dvitīyāḥ pādā dvādaśakṣharāḥ | evaṃ tatra chando vihrītam ity uttaram brūyāt |

12. tad āhuḥ | tat tatra sastrayājyāyām codyam āhuḥ | śastrasya tadīyayājyāyāḥ ca sādṛīyam apekshitam | śastro ca tīro devatāḥ śasyante | Agnir Indro Varuṇaḥ ceti | tatra stotriyānurūpayor Agnir devatā | vālakhilyasv Indro devatā | ā vām rājānāv iti sūkte Indro Varuṇaḥ ca | evaṃ sati yājyāyām api devatātrayam apekshitam | tat tu nāsti | indrāvaruṇa madhumattamasyeti yājyāyām Indrāvaruṇayor ubhayor api pratipāditatvenāgneḥ parityaktatvāt | katham atrāgnir anantarito 'parityakto bhaved iti codyam |

27.

2. devaṣilpāni | śilpaśabdaḥ cācaryakaram karma brūte | taca ca śilpam dvidvidham, devaṣilpam manushyaśilpam ceti | nābhānedishthādīni yāni śilpāni santi tāni devānām pritihetutvād devaṣilpānti ucyante | eteshām eva devaṣilpānām anukṛiti sadṛīśarūpam iha manushyaloke śilpam adbhigamyate | pratiyate | hastitādīnā tad evodāhriyate | loke śilpinaḥ karmakārā mṛiddārvādibhir hastisadṛīśam ākaram nirmimate | tathānyaiḥ śilpiḥ kṛtāḥ darpaṇādi nirmīyate | aparair vāso vīdham nirmīyate | aparair anyaiḥ suvarṇamayaṃ kaṭakamukutādi nirmīyate |

6. nābhānedishtham | nābhānedishthākhyena maharshiṇā dṛishtham idam itthetyādi sūktam nābhānedishtham | tad dhotā ṣaṇset |

14. upariśhānnedīyāsi | upariśhān nābhānedishthasūktasyāvasānabhāge nedīyān atyantasamīpavartī yasya sūktasya madhyabhāgaḥ sa madhyabhāga upariśhānnedīyān | ivaśabda evakārthah |

tathāvidha eva madhyabhāge nārāsaṃsaṃ ṣaṇset | idam itthety etan nābhānedishtham sūktam saptaviṃṣatyīgātmaḥ | tatrāvasāne dve rīcāv avāṣishya pañcaviṃṣyā ūrdhvam eva nārāsaṃsaṃ sūktam ṣaṇset | tathā cāvalāyana āha | idam itthā raudram iti | prāg upottamāyā ye yajñenety āvāpate (8, 1, 20) iti | vāg apy upariśhān nedīyasy atyantasamīpavartīny eva śarīramadhyabhāge tālvoshthādau vartate | tasmāt sūktasyoktasthānam yuktam |

28.

1. hotuḥ śilpaśastram uktvā maitrāvaruṇasya śilpaśastram vidhātē | vālakhilyāḥ etc.

3. sa pacchah | vālakhilyānām ashtāsu sūkteshu saptamāshṭame sūkte parityājya yāny avāṣishṭāni sūktāni teshu trīṇi yugmāni | tatra prathamagate dve sūkte maitrāvaruṇaḥ paccho vihareṭ | prathamāsūktagatam pādām dvitīyasūktagatena pādāna yojayet | dvitīyayugmagate dve sūkte ardharcaṣo vihareṭ | tasmin yugma ekasūktagatam ardharcaṃ dvitīyasūktagatenārdharcena yojayet | trītiyayugmagate dve sūkte rīkṣo vihareṭ | tasmin yugma ekasūktagatam rīcam dvitīyasūktagatayarcā yojayet | tad uktam Āśvalāyana | atha vālakhilyā vihareṭ | tad uktam shoḍaśīnā | sūktānām prathamadvitīye pacchah | tritīyacaturthe ardharcaṣa rīkṣaḥ pañcamashashṭhe (8, 2, 5) iti | yady api pūrvādhyāye pacchah prathamam śhaḍ vālakhilyānām sūktāni viharaty ardharcaṣo dvitīyam rīkṣas tritīyam (6, 24, 5) iti viharo 'bhīhitas, tathāpy atrāsti viṣesbah | tatra hi śhaṇḍam api sūktānām pādaviharo 'rdharcavihāra rīgvihāra iti trir avṛittir abhīhitā | atra tu prathamayugme pādaviharo, dvitīyayugme 'rdharcavihāras, tritīyayugma rīgvihāra iti | tatrāpi sakṛid eva pādādivihāro na tv avṛittih | tathā vācāḥ kūtasya bhāvābhāvābhyām apy asti viṣesbah | ata evobhayatra nāmabhedo 'sti | mahāvalabhid viharo iti pūrvasya nāmadheyam | haundīno viharo ity etasya nāmadheyam | ata eva Sūtrakāro nāmadheyadvayam darśayati | iti nu haundīnau | atha mahāvalabbhit (8, 2, 17) iti | haundīnākhyena maharshiṇā dṛishṭau dvau viharau, mahāvalabbhidākhyena maharshiṇā dṛishṭa eko viharah || atroktahaundīnavihārau praśaṇsati | sa yat etc.

5. yo 'yam atrokto haundīnavihāras, tasyāpi matabhedena dvau prakārau | tatra prathamaprakāram upanyasya tatra kimcid aparītoṣam darśayati |

te haike | śhaṭtriṇśadakṣharā bṛhatī, catvāriṇśadakṣharā satobṛhatī | vālakhilyasūkteshu prathamā bṛhatī dvitīyā satobṛhatī tritīyā bṛhatī caturthī satobṛhatī | ity eva māpīrabālānyāyenai-kantaritāḥ pāṭhitāḥ | tatra prathamādyayūjo bṛhatīyo, dvitīyacaturthyādiyujāḥ satobṛhatīyāḥ | evaṃ sati prathamāsūkte dvitīyasūkte cādi-

bhūte dve bṛihatyaṁ saha vihareṭ | tadanantarabhāvyau dve satobṛihatyaṁ saha vihareṭ | itthaṁvihāraṁ te prasiddhā yājñikāḥ kecid ichanti | tasmīn pakṣe viharasya vidyamanatvād viharanimitto yaḥ kāmāḥ sa upāpto bhaved eva | kiṁtu pragāthā net kalpante | naiva sampadyanta iti | paribhavadvyotanārtho necchaddaḥ | chandodvayam milittvaikaḥ pragātho bhavati | svādhyayapāṭhe pragāthānāṁ vidyamanatvād viharo 'pi pragāthānta evāpekṣitaḥ | te na kevalabṛihatibhyāṁ kevalasatobṛihatibhyāṁ vā sampadyante, kiṁtu chandodvayena sampadyante | pragrathanena dvayor picor bṛihatitvasampādanārtham pragāthāḥśrayaṇam | tac ca chandodvaye sukaram | tathā hi | prathamā bṛihati yathāpāṭham eva pāṭhitavyā | tato 'śtāksharam caturthapādaṁ dvir āvartya ca satobṛihatyaḥ prathamārdhagatena dvādaśaksharapādenāśtāksharapādena ca dvitīyā bṛihati sampadyate | tam apy aśtāksharapādaṁ dvir abhyasya satobṛihatyaḥ uttarārdhagatena dvādaśaksharapādenāśtāksharapādena ca tṛitīyā bṛihati sampadyate | ataḥ pragātheshu chandodvayam apekṣitam | kevalayor bṛihatyoḥ satobṛihatyor vā yathoktapragrathanāḥ sambhavāt || itthaṁ hauḍina-vihāre prathamaprakāram nirakṛitya dvitīyavihāraṁ vidhatte |

6. atimarṣam | atimarṣam atimṛiṣyātīmṛiṣya prathamāsūktasya prathamāyam pīci prathanapādam uktvā tadanantarabhāvi sarvam atilāṅghya dvitīyasūkte dvitīyasyāṁ pīci dvitīyapādena yojayet | so 'yam atilāṅghya mṛiṣyamānatvād atimarṣa ity ucyate | tatra bṛihati pādāsatobṛihatipādāyor mīṣṇanarūpo viharo bhavati | evakāreṇa pūrvoktavihāro vyāvartyate |

9. vy evottame | S. 6, 24, 15.

29.

1. Sukīrtim | apa prāca ityādisūktam sukīrtiśabdenocyate | tat sūktam brāhmaṇacchaṇṣaḥ śaṇṣet |

30.

3. sa jāgataḥ | sūktaviśeṣho dvādaśaksharapādatvāj jagatichandasko bhavati | caturthe pāde śoḍaśaksharatvād atichandā atijāguto 'pi bhavati | sarvam apy etat prāṇijātaṁ jagacchabdābhidheyatvāj jāgataṁ atijāgataṁ vā bhavati | ataḥ sarvarūpātveṇa chandodvayam praśastam |

5. tāny etāni | nābhānediśṭhādīni catvāri śilpāni yāny uktāni tāni saha carāṇy ekasminn ahāni saha vartanta ity evam abhijñā ācakṣate | tasmād yasminn ahāni śaṇṣantīyāni tasmiṇṣ catvāry api śaṇṣet | yasmin na śaṇṣantīyāni tasmiṇṣ catvāry api parityajet |

7. sa ha | haṣabda aithyadyotanārthaḥ | sa prasiddho bulilānāmako maharshir Āṣvataṛa āṣvataranāmno maharsher gotre samut-

panna Āṣvir āṣvanāmno maharṣeḥ putrah kadacid vaiṣvajito viṣvajidyāgasambandhi hota san svamanasikṣhām cakre | vicāritavān | sām̐vatsarīke gavāmāyanākhyasām̐vatsarasatrasambandhini viṣvajiti vishuvato 'hna ūrdhvam uttarapakṣagate viṣvajinnāmake caturthe 'hany eṣhām śilpānam madhye dve śilpe maitrāvaruṇabrahmaṇacchaṇṣinoḥ sambandhinī madhyam̐dinasavanam abbilakṣhya pratyetoḥ pratyeturam | kuṣalo 'smiti śeṣhaḥ | hanta hrīṣṭo 'ham evayāmarutaṁ śaṇṣayānti evam maharshir vicāritavān | ayam arthaḥ | tṛitīyasavanagatāny etāni śilpaśāstrāṇi, tāny anyeṣv aḥassu sambhavanti | viṣvajiti tv agniṣṭōmasasṁsthatvād agniṣṭōme tṛitīyasavane hotrakānām śāstrābhāvan maitrāvaruṇabrahmaṇacchaṇṣinoḥ sambandhi śāstradvayam madhyam̐dine savane samānetum tāvad achāvākam asmin madhyam̐dina evayāmarutaṁ śaṇṣayāni | tathā sati tataḥ pūrvabhāvinor maitrāvaruṇabrahmaṇacchaṇṣiśāstrayor arthān madhyam̐dine savane samākarṣhaṇam bhavattī | itthaṁ Bulilāḥ svamanasi vicārya tad dha tasminn eva madhyam̐dine savane tathā svavicāritakramenaivayāmarutaṁ sūktam achāvākam śaṇṣayām cakāra | balād ājñāpya śaṇṣanam kīrtitavān || tatra doṣhaṁ kathāmukhenodbhāvayati |

8. tad dha | tasminn eva madhyam̐dine savane tathā tena kramēṇa bulilaprēritenāchāvākenaivayāmarunnāmake śāstre śasyamāne sati tadānti Gauṣṭanāmakaḥ kaṣcin maharshir āgatya bulilānāmakaṁ hotāram praty evam uvāca | he hotas te tvadīyam achāvākaprakṛitām evayāmarunnāmakaṁ śāstram plavate | vinasyati | tatra dṛiṣṭāntaḥ | vicakraṁ cakrarahitam śakātam iva | aśrūyamāno 'pi ivaśabdo 'trādhyahartavyaḥ | ataḥ kathā tad etad sarvam kathāṁ ghaṭata ity akṣhepaḥ || tata ūrdhvam Bulilasya vacanam darśayati |

9. kiṁ hi | atrāchāvākena śasyamāne sati kiṁ vā dūṣhaṇam abhūt | nāsti kaṣcin api doṣha ity arthaḥ || tata ūrdhvam Gauṣṭenoktam doṣhaṁ darśayati |

10. evayāmarut | hotur dhishṇyād uttarato hy achāvākasya dhishṇyam | tatsamīpe 'vasthitenāchāvākenaivayāmarunnāmako yaḥ śāstraviśeṣhaḥ pāṭhanīya iti | sa śasyāṣraya ity uktvā punar api sa Gauṣṭa evam uvāca | madhyam̐dinasavanam aindram indradevatākam | tathā sati he hotas tam etam Indram asmān madhyam̐dinasavanāt kathā nīṣṭhasi | kena prakāreṇāpanetum ichasi | saivam apanayanecha tvadīyachāvākasaṇṣane doṣha itī Gauṣṭābhīprāyaḥ || tam abhīprāyam ajānato Bulilasya vākyaṁ darśayati |

11. nendram | asmān madhyam̐dinasavanāt tatsvāminam Indram apanetum aham nechāmi | tadviruddhasya kasyacid apy ananushṭhitatvād ity evam Bulila uktavān || tato viruddhārthanushṭhānapradarśanārtham Gauṣṭasya vākyaṁ darśayati |

12. chandah | he hotas tvām svamanasendram apanetum ne-

chasi | kimtv idam chando 'chāvākena prayujyamānam śastrapatam
amadhyamādināsāci | mādhyamādināsavanasambandhāham na bhavati |
katham iti cet | tad ucyate | ayam sūktaviśeṣo jāgato vātijāgato vā |
dvādaśakṣharapādena śoḍaśakṣharapādena copetatvāt | sarvaṃ cedam
jagatam cātijāgataṃ ca mantrajātam jāgate trītyasavane योग्याṃ na
tu traishṭubhe mādhyamādine savane | sa u so 'pi sūktaviśeṣo māruto
maruddevatāko na caindraḥ | ato 'pi kārṇāt trītyasavane eva yo-
gyaḥ | tasmād ayam achāvāko maiva śāṇṣiṣṭha | śāṇṣanam mā karotv
iti doṣam darśitavān || tata ūrdhvam Bulilakṛityaṃ darśayati |

13. sa hovāca | he 'chāvāka. tvam ārama | śāṇṣanād uparato bha-
vety evam Bulila uvāca | athānantaram idam apy uvāca | hā kashṭam
sampannam | itaḥ param aham asmin Gauṣṭe gurāv anuśāsanam anu-
shṭheyopadeśanam ishe | ichāmi *) | etasmād avagatya sarvaṃ anu-
shṭhāsyāmiti tasyābhiprāyaḥ || atha Gauṣṭyopadeśavākyam darśayati |

14. sa hovāca | sa Gauṣṭa evam uvāca | esho 'chāvāka aindra-
devatākaṃ viṣṇuṇyaṅgam viṣṇuṇiṅgopetaṃ śāṇṣatu | evayāmarutam
tyaktvā dyaus na ya indrety aindraṃ sūktam śāṇṣatu | tasmin sūkte
dvītyasyām ŋci caturthe pāda evam āmnāyate | hant pījishin vi-
shṇuṇā sacāna iti | ata idam viṣṇucihnopetaṃ sūktam śāṇṣatu | he
hotur Bulila tvam etam evayāmarutam tvadīye śastre 'syāthah | pra-
kshipeḥ | tatra sthānaviśeṣa ucyate | trītyasavane ṣaṃ naḥ karatīti
rudradevatākeyam dhāryā | tasya upariśṭān mārutasūktasya purastāt
taylor ubhaya madhye prakṣhepasthānam | evam Gauṣṭopadeśah ||
athānushṭhānam darśayati |

15. tad dha | tad dha Gauṣṭena yad uktam tat sarvaṃ tathaiva
Bulilah śāṇṣayam cakāra | mādhyamādināsavane 'chāvākam praty eva-
yāmarucchaṇsanam preshitavān svayam trītyasavane āgnimārutaśa-
stramādhye dhāryāmarutasūktayor madhya evayāmarutam prakshipeya
śāṇṣanam kṛitavān | tasmād idāntm api tad idam sarvaṃ hotrakais
tathaiva śasyate |

31.

1. samvatsarasatre yad ahar agnishtomasamstham viṣvajidā-
khyam asti, tatra śilpānam sastrāṇāṃ kṛitīḥ pūrvatrābhīhita | tatra
kimcīd codyam udbhāvayati |

tad āhuḥ | dvividho hi viṣvajid : atirātrasamstho 'gnishtoma-
samsthaḥ ca | tatrātirātraḥ svatantra ekāhaḥ | tatra trītyasavane ho-
trakāṇāṃ sastrāṇi vidyante | tathā sati pūrvoktakrameṇa hotā nābhā-
nedishṭham śastvā retah siṅcati | maitrāvaruṇo vālakhilyāḥ śastvā
prāṇān avasthāpayati | brāhmaṇācchaṇṣi sukṛitīm śastvā prajānāyati |

1) ishe ist selbstverständlich die dritte Person.

achāvāka evayāmarutam śastvā pratishṭhām karoti (6, 27—30) ity
ayam krama upapannaḥ | evam pṛishṭhyashadabasya yad abah sha-
shṭham asti, tasyāpy uktasamsthatvena trītyasavane hotrakasāstra-
sadbhāvāt pūrvoktayajamānotpattir upapadyate | yathā viṣvajidatirā-
tre shashṭhe 'hani ca sastrārūpo yajñah kalpate upapadyate | tadanu-
sāreṇa yajamānasya prajātir jananam apy upapadyate | tathā samva-
tsaragate 'gnishtomasamsthe viṣvajity ahani tad upapādayitum na śa-
kyate | tathā hi | tatrāgnishtomasamsthe viṣvajiti hotrā nābhānedi-
shṭho mādhyamādināsavane 'śasta eva bhavati | trītyasavane vaiṣva-
devasāstre śasyamānatvāt | athaivam sati maitrāvaruṇo vālakhilyāḥ
prathamam śāṇṣati | trītyasavane hotrakāṇāṃ sastrābhāve 'pi mā-
dhyamādināsavane teshāṃ sastrāṇāṃ bulilākhyena maharshiṇā samā-
kṛishṭatvāt | te ca vālakhilyātmaḥ prāṇa ity uktam | loke tu reta
evāgre prathamam siktam bhavati, paścāt sikte retasi prāṇam pra-
vṛittir iti kramaḥ | iha tu nābhānedishṭharābhityena retahseko nāsti,
vālakhilyānam sadbhāvena prāṇa vidyante | katham etad upapadyata
ity ekam codyam | evam codyāntaram asti | brāhmaṇācchaṇṣi mā-
dhyamādine vṛishākapiṃ śāṇṣati | vṛishākapiṃ yajamānasya prajāyā-
māsyātma debah | atrāpi nābhānedishṭho 'śasta eva bhavati | ato reto
nāsti | loke tu reta evāgre sicyate 'tha paścād ātmā deho jāyate | ato
lokavaiparitye sati katham atra yajamānasya prajātir jaumeti dvī-
tyam codyam | yajamānasya janmasambhavo vālakhilyarūpāḥ prāṇa
avikṛipta viśeṣeṇa sthānakṛiptirahitaḥ katham bhavanti | kena pra-
kāreṇa vartante | ity evam brahmavādinaḥ codyam āhuḥ || tasya pari-
hāram darśayati |

2. yajamānam | yajñakratuṣabdena tatsādhanabhūtaḥ śilpa-
mūho vivakshitaḥ | etena sarveṇāpi śilpasamūhena yajamānam sam-
skurvanti | prāṇaprāptyarhata, samskārah | sa evātra kriyate | nanu
yajamānasya *) janma bahubhiḥ śilpaiḥ krameṇa samskare dṛishṭā-
ntah | yathā yonyam antar madhye sa prasiddho garbho bhavaty,
evam ayam yajamānaḥ krameṇa sambhavan samskṛitākāreṇopadya-
mānaḥ śete | avatishṭhate | loke 'pi garbho 'gre prathamam retahse-
kakāla eva sarvaḥ sampūrnāṅgaḥ sakṛid eva na vai sambhavati | nai-
votpadyate | kimtu sambhavata utpadyamānasya purushasyaikaikam
aṅgam krameṇa sambhavati | nishpadyate | tathā ca Garbhopanishady
āmnātam | ekarātroshitam kalilam bhavati, saptarātroshitam buddu-
dam bhavaty, ardhamaśābhyantareṇa piṇḍo bhavattityādi | ato garbha-
vat krameṇa samskāro yukta ity arthah || uktam evottaram punar
api vispasṭhayati |

3. sarvāṇi | sarvāṇi śilpaśastrāṇy ekasminn evāhani kriyeran |

1) maraṇam vor janma die Hss.

tadānīm tāvataivāyaṃ yajño yajamānasamśkārahetuḥ śilpasamūha upapadyate | yajamānasya prajātir janānopacāra upapadyate | atalḥ sarvaśāstrānushṭhānam eva samśkārasādhanaṃ | nanu hotuḥ śāstra-sya prathamabhāvitvādikramaviśeṣaḥ samśkāropayogī, na tv atra sarvaśāstrānushṭhānam asti, mādhyamīnasavana evayāmarunnāmaḥ sūktasyaśābhāvenānushṭhānāt | nāyaṃ doṣaḥ | tatra tadabhāve 'pi tritīyasavane hotur evayāmarucchastram asti | tat tathā sati yajamānasya sarvaśāstrānushṭhānena yā pratishṭhāpekṣitā, tasyāṃ eva pratishṭhāyāṃ enaṃ yajamānaṃ tad antataḥ śāstrāṇaṃ ante pratishṭhāpayati |

32.

1. pūrvatra brāhmaṇacchaṁsinaḥ śilpe śāstre suktirītiṃ śānsati vṛṣhākāpim śānsati (6, 29) yat sūktadvayaṃ vihitam, tata ūrdhvaṃ kuntāpākhyam sūktam khile kuntāpanāmake granthe samāmnātam triṇṣadṛicam vaktavyam | tadartham itihāsam āha |

chandasām | prishṭhyashādahasya sambandhinām śhaṣṭhenaḥna prāptanām gāyatrīyādīnām chandasām rasah saro 'tyanedat | atikramyāgachāt | tadānīm sa Prajāpatir abibhet | bhītavān | kenābhīprāyēneti | so 'bhīdhyate | ayam chandasām rasah parāṇ parāvṛttirahito 'tyeshyati | atikramya gamishyati anenābhīprāyēna | tato bhītah Prajāpatis tam rasam parastāt parabhaḡe chandobhir gāyatrīyādībhiḥ paryagrihṇāt | parito niruddhavan | gāyatrīyādīnām madhye kasyāḥ sambandhiraṣaṃ kayā paryagrihṇāt iti | tad ucyate | gāyatrīyāḥ sambandhiraṣaṃ nārāṣaṁsya paryagrihṇāt | nārāṣaṁsābdo yasyām ṛigjātāv asti seyaṃ nārāṣaṁsi | tathā trishṭubhaḥ saram raibhyaḥ rebhuṣābdopetayā ṛigjātā paryagrihṇāt | jagatyāḥ saram parikṣhitya parikṣhicchābdopetayā ṛigjātā paryagrihṇāt | anushṭubhaḥ saram kāra-vyāyā kārūṣābdopetayā ṛigjātā paryagrihṇāt | tat tasmāt parigrahaḥ ūrdhvaṃ punaḥ chandasu gāyatrīyādīshu tam rasam adadhāt | avasthāpitavan |

3. nārāṣaṁsīḥ | idam janā ityādyaḥ tisra ṛico nārāṣaṁsyaḥ | tatra nārāṣaṁsa stavishyate iti nārāṣaṁsābdasya śrutatvāt | tās tisra ṛico brāhmaṇacchaṁsi śānsat |

5. tāḥ pragraham | tā nārāṣaṁsīḥ tisra ṛicah pragraham pāde-pāde 'vasāya śānsat | yathā vṛṣhākāpim pāde-pāde vigrihya śānsati tadvad etat | vṛṣhākāpīsukte pragrahavidhir arthasiddho draśṭavyaḥ | hi yasmat kāraṇād idam ṛicam śaṁsanam vāṛbhākapaṃ vṛṣhākāpīsambandham kartavyam, tat tasmāt kāraṇād vṛṣhākaper etannāmakasya sūktasya nyāyam prakāram eti | prāpnoti | vighraha evātra tannyaḥ || vṛṣhākāpīsukte nyūnkaninardāvaṃ api vidyete | ato 'trāpi tadubhayapṛāptau nyūnkaṃ nirākṛityetaraṃ vidhatte |

6. tāsu na | tāsu nārāṣaṁsīshu nyūnkaṃ na kuryāt, kimtu nī viva narded eva | viśeṣeṇa ninardam eva kuryāt | sa eva ninardas tāsām nārāṣaṁsinām nyūnkaḥsthanīyaḥ | tritīyapādasya dvitīyasavare trayodaśabhir okārais tatra cāvasānam kṛitvā trayāṇāṃ trimātrāṇāṃ okāraṇām uccāraṇam nyūnkaḥ | tritīyapādasya prathamakṣharam anudāttatvenoccarāṇīyed iti yad asti so 'yam ninardah | Āṣvalāyana 7, 1, 11 fig.

7. raibhiḥ | rebhaṣābdopetā ṛico raibhiḥ | vacyasva rebha vacyasvetyādyaḥ tisrah | tāḥ śānsat |

10. parikṣhītiḥ | parikṣhicchābdopetā rājño viśvajānīnasyetyādyaḥ catasrah parikṣhityaḥ | tāsu parikṣhin naḥ kṣhemam akaraḥ iti parikṣhicchābdasya śrutatvāt | tā ṛicah śānsat |

16. kāra-vyāḥ | kārūṣābdopetāḥ kāra-vyāḥ | indrah kārūm abubhad ityādyaḥ catasrah śānsat |

19. diṣām kṛiptiḥ | yaḥ sabheyo vidathya ityādyaḥ ṛico diṣām kṛiptiḥ śānsat | prāyādīdigvat pañcasamkhyopetatvāt, te devāḥ prāḡ akalpayanū iti kṛiptidhātūṣṛavanāc ca diṣām kṛiptitvam | tacchaṁsana eva kalpayati | svaprayojanākṣhamāḥ karoti |

23. janakalpāḥ | yo 'nāktakṣha ityādyaḥ śhaḍ ṛico janakalpābhīdhaḥ śānsat |

25. indragāthāḥ | yad indrādo dāṣarājña ityādyaḥ pañcarca indragāthābhīdhaḥ śānsat | Indro gāthyate kathyate yāv ṛikṣha tā indragāthāḥ | tābhir devā asurān abhigāya yoddhum abhimukhyena prāpya yuddhenainān atyāyan | atikrāntavantaḥ | jayam prāptā ity arthaḥ |

33.

1. kuntāpanāmakaṃ triṇṣadṛicam sūktam vidhāyaitaṣapralāpanāmakaṃ saptatīsamkhyākaṃ padasamūham vidhatte |

aitaṣapralāpam | aitaṣākhyena muninā dṛiṣṭā aitaṣapralāpāḥ | ananvitanām arthānām vacasām saṃlāpāḥ pralāpāḥ | tam brāhmaṇacchaṁsi śānsat |

4. asakthāḥ | yas tvam mām ittham asakthā abhibhūtavan asi |

6. tam haikaḥ | tam aitaṣapralāpam abhijñāḥ kecīd yājñikaḥ atīṣayena bahulam śānsanti | tathā cāṣvalāyana āha | saptatīm padāny aṣṭādaśa vā (8, 3, 14) iti |

16. pravalhikāḥ | vitatau kirāṇau dvāv ityādyaḥ śhaḍ anushṭubhaḥ pravalhikāḥ | purā kilaitābhir ṛigbhir devā asurān pravāḥyāmanaskam priyam ukṭvā tatas tān asurān atikramyāgachan | pravāḥanaṃ nirhṛidayam sāntvavacanam iti Govindasvāmī¹⁾ ukṭvān |

1) ity ukṭvān die Hss. Govindasvāmin war der Verfasser eines

amanahpūrvakeṇa priyavacanena virodhino 'surān vañcayitvā tadīya-
deṣam atikramya gataṃvanta ity arthaḥ |

18. ājijñāsenyāḥ | akāro 'trāvaṣabdārthe vartate | ājñātum
avaññātum ichā ājijñāsa | tam arhantīti tatsādhanābhūta rīca ājijñā-
senyāḥ | ājñāyāsuraṇām avajñām kṛitvety arthaḥ | anyat pūrvavad
vyākhyeyam | ihettha prāg apāg udag iti śākhāntarapaṭhitāḥ catasra
rīca ājijñāsenyāḥ |

19. pratirādhām | sūtre bhug ity abhigata iti trīṇi padāni
(Āśvalāyana 8, 3, 22) ityadinā yo mantra uktaḥ so 'yam pratirādhāḥ |
virodhinām rādhām sampriddhim pratibadhnātīti pratirādhātvaṃ | asu-
rān pratirādhya tadīyam sampriddhim pratibadhyety arthaḥ |

20. ativādām | vime devā akraṇsatetyādyanushṭup śākhāntara-
paṭhitativāda ity ucyate | virodhinām satkāram atilāṅghyādhiḥshepa-
rūpo 'tivādāḥ | tatsamarthyasādhanaṭvād rīg apy ativāda ity ucyate |
atyudyatīkramyoktvā | adhikshipyety arthaḥ |

34.

1. devanītham | Sutrakāreṇādītya ha jaritar āngīrobbhyo da-
kṣhiṇām anayann iti saptadaśa padāni (8, 3, 25) iti yo 'yam padasa-
mūho 'bhīhitāḥ sa devanīthāḥ | devālokanayanahetutvāt |

4. Aṅgirasām abhīṣṭasyāpi svakīyārtvijyasyāṅgīkāre yuktiṃ
darśayati |

yaśasaḥ | yaḥ pumān ārtvijyena caraty, esha puruṣo yaśasaiva
yukto 'bhyaiti | abhītaḥ samcarati | ārtvijyam atyantam yaśaskaram
ity arthaḥ | yaḥ pumān pareṇa prārthitam ārtvijyam parityajya tam
tadīyayāgam pratirundhet, yāgasya pratirodham kuryat | sa pumān
svakīyam yaśa eva pratirundhet | vināṣayet | tasmāt kāraṇād aham
na pratyarautsi | tadīyayañasya pratirodham na kṛitavān asmi | kimtv
ārtvijyam mayāṅgīkṛitam iti || tarhi kīdṛiṣe vishaye parihartavyam
ārtvijyam ity āśaṅkya parihārayogyam vishayam darśayati |

5. yadi tu | pūrvatrārtvijyam parihartum āśakyam ity uktam |
tadvailakṣhanyārthas tuṣabdhāḥ | yadi kathameid asmād ārtvijyād
apojjigāṇsed, apetyodgantum ichet | tadānīm yajñena svakīyena nimi-
ttabhūtenāsmād ārtvijyād apodiyat | apakramyodgachet | yasmin dine
cet tvam yajñam karishyasi, tasminn evāham api karishyāmīty uktvā
tadārtvijyam parihartum āśakyam | ekakālīnasvakīyānushṭhānam ekam
pariharanimittam | nimittāntaram apy ucyate | yadi tu yadi kathameid
ayājyo yāgarthi puruṣaḥ sāstranīshedhād yaṣṭum ayogyāḥ syāt,
tādṛiṣād ayājyāt puruṣāt svakīyam ārtvijyam svayam apoditam | śā-

Commentars zum Aitareyabrahmana, der von Sayana in der Dhātuvri-
tti unter der Wurzel valh citirt wird.

streṇaiva nishiddham | tādṛiṣe vishaye nāsty ārtvijyadoshaparihāra
ity arthaḥ |

35.

2. tasmād āhuḥ | yasmād āngīrobbhir bhūrūpadakṣhiṇā sarvā-
tmanā parityaktā, tasmād anye 'pi sāstrajāṇā evam āhuḥ | nivṛttada-
kṣhiṇām kenāpi kāraṇena parityaktam dakṣhiṇām punar na pratigri-
hīyāt | gobhūhiranyarūpyādidakṣhiṇām rītvigbbih svīkṛitām yadi
kāncid dosham dṛiṣṭvā parityajet | tadānīm punar api dravyalobhena
tatpratigrahaṃ na kuryāt |

36.

1. atha tvam indra śarma rīṇetyādyas tiro 'nusṭubho vidha-
tte | Āśvalāyana 8, 3, 25 |

bhūtechadaḥ | bhūtam bhūtim vairiṇām aiśvaryaṃ chādaya-
nti tiraskurvantīty udāhṛitā anusṭubho bhūtechadaḥ |

4. atha śākhāntare samāmnātā yad asyā anhubhedyā ityādyā
rīco vidhatte |

āhanasyāḥ | āhanasyam stripurushayoḥ parasparasamyogaḥ |
tadvat prajotpattihetutvād rīco 'py āhanasyāḥ |

8. vyāhanasyam | viśiṣṭamaitihunayuktam |

14. asuraviṣam | asuraviṣam asuraprajāḥ sainyarūpā devān
indrādīn abhilakṣhyodācārya, ullāṅghanarūpam ācāraṇam kṛitvā tira-
skṛityāst | devasamīpe 'vasthitāḥ |

15. athātra pra māṇhishṭhāyetyādinā prakṛitena vaikṛitena sam-
bhūya ṣaṇsanam vicārya pūrvottarapakṣābhyām niṣcinoti | tad āhuḥ
etc. S. 6, 26.

16. etāni | nābhānedishṭhādīni catvāri śilpāni yāni santy, etāny
evātra shashṭhe 'bany ukthāni pradhānaśāstrāni | tathā sati sa pumān
yadi prakṛitena pra māṇhishṭhāyety anena sambhūya ṣaṇset | tadānīm
sa puruṣa eteshu pradhānaśāstreshu kāmam phalam aparādhnuyāt |
vināṣayet || evam tarhi pra māṇhishṭhāyety etasminn aindre labhyaḥ
kāmo 'tra na labhyetety āśaṅkāya |

17. aindrah | brāhmaṇācchaṇsinaḥ ṣaṇsitavyo yo 'yam vṛiṣha-
kapiḥ so 'yam aindrah | aitaśapralāpaḥ ca sarvachandāsthānīyāḥ |
tathā sati pra māṇhishṭhāyetyādika indradevatāke jagatichandāske
yaḥ kāmo 'sti, sa kāmas tatra vṛiṣhākāpā aitaśapralāpe ca prāpto
bhavati | athāpi cedam ava drapsa ityādikam sūktam aindrābārhaspa-
tyam | tatradyāntima paridhānīya caindrābārhaspatyā | tatrobhaya-
trendranimittāḥ kāma upāpto bhavati | tasmāt kārapāt prakṛitam atra
sambhūya na ṣaṇset |

Pañcika VII.

1.

1. Āśvalāyanaḥ satrīṇāṃ dharmeshv evam āha | sutyāsu havir-ucchiṣṭabhakṣā eva syuḥ | dhānāḥ karambhāḥ parivāpāḥ puroḍāṣāḥ payasyeti teshāṃ yad-yat kāmayeraṇs tat-tad upavigulphayeyuḥ (12, 8, 32) iti | prāṇadhāraṇāya yathā paryāpyate tathā haviṣṣeshasyādhi-kyena sampādanam upavigulphanam | evam bahuvīdhān haviṣṣeshān bhakṣhān uktvā punar apy anta evam uvāca | api vānyatra siddham gārhapatyē punar adhiṣṭityopavratayeran | anyān vā pathyān bhakṣhān a mūlaphalebhyaḥ | etena vartayeyuḥ paśunā ca (12, 8, 39) iti | anyatra siddham grīhe pakvam annam punar api gārhapatyē sakrid avasthāpyopavratayeran | upabhuñjīran | anyān vā laḍḍukamaṇḍakādīn bhakṣhān pathyān ajīrṇādidosharahitān mūlaphalaparyantam ichayā svikuryuḥ | eteshu sutyādīneshu sāmnihitena savanīyapaśunā ca vartayeyuḥ | jīvanarūpāṃ vṛittīm sampādāyeyuḥ | ity evaṃ savanīyapaśurūpasya havishāḥ śeṣabhakṣhaṇena satrīṇāṃ jīvanam apy abhihi- tam | tasmin paśau kasya ko vibhāga iti jījñāsāyaṃ tadvibhāgakatha- nam pratijānte | athātaḥ etc. Āśvalāyana 12, 9.

2. ha n ū | jīhvayā sahitāṃ hanūdvayam prastotur bhāgaḥ | syēnākāram vakṣha udgātur bhāgaḥ | yāḥ kaṇṭho yaś ca kakudraḥ kakudam tad ubhayam pratihartur bhāgaḥ | śropir ūrumulam tad ubhayam dakṣhiṇasavyarūpam krameṇa hotur brahmaṇo bhāgaḥ | ūrvadhobhāgaḥ sakthi | tac cobhayam krameṇa maitrāvaruṇabrāhmaṇācchaṇsinor bhāgaḥ | dakṣhiṇānsena yuktam dakṣhiṇapārśvam adhvaryor bhāgaḥ | savyam pārśvamātram upagatīrṇam bhāgaḥ | sa- vyo 'nsaḥ pratiprasthātur bhāgaḥ | dor bāhuḥ | tac cobhayam kra- meṇa neshṭripotror bhāgaḥ | ūrudvayam krameṇāchāvākāgnīdhrayor bhāgaḥ | sakthiśabdenādhobhāgasya bhihitatvād ūrdhvabhāga ūrṣa- bdena vivakṣhitāḥ | bāhudvayam krameṇātreyasadasayayor bhāgaḥ | dorbāhuśabdāyor arthaikyē 'py adhobhāgordhvabhāgābhyām bhedo drashtavyaḥ | sadānūkaśabdau pūrvacāryair vyākhyātau | anūkam mūtravastīḥ syāt sāsnety eke vadanti ca | sadam tu prīṣṭhavaṇṣaḥ syāt etad grīhapater dvayam iti | yāḥ pumān grīhapater vrataprado bhojanādāy tasya dakṣhiṇau pāḍau bhāgaḥ | grīhapater yā bhārya tasyaiva vrataprado yāḥ pumāns tasyaiva savyau pāḍau bhāgaḥ | atra purovartinoḥ pādāyor bahutvenābhihitatvāt pāśatyāv eva pāda- śabdena vivakṣhitau | tatraikasminn api dakṣhiṇe pāde dvivacanam avayavāpekṣham | evam itaratrāpi | yo 'yam oṣṭhāḥ so 'yam anayor vratapradayoḥ sādharāṇo bhāgo bhavati | tam bhāgam grīhapatir eva praśiṣhyāt | tavāyam iti vibhāgya pradadyāt | jāghanīm pucham tam

patnībhyo haranti | dadyuḥ | taś ca patnyas tām jāghanīm brāhmaṇāya kasmaicid dadyuḥ | skandhe bhavāḥ skandbyaḥ | maṇisadrīṣā māṇsakhaṇḍā maṇikāḥ | ekasmin pārśve sthitā māṇsaśalākās tīśraḥ kīkaśāḥ | maṇikāḥ kīkaśāḥ cety ubhayam grāvastuto bhāgaḥ | itara- pārśve sthitās tīśraḥ kīkaśāḥ | vaikartāḥ prauḍho māṇsakhaṇḍāḥ | tasyārdham pūrvoktakīkaśātrayam connetur bhāgaḥ | yat tu vaika- rtasyetarad ardham yaś ca hṛidayapārśvavartī klomaśabdābhidho māṇsakhaṇḍas, tad ubhayam śamitur bhāgaḥ | ayam śamitā yady abrahmaṇaḥ syāt | tadā svena svikṛitam tad ubhayam anyasmai brāhmaṇāya dadyāt | yac chiro 'sti tat subrahmaṇyāyāi subrahmaṇyābhi- dhānartviḇe dadyāt | śvaḥsutyeti nigadanāma | tam cāgnīdhro brute | tathā cāśvalāyana āha | āgnīdhraḥ śvaḥsutyām prāha (6, 11, 16) iti | ajinam carma tasyāgnīdhraśya bhāgaḥ | idā savanīyapaśoḥ sambandhi- yo 'yam idābhāgaḥ, sa sarveshāṃ sādharāṇaḥ | yadvā hotur asadhā- raṇaḥ |

2.

2. tad āhuḥ | agnihotre tatsādhanabhūte payasi pakārtham vahnāv adhiṣṭite sati, tathā sāmnyāye darśapūrṇamāsārthe kṣhīre 'dhiṣṭite sati, tathā havishshu puroḍāṣādīshv adhiṣṭiteshu yajamāna- sya maraṇe kim prāyaścittam iti praśnaḥ |

3. sarvahanti | niḥṣeṣeṇa yathā sarvāni butāni bhavanti |

4. abhivānyavatsāyāḥ | abhivā anyavatsāyā payasāgnihotram juhuvāt | vā gatigandhanayor iti dhātor abhipūrvasyābhivā iti rūpam | anyas cāsau vatsaś cānyavatsaḥ | abhiprāpto 'nyavatsa yasyā goḥ, seyam abhivānyavatsā | cōṣaṇāḍiprakāreṇa prasnutety arthaḥ¹⁾ |

6. evam eva | deśāntare mṛitasya pretasya śarīrāṇāṃ asthyādi- protāvayavānāṃ āhator āharaparyantam enān āhavanīyādīns trīn agnīn ājasrān upaśamarahitān ajuhvato homarahitān evam evāsamā- ptenaiva prakāreṇendhīran | prajvālayeyur iti |

7. yadi śarīrāṇi | yadi kathamcic charīrāṇy asthyādīni na vi- dyeran vinasīyeyus. tadā parṇasaraḥ palāśavṛikṣhasya chinuān vṛintān shasṭyuttaraśatātrayasaṃkhyakān āhṛitya teshāṃ vṛintānāṃ samban- dhi puruṣharūpakam iva kṛitvā manushyasadrīṣam kimpid rūpam

1) abhivānyā wird zu Ts. 1, 8, 5, 1 und Th. 1, 6, 8, 4 mit mṛi- tavatsā erklärt, was nur zum Theil wahr ist. Mit anderem Namen heisst sie auch nivānyā. Befriedigender ist die Erklärung von Nārā- yaṇa zu Āśvalāyana 3, 10, 17, nur ist abhivānīya statt abhijānīya zu lesen. Gemeint ist eine Kuh, die nach dem Verlust ihres eigenen Kalbes durch Untersetzen eines fremden Kalbes zum Milchen zu bewegen ist.

nirmāya tasmin rūpe tām āvṛitam pretāṣarīrocitam prakāram daha-
napiṇḍadanādirūpam kuryuḥ | atha tadānīm kṛitrimarūpadahanakāla
onān āhavanīyādyagnīn chmaṣāne nītvā samāhṛitais taiḥ palāṣavṛi-
ntanirmītaiḥ śarīravayavaiḥ saṃsparsya saṃspṛiṣṭam kṛitvodvāsa-
yeyuḥ |

8. adhyardhaśatam | āntānām palāṣavṛintānām adhyardha-
śatam adhikēnārdhena pañcāśadrūpeṇa yuktaṃ śatam (150) kāye ma-
dhyāṣarīrasthāne dadhyāt | paritah prakshipet | pañcāśatsaṃkhyākā-
nām vṛintānām samūharūpam pañcāśam | dvisāṃkhyāke dvipañcāśe |
viṃśatisāṃkhyākānām samūharūpam viṃśam | dvipañcāśe viṃśe ca sa-
kthīni dadhyāt | catvāriṃśadadhikena satena (140) sakthidvayaṃ ni-
shpādāyē ity arthaḥ | pañcaviṃśatisaṃkhyākānām samūharūpam pa-
ñcaviṃśam | dvisāṃkhyāke pañcaviṃśe te tūru dadhyāt | pañcāśatsaṃ-
khyākair (50) vṛintair ūrudvayaṃ nishpādāyē ity arthaḥ | evaṃ na-
vatyadhikaśatadvaye gate (?) śeṣam saptatisaṃkhyākam (nach dem
Texte bleiben nur 20) śirasya upari kshipet |

4¹⁾

1. yasya sāyamdugdham | darśapūrnamāsayor dadhyartham
sāyamkāle dugdham payah sāmnāyarūpam keśakṛtādibhir dushyēd,
yāḥ kaścīd apahared vā | tadānīm paredyuh prātardugdham payo
bhāgadvayaṃ kṛtvā tattraikabhāgam tenātacya saṃskṛitya dadhisthā-
nīyena tena yajeta |

5.

1. yasyāgnihotram | agnihotrārtham payo gārhapatyē pākā-
rtham yad adhiṣṛitam, tad yadi kiṃcid amedhyam yajñānarham keśa-
kṛtādīkam āpadyeta prāpnuyāt | tadānīm etad dhaviḥ sarvam apy
agnihotrahavanyām sruci śākalyena siktā prāṇmukha udetyotthāya-
havanīyam prati gatvā tasminn etām nityām samidham ādadhyāt |
athānantaram āhavanīyasyottarabhāge kiṃcid ushnam bhasma tato
niḥśārya tasmin manasā nityāgnihotramantram anusmṛitya, vācā vā
prajāpate na tvad etānīti mantram uccārya juhuyāt | tad etad bha-
smāna ushnatvād dhutam api bhavaty, agnirāhityād ahutam api bha-
vati | na kevalam adhiṣṛita evāmedhyapāta etat prāyascittam, kiṃ
tarhi carūnnayanāvasthāyām yady ekasminn unnite yadi vā dvayor
unnitayor amedhyapātas, tadānīm esha eva kalpah prakarāḥ | unna-
yanam nāmāgnihotrahavanyām secanam | tat keśakṛtādīdūṣhitam agni-
hotrahavanyām unnitam yady apānetum śaknyāt | tadānīm etad
dushtam niḥśicya niḥśārya sthālyām avasthitam adushtam kshtram

1) khaṇḍa 3 ist bereits in 5, 27 dagewesen.

agnihotrahavanyām abhiparyāsicya, yathonnīti syād unnīti yena pra-
kāreṇa bhavati tena prakāreṇa juhuyāt | adushtam dravyāntaram
adhiṣṛayanādinā saṃskṛitya juhuyād ity arthaḥ |

2. tad āhuḥ | agnihotradravyam gārhapatyē pākārtham adhi-
ṣṛitam sad yadi kadācit skandati skhalati | kshirabindur adhaḥ pa-
tatīty arthaḥ | viśhyandate | viśeṣeṇa syandanam dādhikīyena
sthālmukhasyopary udvamanam | tat skannam viśhyanditam vā dra-
vyam dakṣiṇeṇa pāṇinā sprīṣṭvā vakshyamāṇam mantram jāpet |

6. tad āhuḥ | agnihotradravyam gārhapatyē 'dhiṣṛitam pakād
ūrdhvam ādāya prāṇmukha āhavanīyam praty udāyann udgachann
adhvaryur yadā bhavati, tadānīm tad dravyam skhaleta yadvā bhra-
ṇṣeta | bindupatanam skhalanam | śākalyena dravyapatanam bhra-
ṇṣah | punar apy agnihotrasthālyā dravyam grahitum so 'dhvaryur
yadi paścimābhīmukho nivṛitto bhavet, tadānīm svargaprāptam ya-
jāmānam tasmāl lokād āvartayet | ato nivṛittim akṛtvā skhalana-
bhraṇṣadeṣa evopavisṭāyasmā adhvaryave sthāligatam agnihotradrā-
vyāśesham anye puruṣā āhareyuh | tasya dravyasya svikāreṇādhva-
ryur yathonnīti syāt tathā juhuyāt | unnitam unnayanam sthāligata-
sya dravyasyāgnihotrahavanyām caturvāram prakṣhepaḥ | catur un-
nayati (Tb. 2, 1, 3, 5) iti śrutatvāt | unnayanādisaṃskārapūrvakam
juhuyād ity arthaḥ |

7. tad āhuḥ | srug agnihotrahavanī | tadbhede srugantareṇa
hutvā bhinnam srucam āhavanīyē prakshipet | tadānīm tadyo da-
ṇḍah prācyām avasthitas, tadyam pushkaram bilam prācyām ava-
sthitam yathā bhavati tathā prakshipet |

Der folgende achte Paragraph wird im Commentar zu dem
nächsten khaṇḍa gezogen.

8. tad āhuḥ | pratidinam āhavanīyāgnir homād ūrdhvam upa-
sāmyati, gārhapatyāgnis tu sarvadā dhāryate | tasmād gārhapatyāt
tattaddhomakāla āhavanīyārtham agniṃ vihared ity esho 'nushṭhāna-
kramah | evaṃ sati yadi kadācid āhavanīyasya sthāne 'gnir anupa-
śānto vidyeta, tadānīm gārhapatyāś copaśāmyet | tatra tasya vaika-
lyasya parihārāya pakṣah pañcavidhah sambhavanti | vidyamānam
āhavanīyam gārhapatyataya sambhāvya tato 'pi pūrvadeṣa āhavanī-
yam kartum tasmāt pūrvasiddhāhavanīyāt prāṇcam agniṃ uddhared
iti prathamah pakṣah | tasmin pakṣe yajamāna ayatanāt svaktya-
sthānāt prācyaveta | āhavanīyasthānāt prācyutatvāt | atha gārhapā-
tyārtham pūrvasiddhāhavanīyāt pratyāṇcam agniṃ uddhared iti dvi-
tīyah pakṣah | tasmin dvitīyapakṣe yajña esho 'surayajñasamānah
syāt | asurayajñas ca śākhāntare tām asurān prakṛityaiḥ amnā-
yate | ta āhavanīyam agra ādadhata | atha gārhapatyam | athānvāhā-
ryapacanam (Tb. 1, 1, 4, 4) iti | tadyadosho 'pi tattraivāmṇataḥ |

bhadra bhūtvā parā bhaviṣyanti || gārhapatyārtham agnimathanam kartavyam iti tṛtīyaḥ pakṣaḥ | tadānim vidyamāna āhavanīye tad-virodhino 'gnyantarasya mathanād yajamānasya śatrum utpādayet | punarādhānam kartum vidyamānam āhavanīyam ānugamayed, upa-samayet, iti caturthaḥ pakṣaḥ | tasmīn pakṣe vidyamānasya vinā-śanāt prāṇo yajamānam parityajet | āhavanīyagatam bhasmasahitam sarvam apy agniḥ kasmiñścit pātre prakshipya nītvā ¹⁾ gārhapatya-sthāne prakshipyānantaram tato gārhapatyāt prāñcam āhavanīyam uddhared iti pañcamah pakṣaḥ | asmin pakṣe doṣābhāvāt saiva prāyaścittir bhavati |

6.

1. yady u meine Verbesserung für yadya aller Hss.

tad āhuḥ | sāyampratāra āhavanīye 'gnau sthita eva sati punar api gārhapatyāgniḥ ya uddhareyus | tadānim uddhṛitasāgneḥ prakṣepāt pūrvam eva vidyamānasyāgner darśane tam pūrvam vidyamānam agniḥ udūhya tasmād āhavanīyasthānād uddhṛitya tasmīn sthāne punar aparam idānim āntam agniḥ nidadhyāt | yad yadi tu vidyamānam nānupaśyet, tadānim te yājñanuvākye kuryāt |

2. tad āhuḥ | agnyuddharanād ūrdhvaḥ vyavasthitayor āhavanīyagārhapatyayor sator yadi gārhapatyagato 'ngāra āhavanīye pramādat patet | āhavanīyagato vā gārhapatyē patet | so 'yam mithaḥ samsargah |

7.

1. grāmyeṇāgninā | grāmyo 'gnir mahānasādigataḥ | sa ka-dācit pramādena pravṛiddho grāmagatāni grihāni dahann agnihotra-śālagatān āhavanīyādīn agnīn samyag dahati |

2. divyeṇāgninā | divyo 'gnir vaidyutah |

3. śavāgninā | pretadahanāya pravṛitto 'gniḥ śavāgniḥ |

4. tad āhuḥ | dāvāgnir aranyād āgatyāgnihotraśālām dahann āhavanīyādīn yadā samyag dahati | tadānim taddahanāt pūrvam evā-agnīn arāṇi dvayor aranyor saha samāropayed eva | tadaśaktau gārhapatyāhavanīyād ulmukam mokṣayet | sahasolmukam ādāya parito gachet | samāropam volmukamokṣaṇam veti pakṣadāvayasyāgni-dāhatvarayā yadā na śaktis, tadā samvargagūṇayukto 'gniḥ puroḍā-sadevatā |

8.

2. avratyam | vrataviruddham nishiddhācaraṇam avratyam divāsvapādikam āpadyeta prāpnuyāt |

1) Randbemerkung in Aa: dakṣiṇena vihāram nītveti Vṛittikṛit.

9.

1. tad āhuḥ | griheshu navadhānye samāgate saty āgrayaṇe-ṣṭīm kṛtvā paścān navānnam bhoktavyam | tasyā iṣṭer akarāṇe vaiśvānaragūṇayukto 'gniḥ puroḍāsadevatā |

2. yadi kapālam | ya āhitāgnir yasyāhitāgneḥ puroḍāsanishpā-dakam kapālam yadi naśyet |

7. jīve | āhitāgniḥ svasmiñ jivaty eva svaktiyamarāṇaśabdām yadā dveshimukhāc chṛipuyāt |

9. apatnīkaḥ | puruṣe jīvati sati yadā bhāryā mriyate, ta-dānim āhitair agnibhir bhāryādāha ity ekaḥ pakṣaḥ | tathā ca Ma-nuḥ | bhāryayai pūrvamāriṇyai dattvāgnin antyakarmani | punar da-rakriyāṃ kuryāt punar ādhanam eva ca (5, 168) iti | āhitebhyo 'gni-bhyo 'nyenāgninā bhāryāḥ dahed iti dvitīyaḥ | tathā cāśvalāyanah | āhāryeṇānāhitāgnim | patnīm ca (6, 10, 9) iti | Bhāradvājo 'py aha | nirmanthyena patnīm iti | asmin pakṣe punar api vivāhechārahita-tvād ayam apatnīka eva vartate | so 'gnihotram āhared anutishṭhen, na veti | plutidvayaḥ vicārārtham |

11. anaddhāpurushaḥ | addheti satyanāma | tadvaiparityād anṛitaḥ puruṣo 'naddhāpurushaḥ | ananushṭhānenānṛito bhaved ity arthaḥ |

15. yajet | apatnīko 'pi pumān sautrāmanyāḥ yajet | sautrā-manyāgam api kuryāt | kim utāgnihotrādikam | haviryājñeshv asyā-dhikāro 'stīty arthaḥ | tadvat somayāgeshv adhikāraśāṅkāyāḥ tadvyā-vṛittiyartham asomapa ity ucyate | yathā patnīrahito 'pi mātṛe pitṛe cāśanāchādanādikam dadāti, tadvad agnihotram api kuryād iti ṣe-shaḥ | atra hetur anṛitārthād ¹⁾ iti | ṛinaparihāranimittam | tathā ca śākhāntare śrūyate | yajamāno vai brāhmaṇas tribhir ṛinavā jāyate: brahmacāryeṇarshibhyo, yajūna devebhyah, prajāyā pitṛibhyah. esha vā anṛito yaḥ putrī yajvā brahmacāriṇasī (Ts. 6, 3, 10, 5) iti | ane-naivābhiprāyeṇa śrūtiḥ śruter yajeti vacanam asti | yaja devān adhi-shva vedān prajāḥ utpādayeti śākhāntare vacanam asti | tasmād va-canād anushṭhānapakṣha eva yukta iti gāthāyā arthaḥ | tathā ca Vi-shṇuḥ smarati | mṛitāyāḥ api bhāryāyāḥ vaidikam na tyajed dvi-jah | upādhināpi tat karma yāvajjivam samāpayet iti ²⁾ | upādhiḥ ku-ṣamayādīpatnīkalpanā | tathā ca smṛityantaram | anye kuṣamayāḥ pa-tnīm kṛtvā tu grihamedhinah | agnihotram 'upāsante yāvajjivam anuvratā iti | tathā ca Maitrāyaṇīyaśrutir apy āmnāyate | yas tu svair

1) Ein Glossem für anṛit.

2) Commentar zu Kātyāyana śr. 2, 5, 18 mit der besseren Les-art: vaidikāgnin na hi tyajet.

agnibhir bhāryām samskaroti katham cana | asau mṛitaḥ strī bhavati
strī caivāsya pumān bhavet | tasmān mṛitabhāryo 'pi svakṛtyān agnīn
avasthāpyāgnihotram āharet |

16. tasmāt | rīṇāpakaraṇārthi dosharāhityāt saumyaḥ | tādrī-
śam avāśyam agnihotrādy anuśṭhāpayet | grāhantare | mṛitastriḥ
katicitkalām karmātito bhaved yadi | aṣṭau gā vātha goyugmaṃ
dattvā bhāryām samudvahet || virakto vā vayo'tito kathamein no-
dvahed yadi | bhāryām svarṇamayīm kṛtvā kauṣṭhī vādhānam āca-
red iti |

10.

1. ata ūrdhvaṃ khaṇḍadvayaṃ deśaviśeṣeṇa kocid āmananti,
kecin nāmananti | ata eva pūrve nibandhakārāḥ pāṭharahitadeśānu-
sāreṇa tadvyākhyānam upekṣhitavantaḥ | asmābhis tu pāṭhopetade-
śānusāreṇa tad vyākhyāyate | Der elfte khaṇḍa wird vor dem zehnten
erklärt.

11.

1. tad āhuḥ | tat tasmīn ishtyanuśṭhānavishaye brahmavā-
dina evaṃ āhuḥ | yaḥ ko 'py anuśṭhātā darśapūrṇamāsāyor upavā-
saṃ kuryāt | yāgarūpaṃ vrataṃ niścītya gārhapatyādyaṅnisamīpe yo
vāsah sa upavāsah | yadvā | devā asya yajñasya samīpe vasantīty
evaṃ tadīyo 'nuśṭhānasaṃkalpa upavāsah | agnyupastaraṇādinaḥ ta-
drīyo 'nuśṭhānanisācayo 'vagantavyah | ata eva śākhāntare śrūyate |
upāsmīn chvo yakṣyamāṇe devatā vasanti ya evaṃ vidvān agnīm
upastṛiṇāti | Ts. 1, 6, 7, 3 | avratasya niyamaviśeṣasvīkārārūpavra-
tarahitasya havir devā naivāśnanti | tasmāt kārāṇād uta me mamāpi
havir devā aśniyur ity abhipretya niyamaṃ svikṛtyāṅnisamīpa upa-
vaset | etad abhipretyāpastamba āha | āhavanīyāgāre gārhapatyāgāre
vā śeta iti | yadvā | grāmyāsanaparītyāga upavāsah | tat parītyajyā-
raṇyāsanarūpaṃ niyamaṃ svikuryāt | ata eva śākhāntariyā āhuḥ |
yad grāmyān upavasati tena grāmyān ava rundhe, yad āraṇyasyā-
śnāti tenāraṇyān, yad anāśvān upavasat pitṛidevatyaḥ syād. āraṇya-
syāśnāti (Ts. 1, 6, 7, 3) iti || atropavāsathivishaye śākhābhedaavaca-
nam āśrītya vikalpaṃ darśayati |

2. pūrvām | khaṇḍatithivaśād yadā dinadvaye paurṇamāsī ti-
thīḥ sampadyate | tadānim pūrvām paurṇamāsim upavasat, pūrva-
dina upavāsam kṛtvā paredyur yajeteti sāmasākhāpravartakasya Pai-
ṅger maharsher matam | uttarām paurṇamāsim upavasat, uttarasmin
dina upavāsam kṛtvā tato 'pi paredyur yajetety rikṣākhāpravarta-
kasya Kaushitakimaharsher matam | etad eva matadvayam upajīvyā
smṛtā evaṃ varṇayanti | parvapatipadoḥ saṃdhir madhyāhne pū-
rvato 'pi vā | anvādhānam pūrvadine taddine yāga ishyate | parataḥ

cet pare 'hniṣṭhis taddine 'nvāhitir bhaved iti | na ca paurṇamāsi-
dvayasadbhāve vivaditavyam | anumatirākāṣadbhāvyam paurṇamāsi-
bhedasya sarvatra vyavahṛitatvāt | tayoh svarūpaṃ abhidhānakāra
āha | kalāhine snumatīḥ pūrṇe rākā niśākara iti | caturdaśīsamīyogāc
candramasi kalāhine saty anumatir ity ucyate | tatsamīyogābhāvena
candramaṇḍale pūrṇe sati rākety ucyate || paurṇamāsinīyām amā-
vāsyāyām api darśayati |

3. yā pūrvā | atrāpi caturdaśīyogāc candradarśane saty amā-
vāsyā sinivāly ucyate | tadyogarāhityena candradarśanābhāvo kuhūr
iti | tad apy abhidhānakāreṇoktam | sā dṛiṣṭenduḥ sinivāly sā na-
śṭendukalā kuhūr iti | atrāpy upavāsāyāganirṇaye matabhedah pū-
rvavad drashtavyah || atra pūrvottarabhāgavinirṇāyāya karmopayogi-
nyās tithēḥ svarūpaṃ darśayati |

4. yām | amāvāsyām paurṇamāsim vā yām pariprāpya sūryo
'stamiyāt | tathā yām abhilakṣhya sūrya udiyāt | seyam udayāstama-
yavyāpīnti karmopayuktā tithīḥ | tādrīgyām tithāu udayāstamayor ma-
dhye pūrvottarābhyām caturdaśīpratipadabhyām miṣṇe sati parvaṇo
dvaividhyam bhavati | tasmīn dvaividhye pūrvoktamadvayam dra-
shtavyam || tad etad upasaṃharati |

5. pūrvām | pūrvām iti paingimāsyopasaṃhārāḥ | amāvāsyā-
dine purastāt pūrvāsyām diśi candramasam anirjñāya, śāstramārgēṇa
candram adṛiṣṭvā, candrodayo na bhaviṣyati niścītya yad upaity
upavasati prārābhata iti yad asti, yad yajate paredyur yāgam karo-
tīti yad asti | tenopavāsena yāgena cottarām-uttarām 'ī) āgāmpakṣha-
gatām paurṇamāsim amāvāsyām copavasat | uttarāny upavāsadinād
uttareṣu dīneshu yajate, sa yāgaḥ somo bhavati | somayāgasadṛiṣo
bhavati | tam somam anu sarvam api daivatam tṛipyatīti gēṣah | yo
'yam candramā asty, etad devasomam | devānām apekṣhitam soma-
dravyasadrīṣam vastu | yasmāc candramaṇḍalam devānām priyam,
tasmān maṇḍalam sampūrṇam abhilakṣhyottarām paurṇamāsim upa-
vasat iti kaushitakimāsyopasaṃhārāḥ |

12.

1. tad āhuḥ | sāyamkāla ādityasyāstamayāt purāgnihotrārtham
gārhapatyād agnīm uddharet | prātaḥkāle tu sūryodayāt puroddharet
ity amnātam | evaṃ sati yasyāgnihotriṇo 'nuddhṛitam agnīm abhila-
kṣhyāditya udiyād vāstamiyād vā | agnyuddharanāt prāg evodayāsta-
mayau bhavata ity arthaḥ | athavā svasvakāle prāṇito 'gnir āhavanī-
yadeṣe sthitvā homāt pūrvam upaśāmyet | teshu trīṣu viśayeshu
prāyaścittam pricḥate |

1) tena somam kriṣṇanti fehlt in Sāyana's Text.

4. katham | anvāhāryanāmaka odanaḥ pacyate yasmin dakṣhi-
nāḡnau so 'yam anvāhāryapacanaḥ | tasyāharaṇam abhijvalanam |
iṣṭer ādāv anvādhānakāle dakṣiṇāḡner abhijvalanam kuryān na veti |

13.

6. ṣaṣvat | tathā ca Baudhāyana āha | pud iti narakasyākhyā
duḥkham ca narakam viduḥ | putas trāṇāt tataḥ putram ihechanti
paratra ceti |

tasmāt sa putra irāvaty annayuktātitarīṇi nadīsamudrāder ati-
taraṇahetur naur iti ṣeṣaḥ |

7. kiṃ nu | atra malājīnaṣmaṣrutapahṣabdair āsramacatusṭa-
yam vivakṣitam | malarūpābhyam śukraṣoṇitābhyam samyogān ma-
laṣabdena gārhaṣṭhyam vivakṣitam | kṛṣṇājīnaṣamyoḡād ajīnaṣa-
bdena brahmacāryam vivakṣitam | kṣaurakarmarābityāc chmaṣru-
ṣabdena vānapraṣṭhyam vivakṣitam | indriyaniyamasadbhāvat tapaḥ-
ṣabdena pārvirājam vivakṣitam |

sa vai sa eva putro 'vadāvado lokāḥ | vaditum ayogyāni nindā-
vākyāni avadāḥ | tair vākyair nodiyate na kathyata ity avadāvadaḥ |
evam praghaṭṭena tena kathyata iti | avadāvado dosharāhityān ni-
ndanārha ity arthaḥ | tādrīḡo loko bhogaḥetuḥ putrah |

8. kṛipāṇam | duhitā ¹⁾ ha putrīti kṛipāṇam kevaladuḥkhakā-
ritvād dānyahetuḥ | tathā ca smaryate | sambhāve svajanaduḥkhakā-
rikā sampradānasamaye 'rthahārikā | yauvane 'pi bahudoshakārikā
dārikā hṛidayadārikā pītur iti |

10. abhūtiḥ | kiṃcaishā bhūtyābhūtiṣabdābhyām abhidhīyate |
bhavaty aśyam putrarūpeṇa patir ity eṣā bhūtiṣabdavācyaḥ | retorū-
peṇāḡatyāśyam putrarūpeṇa bhavatīty abhūtiṣabdavācyaḥ ²⁾ |

14. iti ha | iti hānenaiva prakāreṇāsmāi tasmai Hariṣcandraya-
khyāyottaram abhidhāyavasthita iti ṣeṣaḥ |

14.

3. nirdaṣaḥ | nirgatāny āsaucadināni daṣasamkhyāḡkāni yasmāt
paṣoḥ so 'yam nirdaṣaḥ |

8. tata | he ⁴tata he putra |

15.

1. udaram | Varuṇena grihitasya Hariṣcandrasyodaram jāṇie |
jalenāpūritam ucchūnam mahodaranāmakaṃ rogasyarūpam utpannam |

1) duhitā im Text zweisilbig.

2) Das Metrum erfordert abhūtir eṣā abhūtiḥ.

nānā | ā samantāc chrānta āsrāntaḥ | sarvatra paryaṭanena grā-
ntim prāptāḥ | tadviparīto 'nāsrānta, ekatraiva nivāsaḡilāḥ | tādrīṣāya
tadvidhāsyā puruṣasya grīḥ sampan nāsti | yadvā nāneti padache-
daḥ | grāntāya sarvatra paryaṭanena grāntasya nānā grīr bahuvīdhā
sāmpad asti ¹⁾ |

2. bhūṣṇuḥ | bhūṣṇur vardhishṇuḥ phalagrahir ārogyarūpa-
phalayukto bhavati |

5. ṣremāṇam | ṣreṣṭhatvam jagadvandyatvam |

8. tasmā etam | tasmai Hariṣcandraya kartavyatvena rājasū-
yam upadīdeḡa | sa Hariṣcandro rājasūyam prakramya tasya madhye
yo 'yam abhishecanīyākhyā ekāhā somayāḡgas, tasmiṇs tam enaṃ
ṣunahṣepam puruṣam paṣum ālebhe | savanīyapaṣutvenālabdhum
niṣcitavān |

16.

1. tasmā upākṛitaya | tatra Jamadagnir adhvaryur abhishe-
canīye somayāḡge tam ṣunahṣepam savanīyapaṣutvenopākṛitavān | ba-
rhīryuktayā plakṣaḡaḡkhayā mantrapuraḡsaram samupasprīṣya svīkāra
upākaraṇam | tata ūrdhvam yūpabandhanam niyojanam |

nīniyoja | dhātōr dvīrbhāvam parityajyopasargasya dvīrbhāvaḡ
chāndasaḥ |

2. āprītaya | āprīsamjñitabhir ekādaṣabhiḥ prayājayaḡyabhir
yad yajanam tad āprīṇam | darbharūpenolmukena triḥ pradakṣhi-
ṇīkaraṇam tat paryagnīkaraṇam |

6. ata uttarābhiḥ | nahi te kṣatram ityādyāḥ sūktāṣeṣa-
bhūta daṣarcaḥ | yac cid dhi te viṣa ityādikam ekaviṇṣatyīcam sū-
ktam | ity evam ekatrinṡatsamkhyā drasṭavyā |

7. dvāviṇṡatyā | vasiṣṭvā hītyādikam daṣarcaṃ sūktam | aṣvam
na tvetyādikam trayodaṣarcaṃ sūktam | tatrāntyam parityajya vasi-
ṣṭvasūktadvayagatā rīco dvāviṇṡatisamkhyāḡkāḥ |

9. ojishṭhaḥ | ojabalādisabdhāḥ pūrvācāryair evam vyākhyātāḥ |
ojo dīptir balam dakṣhyam prasahyakaraṇam sahaḥ | sujanāḥ san,
pārayishṇur upakrāntasamāptikṛid iti |

11. ata uttareṇa | āṣvīnāv āṣvāvatyety anena trīcenāṣvīnau
stutavān |

12. ata uttareṇa | kas ta usha ityādika uttaras trīcaḥ |

17.

1. tam rītviḡaḥ | devatānugrahayuktaṃ tam ṣunahṣepam vi-

1) Diese zweite Erklärung ist die richtige, wie aus dem folgen-
den Vers erhellt.

svāmītrādayaḥ sarva rītvija evam ūcuḥ | he Śunaḥṣepa tvam no 'smākam asyāhno 'bhishecanyākhyasya samsthāṃ samāptim adhigachā | prāpnuhi | anuṣṭhāpayety arthaḥ | tair evam ukte saty anantaram Śunaḥṣepa etam abhishecanyākhyam somayāgam añjaḥsavam dadarsa | añjaśā rījumārgēṇa savaḥ somābhishavo yasmin yāge so 'ñjaḥsavaḥ | tādrīṣam prayogaprakāram niṣcitavān | niṣcītya ca tam somam yac cid dhītyādibhiḥ catasribhir rīgbhir abhishutavān | athainam abhishutam somam etayoc chīṣṭam camvor ity rīcā droṇakalasaṃ abhilakṣyāvanināya | droṇakalase prakṣiptavān | athānantaram asmin Hariṣcandre 'nvārabdhe śunaḥṣepadeham upasprīṣṭavati saty uktābhyā rīgbhyaḥ pūrvābhir yatra grāvētyādibhiḥ catasribhir rīgbhir svāhākārasahitābhiḥ somam juhavām cakāra | yatra grāvētyādikaṃ sūktam navarcam | tatra yac cid dhīti pañcamī | tam ārabhya catasribhir rīgbhir abhishavaḥ | uc chīṣṭam ityādikaṃ navamī | tayā droṇakalase prakṣhepaḥ | yatra grāvētyādibhiḥ catasribhir homa ity evam kṛitsnasya sūktasya viniyogaḥ | atha homānantaram eva kartavyam avabhṛitham abhilakṣyāvanināya | sarvam avabhṛithasādhanaṃ taddeṣe nītvā tvam no āgā ityādikaḥyām rīgbhyām apsv avabhṛitayāgam kṛitavān | atha tathā kṛitvā tata ūrdhvam enam āhavanīyam agnīm ūnaś cid ityādinopasthāpayām cakāra | Hariṣcandram upasthāne prerayām āsa | so 'yam añjaḥsavaḥ | ishtīpaṣusāmākaryam antareṇañjaśā rījumārgēṇanūṣṭhitatvāt |

3. tvam vehi | tvam vā tvam eva Viśvāmītrād apagataḥ sann ihi | asmadgrihe gacha | tvadyamātā cāham cobhāv āvām vīhvayāvahai | viśheṣaṇāhvānam karāvāvahai |¹⁾

6. sa vai | Viśvāmītreṇaivam bodhitāḥ Śunaḥṣepaḥ punar api gāthaya Viśvāmītram praty evam uvāca | ayam Viśvāmītro janmanā kṣatriyaḥ san svaktiyena tapomahinnā brāhmaṇyam prāptavān ity evam tadvrīṭtantaṃ sūcayitum he rājaputreti sambodhitavān | sa vai tathāvidho rājajātya eva san yathā yena prakāreṇa no 'smābhiḥ sarvair ā samantāḥ jūapayā, brāhmaṇatvena jñāyase | tathāivāsmadvīshaye 'pi tvam vada | katham vaditavyam iti | tad ucyate | aham idānim Āṅgirasas 'ṅgirogotraḥ saṃs tatparityāgena tava putratvam yenaiva prakāreṇopeyam, tathāivānugrihāṇeti śeṣaḥ | etadvākyaḥbhiprayaḥ pūrvāḥ saṃkṣhipya darsitaḥ | purātmānam nṛipaṃ vipra²⁾ tapasā kṛitavān asi | evam Āṅgirasas mā tvam Vaiśvāmītram rīshe kurv iti |

1) Komm, wenn es dir beliebt, wir wollen über dein Bleiben oder Gehen uns besprechen.

2) nṛipa vipram purātmānam?

daivam | me mahyam Viśvāmītrāya daivam devaiḥ prasannair dattaṃ dayam putratvarūpalābham upeyāḥ | prāpnuhi |

7. saṃjñānāneshu | saṃjñānāneshu madvīshayaikamatyam prāpteshu tvadyaputreshu sarvo 'pi mām brūyāt | jyeshṭhabhrātṛtvena vyavaharata | Ich vermuthet: saṃjñānam eshu vai brūyāḥ |

18.

6. sadvivācanam | eṣa Devarāto vo yushmākaṃ sadvivācanam sanmārgasya viśeshato 'dhyāpanam, karīṣyattī śeṣaḥ |

7. yushmāṇṣ ca | me madīyam dayam dhanam yushmāṇṣ copetā | prāpsyati | cakārād Devarātam ca | yām u ca yām api kāmciḍ vedaśāstrādirūpam vidyām vidmasi vāyam jānīmaḥ, sāpi yushmān upetā | prāpsyati | Aber dayam kann nur der Accusativ sein. Für yushmāṇṣ ca wird vielleicht yushme ca zu lesen sein. Der Sinn ist jedenfalls: er soll unter euch an meinem Erbe und Weisthum einen Antheil haben.

8. sarātayaḥ | rātir dhanasampattiḥ | tayā yuktāḥ santaḥ | sarāti ist ein nach der Analogie von arāti geschmiedetes Wort und bedeutet freundlich gesinnt.

10. tad etat | kasya nūnam ityādyā ni dbārayetyantāḥ sapta-dhikanavatisaṃkhyakā rīcaḥ | tvam naḥ, sa tvam ityādikaḥ tīra rīcaḥ | evam rīcām śatam | paraḥśabdo 'dhikavāci | pūrvoktād rīkṣatāt paro 'dhikā ekatrinṅsatsaṃkhyakā yaṃ nv imam ityādyā gāthā ya-sminn ākhyāne, tat paraṇīkṣatagātham |

12. hiraṇyakaṣīpau | hotā yadopākhyānam kathayati | tadānīm hiraṇyakaṣīpau suvarṇanirmītasūtrair nīṣpādīte kaṣīpau sa hotopaviṣet | tadākhyānamadhye 'dhvaryuḥ ca hiraṇyakaṣīpāḥ āsīno vakṣyamānam pratigaram brūyāt |

14. yo rājā | tasmād ayaḥmāno 'pi rajasūyakraurāhito 'pi rājā vijīti yadi vijayopetāḥ syāt, tadānim etac chaunaḥṣepam ākhyānam ākhyāpayet | Vgl. Āṣvalāyana 9, 3, 9—16.

19.

2. yajñāyudhāni | yāni yajñāyudhatvena śākhāntare grūyante | sphyas ca kapālāni cāgnihotrahavāni sūrapam ca kṛīṣṇājanam ca śamyā colukhalāni ca musalam ca drīṣṭac copalā caitāni vai daśa yajñāyudhāni (Ts. 1, 6, 8, 2) iti, tāny eva brāhmaṇajāter ucitāny ayudhāni |

20.

1. athātāḥ | atha kṣatriyasya yajñeḥānantaram yato devayajanam apekṣitam, atāḥ kārāṇād devayajanasyaiva | devā iḥyante ya-

smin deṣe sa devayajanah | tasyaiva yācño yācanam abhidhiyata iti śeṣah |

4. sa yat | Ādityo yad yadi tatra tadānim anena rājñā yācitah sann uttarām yatra svayam tishṭhāti tasmād anantarabhavinim diṣam prati sarpati gachati | tadānim tat tena sarpanenom tathā dadāmiṣy uttarām āha | brūte |

21.

1. athātaḥ | atha devayajananiṣcayānantaram yasmād anuśṭheyasyeṣṭāpūrtasyāparijyanir vināśabhāvo 'pekṣitaḥ | ataḥ kāraṇād yajamānasya kshatriyasya rājña ishtāpūrtāparijyanisamjñako homo 'bhidhiyata iti śeṣah | ishtāpūrtāśabdārthaḥ pūrvācāryair darśitaḥ | varāṣramānvayī dharma ishtam pūrtam athetarat | prapātākādirūpam tac ca sarvatra dṛisyate | smārtam pūrtam śrautam ishtam iti kecid ihocira iti |

3. anūbandhyāyai | anūbandhyakhyapaśoḥ sambandhini yāni trīṇi (diese sind Ts. 1, 4, 44, 3 angegebeben. Kātyāyana 5, 2, 9—11) samishṭayajūnshi santi, teshām upariṣṭhāj juhuyād iti śeṣah |

22.

1. tad u ha | tad u ha tatraiva pūrvoktabomasthāne sauḥjātānāmakaḥ kaścīd rīṣibīḥ, sa cārāḥanāmakasya putra, evam uvāca | kaṭham iti | tad ucyate | ete vakshyamāṇe āhuti iti yad asti; tad etad ajītapunarvanyam vai | nuṣṭam aprāptam vā yad vastu tad etad ajitam | tasya punar api vananam sādhanam prāptikāraṇam ajītapunarvanyam | vakshyamāṇam āhutidvayam etannāmakam ity arthaḥ | iti yad etat Sauḥjātasya matam, tad eva yathetyādinaḥ praśasyate | yah pumān itaḥ sauḥjātavākyānuśāsanam upadiṣṭam anusṭhānam kuryāt, sa pumān yathā yenaiva prakāreṇa kāmayeta tathā tenaiva prakāreṇa siddham phalam uddiṣyate kuryāt | tadānushṭhānena kāmyamānam phalam sidhyati | tasmāt kāraṇād ime evāhuti juhuyān, na tu pūrve |

3. tat-tat | sarve 'pi yājñikāḥ pūjyahomaprasaṅge tadā-tadā tat-tad ity evam etad evānushṭhānam udāharanti | pūjārthaḥ sānūnā-sikeplutīḥ |

25.

1. athātaḥ | atha dīkṣhānantaram devānām manushyānām cāgre yata etadiyadīkṣhā kathaniyā, ataḥ kāraṇād dīkṣhāyā āvedana-sya prakāṭikarāpasyaiva kaścīn nirṇaya ucyate | tat tasminn āvedane samdihānā brahmavādināḥ praśnam āhuḥ | brāhmaṇasya dīkṣhāyā ūrdhvam adīkṣhishtāyam brāhmaṇa iti mantreṇa dīkṣhā prakhyāpanyā | tathā ca Taittirīyā āmananti | adīkṣhishtāyam brāhmaṇa iti trir upāṇsv āha, devebhya evainam prāha; trir uccair, ubhayebhya

evainam devamanushyebhyaḥ prāha (Ts. 6, 1, 4, 3) iti | evam sati kshatriyasya dīkṣhāvedane kim asmin mantre brāhmaṇaśabdaḥ kshatriyaparatenohaniya, āho svid avikṛita eva paṭhaniya iti praśnābhiprāyaḥ || tatrottaram āha |

2. yathāivaitat | atra śabdo nohitavyaḥ | avikṛita eva brāhmaṇaśabdaḥ kshatriyadīkṣhāvedane 'pi prayoktavyaḥ | yadi brāhmaṇapravarō 'pekṣitas, tadānim purohitasya brāhmaṇasya sambandhinārsheyeṇa prayogaḥ kartavyaḥ | tathā cāpastambaḥ kshatriyavaiśyayor api brāhmaṇaśabdenāvedanam darśayati | adīkṣhishtāyam brāhmaṇo 'śāv amushya putro 'mushya pautro 'mushya naptāmushyaḥ putro 'mushyaḥ pautro 'mushya napteti | brāhmaṇo vā esha yo dīkṣhate, tasmād rājanyavaiśyā api brāhmaṇa ity anuvedayatti | Āśvalāyana 1, 3, 3. 12, 15, 4.

26.

3. sa brahmaṇe | sa yajamānabhāga rītvigviśeṣhāya brahmaṇe parihṛityaḥ | paritaḥ sarvātmanā samarpaṇīyaḥ |

4. purohitāyatanam | rītvigrūpo brahmeti yad asty, etat kshatriyasya purohitāyatanam purohitasthānam | purohito yo 'sty esha kshatriyasyārdhātmo ha vai | ardhadeha eva | u ha vā iti nipātasamūho 'vadhāraṇārthaḥ | ardhāṣarīrasthāniyapurohitarūpeṇa brahmaṇā tasmin bhāge bhakṣhite sati parokṣheṇaiva vyavadhānenaiva prāśitarūpam prāśitasādṛiṣyam prāpnōty eva | ahaśabda upaśabdaḥ ca militvādvadhāraṇārthau | aśya kshatriyasya pratyakṣam avyavadhānena svamukhena sa bhāgo bhakṣhito na bhavati | evam sati vyavadhānena bhakṣhitatvād yajñāntarāyo na bhaviṣyati | svamukhena bhakṣhaṇabhāvad ayam pāpīyān api na bhaviṣyati |

5. yajñah | yo brahmāsty esha pratyakṣam avyavadhānam yathā bhavati tathā yajña u ha vai, yajñasvarūpa eva | tatsādḥakatvāt | kimca brahmaṇy eva sarvo yajñah pratishṭhitaḥ | vedatraya-vaikalyaparihartrītena brahmaṇo bhishagrūpatvasyoktatvāt | tasminḥ ca pratishṭhite yajñe yajamāno 'pi pratishṭhitaḥ | tatphalabhāgitvāt | evam sati tat tena bhāgapraśanena yajña eva brahmarūpe bhāgarūpam yajñam apyatyarjanti | samyak prakṣhipanti | tatra dṛiṣṭāntaḥ | yathā loke 'psu prakṣiptā āpa ekatvena saṃspījyante | yathā vāgnau prakṣiptam agnim ekībḥūtam paśyāmaḥ | tathā tad vai brahmaṇā prāśitam havir natricyate | atiriktam na bhavati | kimtu yajñarūpeṇa brahmaṇā sahaikībhavati | tad ekībḥūtam havir enam kshatriyam na hinasti | na bādḥate | tasmāt sa yajamānabhāgo brahmaṇe samarpaṇīyaḥ |

28.

1. Bṛihaspateḥ | tathā svaguror Bṛihaspater vākyam svaktiyena vākyena pratyavadhāt | so 'yam pratighāto na yuktah | tathā ca-

pastambah smarati | vākyena vākyasya pratighātam ācāryasya varjajec chreyasām ca (2, 2, 5, 11) iti |

29.

1. kshatriyasya heyā bhakshās trividhā, upādeyo bhaksha ekah | tatra heyān bhakshān darśayati |

trayāṇām | heyānām trayāṇām madhye bhaksham ekam kshatriyasya tavanabhijñā rītvija āharishyanti | kam bhaksham ity āśānkyā somam vā dadhi vā jalam vety uktam || tatra somapākshe doṣam darśayati |

2. sa yadi | so 'nabhijñā rītvig yadi te Viśvamtarasya kshatriyasya somam bhaksham, āharet iti śeṣah | sa somo brāhmaṇānām yogyo bhakshah | tena bhakshoṇa brāhmaṇān jinvishyasi | prīṇayishyasi | na tu kshatriyasya tava prītiḥ | tathā sati te tava rājñah prajāyām samṭatau brāhmaṇakalpa śhadasamāpto brāhmaṇa ājanishyate | kshatriyadharmeṇa śauryeṇa rahitavāt tasya brāhmaṇasa-dṛṣatvam | sa ca putro brāhmaṇavad vakshyamāṇagunacatusṣṭayopeto bhavati | ādānam pratigrahaḥ | tacchila ādayi | pratigrahaḥ ca brāhmaṇagunah | rītvig bhūtvā somam ā samantāt pāyayitī āpāyī | tad etad yājanam api brāhmaṇagunah | avasam annam | tasya sambandhi yācanam āvasah | tam āvasam eti prāpnotīty āvasāyī | paragrihe sadā bhojanayācanam api brāhmaṇagunah | kāmam ichām anatikramya yathākāmam | tadanūsāreṇa prayāpyo nirvāsayitum śakyah | kshatriyavaiśyādivac chauryadhanādyabhāvād yah ko 'py āgatya durbalam brāhmaṇam tadgrīhāt tadīyagrāmād vā niṣkāsayitum ichati, tadānīm ayam brāhmaṇo durbalatvāt tena niṣkāsayitum śakyate | evam ete catvāro dharmā brāhmaṇagunah | somam bhakshayato rājña etadgunakah putro jāyate | kiṃca yadā pramādāt kshatriyāya pāpam kshatriyasya kiṃcin nishiddhācaraṇam bhavati | tadānīm tena pāpena tasya kshatriyasya prajāyām samṭatau brāhmaṇakalpaḥ śauryarāhityādinā brāhmaṇasadṛṣah putra ājāyate | asmāt pāpinaḥ kshatriyād dvitīyo vā tṛitīyo vā putro vā pautro vā brāhmaṇatām abhyupaitoḥ śauryādiguṇarahitam brāhmaṇyam prāptum īśvaraḥ samartho bhavati | sa brāhmaṇasadṛṣah kshatriyaputro brāhmaṇabandhavana brāhmaṇānām kramabandhutvena brāhmaṇocitayācādinā jīyūṣhitaḥ | jīvitum iṣṭah | nīcarūpadainyavṛittīyā jīvitum pravṛitto bhavati arthah |

3. atha yadi | yadi te dadhirūpam bhaksham āharet | tadā dadhno vaiśyabhakshatvāt tena vaiśyān prīṇayishyasi | tava samṭatau vaiśyasamānāḥ putra ājanishyate | vaiśyaḥ ca bāṇijyam kurvann anyasya rājño balikṛid balim pūjām karoti | karam prayachatiṭy arthah | ata evānyasya rājña ādyo bhakshyah | adhīno bhavatiṭy arthah | ta-

asya rājñah kāmam ichām anatikramya jyeyo 'bhībhavanīyo bhavati | jyā abhībhava iti dhātuḥ | ta ete karapradānaparādhīnatvatiraskāryatvākhyā vaiśyagunah |

4. atha yadi | yadi te kshatriyasya kaścid rītvig apo jalam bhaksham āharet | tadānīm sa jalātmakah śūdrāṇām bhakshah | tena bhakshoṇa śūdrān prīṇayishyasi | tatas tava samṭatau śūdrasadṛṣah putra utpadyate | śūdraḥ cānyasyottamavarṇatrayasya preshyah preṣaṇīyo bhṛītyo bhavati | tathā kāmottāpyah | madhyarātrādaḥ yadā kadācid dina ichā bhavati, tadānīm ayam utthāpyate | tathā tadīyam kāmam ichām anatikramya vadhyah, kupitena svāminā tāḍyo bhavati | ta ete śūdragunah |

30.

2. athāśya | atha heyabhakshakathanānantaram upādeyo bhakshah kathyata iti śeṣah | asya rājña eva vakshyamāṇah svo bhakshah | ko 'sāv iti | so 'bhīdhīyate | nyagrodhasyāvarodhah śākhābhyo 'vānūmukhatvena prarohanto mūlavīśeṣah | tathāivodumbarāśvatthaplakshakhyānām vṛikshāṇām phalāni ca | tāni sarvāṇy abhiśnuṇyāt | abhishutya ca teshām rasam bhakshayet |

31.

2. purodhaya | purodhayaiva purohitadvāreṇa dikshayaiva diksharūpasamkāreṇa ca pravareṇaiva purohitagotreṇa ca, brāhmaṇyasya sampāditatvād iti śeṣah |

32.

1. bhaujyam | bhojanārham |

3. svārājyavairājye | svātantryeṇa rājatvam svārājyam | viśeṣeṇa rājatvam vairājyam |

4. etāni | etāni nyagrodhāvarodhadīny asya rājño 'rthe somakrayāt pūrvam upaklīptāni sampāditāni bhavanti | tata ūrdhvam somakrayah | tatas te 'dhvaryuprabhṛitayo rājña evāvṛitā somasyaiva prakāreṇaupavasathyadināt pūrvam prativesaiḥ prasiddhaiḥ kriyāviśeṣaiḥ caranti | anutishṭheyuḥ | athānantaram aupavasathyam ahar aupavasathye 'hany adhvaryuḥ puruṣāt prathamam etāni vakshyāmāṇāni carmadīny upakalpayet | yasmiṇṣ carmaṇi somo 'bhīhūyate tac carmadhishavāṇakhyam | yayoh phalakayor abhishūyate te phalake adhishavāṇasamjñake | droṇakalaśah prauḍhadarūpātram | daśāpavītram vastram | adrayo 'bhībhavanārthā grāvāṇah | pūtabhṛīdādhavanīyau pātravīśeṣau | sthālī kumbhah | udāñcanam unnayanapātram | camaso bhakshārtham darūpātram | etāny adhvaryuḥ sampādya tata ūrdhvam yad yadaitad etaṃ rājnam prātāhale 'bhīhūyanti, tat

tadānīm etāni nyagrodhāvarodhādīni dvedhā vibhajet | tatrānyāny ekabhāgagatāni tasmin prātaḥsavane 'bhishuṇuyāt | itarabhāgagatāni tu mādhyamdināsavanāya sthāpayet |

33.

1. tad yatraitān | tata ūrdhvaṃ yatra yadaitān brahmahotrādicamasān daśasamkhyākān unnayeyuh | tat tadānīm yajamānasya rājñaḥ camasān unnayet | abhislutena nyagrodhāvarodhādīnā purāyeta | tasmin pūrte camase 'lpaṃ darbhadvayam prakshipya tayor madhye prathamaprakshiptaṃ darbhaṃ vashaṭkṛite vashaṭkāre kṛite sati dadhikrāvṇa ity etayarcā svāhākārasahitayā paridhīnām antaḥ prakshipet | anuvashaṭkṛite 'nuvashaṭkāre kṛite saty aparaṃ darbhaṃ ā dadhikrā ity anayarcā pūrvavat svāhākārasahitayā paridhīnām antaḥ prakshipet |

5. pratyabhimarṣaḥ | anena mantrenātmanā svakīyahṛidayasya pratyabhimarṣo hastena sampūrṇaḥ sparsaḥ kartavyaḥ |

34.

9. Agniḥ | agnīnāmako maharshiḥ | mahat | mahaj jagmuḥ | mahattvam prāptāḥ |

Pañcika VIII.

1.

1. athātāḥ | atha rājño bhakshaviṣeṣhakathanānantaraṃ yataḥ stutaśastrayor viṣeṣo jijñāsitaḥ | ataḥ kāraṇāt tayor eva viṣeṣa ucyata iti śeṣaḥ || taṃ viṣeṣaṃ vaktum ādau viṣeṣarahitam aṅgaṃ darśayati |

2. aikāhikam | ekāhe prakṛitibhūte yat prātaḥsavanaṃ yac ca tritīyasavanaṃ uktaṃ, tad ubhayaṃ rājño vikṛitāv api tathaiva prayoktavyam | na tu tayor kaścid viṣeṣo 'sti | aikāhike ye ubhe prātaḥsavanatritīyasavane sta, ete eva śānte sukhakare klipte svabhyaṣte pratishṭhite sampanne | atas tayor prakṛitivad anuṣṭhānaṃ śāntyai sukhārthaṃ kliptyai svabhyāsārthaṃ pratishṭhityai sampattyarthaṃ apracyutyai vināśarāhityārthaṃ bhavati || yathā prātaḥsavanatritīyasavanayor prakṛitāḥ viṣeṣo nāsti, tathā mādhyamdināsavanane 'pi marutvatīyaṃ aikāhikam, hotrakāśastrāpi caikāhikāni | stotre tu viṣeṣo 'sti | tam imaṃ darśayati |

3. uktaḥ | bṛihad rathamtaram cety ubhayaividhaṃ sāma yasmīn abhijidādu, so 'yam ubhayasāmā | bṛihatsāma prishṭhaṃ stotraṃ yasmin abhijidādu, so 'yam bṛihatprishṭhaḥ | tādṛiṣasyo-

bhayasāmno bṛihatprishṭhasyābhijidāder yo mādhyamdināḥ pavamāna uktaḥ, sa evātra rājayaṣe mādhyamdināḥ pavamāno drashtavyaḥ | na cobhayasāmatvam bṛihatprishṭatvam cobhayaṃ vyāhatam iti śaṅkantiyam | mādhyamdinapavamānastotre rathamtarasāma prishṭha-stotre bṛihatsāmeti evam ubhayasāmatvasya vyavasthitatvāt | ubhe hity aneneyam eva vyavasthā spashṭhikriyate | yady api marutvatīyaśastrāvayaḥ pratipadādayaḥ prakṛitā eva, tathāpi tadanuvādenātra praśaṅsā kriyate || tatra pratipadanucarau darśayati |

4. ā tvā | ā tvā ratham iti yas tricaḥ, so 'yam marutvatīyaśastrasya pratipat | tasmiṃs trice rathamtarāṃ sāmōdgātrībhir gtyate | tasmād iyam pratipad rathamtarā | idam vaso sutam ity ayaṃ trico 'nucaraḥ | chandodevatādīnā pūrveṇa samānatvāt | rathamtarasā-mādharasya pūrvasya tricasyanūsaritvād asyāpi rathamtaratvam || ukthaṃ śastram | tac ca dvividhaṃ | pavamānokthaṃ grahokthaṃ ca | ato 'tra pavamānokthaṃ iti viśeṣyate | asmiṃs ca mādhyamdinapavamānastotre sāmāgā rathamtarāṃ sāma kurvanti, prishṭha-stotraṃ tu bṛihatsāmeti kurvanti | tad etad ubhayaṃ savivadhātayai sampadyate | ubhayataḥ śikyaadvayena jalakumbhadvayaṃ voḍhuṃ yaḥ kashṭhaviṣeṣaḥ puruṣaṇām aṅse sthityate, sa vivadha ity ucyate | sāmadvaye 'pi tasya mādhyamdināsavanaprayogasya vivadhasadṛiṣṭvād vivadheṇa saha vartata iti savivadhātvaṃ | yad idam rathamtarasāma mādhyamdinapavamāne stutaṃ, tad idam abhyām ā tvā ratham idam vaso sutam ity etābhyām pratipadanucarābhyām anuśaṅset || brahmānnaprithivirūpatvena rathamtarāṃ praśaṅsati |

5. atho brahma | yad rathamtarāṃ sāma tad brāhmaṇajāti-svarūpam | ubhayor prajāpatimukhajativāt | tathā bṛihatsāma kshatriyajāteḥ | Prajāpater bāhujatvasāmyād ekatvam | brāhmaṇajātiḥ kshatriyajāteḥ pūrvabhāvinī | ato bṛihatsāmasādhyāt prishṭha-stotrāt pūrvam rathamtarasāmasādhyasya pavamānastotrasyanuṣṭhāne 'yam abhiprāyaḥ | brahma brāhmaṇajātiḥ purastāt pūrvakāle yasya rāṣṭrasya, tad idam brahmapurastāt | tad idam me rājño rāṣṭram ugram avyathyam asad bhaved ity abhiprāyaḥ | kiṃcānnahetutvād rathamtarāṃ sāmānnātmakam | tat tena rathamtaraprayogeṇāsmāi rājñe 'nnam eva purastāt kalpayati | prathamataḥ sampādayati | kiṃca yad rathamtarāṃ sāma seyam prithivī, bhūmisvarūpam eva | iyaṃ ca bhūmiḥ prāṇinām pratishṭhādharāḥ | tat tena rathamtaraprayogeṇāsmāi yajamānāya rājñe pratishṭhām eva kalpayati || indra nedīya ed iḥity, ut tishṭha brahmaṇas pata ity etat pragāthadvayam praśaṅsati |

6. samānaḥ | Indro nitarāṃ āhūyate yasmin pragāthe, so 'tra ca prakṛitau ca samāna eka eva | tasyaivedaṃ vyākhyānam avibhakta iti | avikṛita ity arthaḥ | sa ca pragātho 'hnām, rūpam iti śeṣaḥ | ahaḥprayoganishpādakativāt tadrūpatvam | yaḥ pragātha udvān uccha-

bdayukto brāhmaṇaspatya brahmaṇaspatidevatākaṣ ca | ut tishṭha brahmaṇas pata iti śrutatvāt | so 'pi śaṁsanīyah | kiṁcāsau pragātha ubhayasāmo rūpam | hi yasmād ubhe brīhadrathamtare sāmāni tasmin pragāthe sāmāgair adhiyete || dhāyānam ṛicām prakṛitau vikṛitau caikatvam āha |

7. ta mānyah | samānya ity asya vyākhyānam avibhaktā iti | tāṣ cāharviśeshanishpādakatvāt tatsvarūpāḥ |

8. aikāhikah | pra va indrāya brīhata ity asya marutvatīya-pragāthasya prakṛitivikṛityor ekatvam darśayati |

2.

1. marutvatīyaśastre nividdhānīyaṁ sūktam prāśaṁsati | janishṭhāḥ etc.

tasyoktam brāhmaṇam | 3, 19, 2.

2. tvām id dhi | tvām id dhityādikaṣ trico nishkevalyaśastra-sya stotriyapratipadrūpād brīhatsāmna ādharatvād brīhadrūpāḥ | tena ca sāmna prishṭhastotrasya nishpādyatvāt prishṭhasvarūpaṣ ca bhavati |

3. abhi tvā | abhi tvā śūrety esha trico nishkevalyaśastrasyānurūpāḥ kāryah | yady api tvām id dhy abhi tvety etau pragāthav ṛigdvayātmakau, tathāpi pragrathanena trīcatvam sampādānīyaṁ |

4. yad vāvāna | Siehe 3, 22.

3.

1. nishkevalyaśastre nividdhānīyaṁ sūktam darśayati | tam u etc.

4. tad bhāradvājam | Bharadvājena dṛishṭatvād bhāradvājam | brīhatsāmāpi tathā bhāradvājam | tādrīṣubṛīhadīyogād ayaṁ kratur ārsheyaṇa saloma | ārsheyo bhāradvājamunisambandhaḥ | lomaśabdena keṣayukto mūrdhopalakshyate | salomā saṣiraskah | sampūrṇa ity arthaḥ | bhāradvājamunidṛishṭasya brīhataḥ sampūrṇatvād bhāradvājamunisambandhe sati kratur api sampūrṇatvam drashtavyam || idānim brīhadrathamtarasāmopetaprakṛitakratūsambandham upajīvyai-kasāmake 'pi kshatriyayajñe prishṭhastotrasya brīhatsāmasādhyatvam vidhatte |

5. esha ha vāva | yah kratur dvisāmako brīhatprishṭhopeta, esha eva kshatriyayajñāḥ samṛiddhāḥ sampūrṇāḥ | yasmād evam tasmād yatra kvacaiikasāmakenāpi kratunā kshatriyo yajeta, tatra prishṭhastotram brīhatsāmayuktam eva kuryāt | tad etad anushṭhānam samṛiddham sampūrṇam bhavati |

4.

1. mādhyamīnasavane hotuḥ śastraviśesham abhidhāya hotra-kāṇām viśeshābhāvam darśayati |

aikāhikah | maitravarunabrahmaṇacchaṁsachāvākāṇām yah kriyās tā hotrāḥ | tāṣ caikāhikā ekāhe prakṛitirūpe vihitā evātra vikṛitirūpeṇa kshatriyayajñe kartavyāḥ | etāṣ ca hotrāḥ śāntatvādiguṇakāḥ | śāntādisadbārthāḥ pūrvavād vyākhyeyāḥ | etāṣ caikāhikā hotrāḥ sarvarūpāḥ sarvasamṛiddhāṣ ca bhavanti | tattadvikṛitishu hotra-kāṇām ye viśeṣa uktāṣ, tadrūpatvam sarvarūpatvam | tatphalāsamṛiddhiḥ sarvasamṛiddhiḥ | etac cobhayam indrabhisṭhāvanena kshatriyapratipādanasāmartyāt sampadyate | ataḥ sarvarūpatāyai sarvaloka-prāptyarthaṁ tatra ca sarvabhogāsamṛiddhyartham uktā hotrakāḥ sampadyante | tataḥ kshatriyāḥ puruṣāḥ sarvarūpābhiḥ sarvasamṛiddhabhir aikāhikābhir hotrabhiḥ sarvān kāmān avāpnavāmety abhiprāyeṇa iha hotrānushṭhānam kuryuḥ | ekābāṣ ca dvividhāḥ: sarvastomasarvapriṣṭhāṣ tadviparītāṣ ca | prishṭhye śhaḍahe pratipādītāṣ trivṛitpañcadaśasaptadaśaikaviṁṣatṛiṇavatrāyastriṇṣarūpāḥ śhaṣamkhyākāḥ sarvastomāḥ | tasminn eva prishṭhyashāḍahe rathamtarabṛīhadvairūpavairājaśākvararāivatāni śhaṣsamkhyākāni sarvapriṣṭhāni | taiḥ sarvaiḥ stomaiḥ sarvaiḥ prishṭhāiḥ ca yuktēbhya ekāhebhyo vyatiriktāḥ katipayastomapriṣṭhāyuktā ekāḥ asarvastomā asarvapriṣṭhāṣ ca | yasmād aikāhikā hotrāḥ pūrvokartṛīyā prāśastāṣ, tasmād yatra kvacāsarvastomā asarvapriṣṭhāṣ caikāḥ anushṭhiyante tatra sarvatraikāhikā eva hotrāḥ syuḥ, na tu nūtao viśeṣah kaścid asti | tat tadṛiṣaṁ karma samṛiddham phalena sampūrṇam || atha kshatriyayajñasya samsthāviśeṣho nirṇetavyah | tadartham ādau keshāmcit pakṣham upanyasyati |

2. ukthiyah | ayaṁ kshatriyayajña ukthyasamstha eva, sarveshv api stotreshu pañcadaśastoma eva syād ity evam eko brahmavādīna āhuḥ |

3. tasmāt | tasmād evam pañcadaśastotrasastratvāt tadukthiyah sa kshatriyayajña ukthyasamsthaḥ pañcadaśastomayuktah syād ity evam kecid āhuḥ || atha svapakṣham āha |

4. jyotishṭomah | yo 'yaṁ kshatriyāṇām jyotishṭomah so 'gnishṭomasamstha eva syāt || tasminn agnishṭome ye trivṛidādayaṣ catvārah stomāṣ, tān brāhmaṇādivarnācatuṣṭayarūpeṇa tejaādiguṇacatusṭayarūpeṇa ca prāśaṁsati |

5. brahma vai | Prajāpater mukhabāhumadhyadehapādebhya utpattisāmyāt trivṛidādistomanām brāhmaṇādivarnācatuṣṭayarūpatvam | tatra brāhmaṇapūrvakam rāshṭram mādiyam ugram avyathanīyam cāstv ity abhiprāyeṇa kshatriyasya trivṛitpañcadaśaṁ krameṇanushṭheyau | saptadaśaikaviṁṣayor anushṭhānena vaiśyaśūdrau varṇau kshatriyasyānugāminau kurvanti |

5.

1. athgataḥ | atha kratusamāptyanantaram yataḥ kshatriyo 'bhishekam arhaty, ataḥ karanāt punarabhishekasyaiva, vidhir ucyata iti śeshah | rājūḥ pūrvam abhishektatvād ayam punarabhisheko bhavati | itarasyāpi kshatriyasya mēhendragrahāya prastute sāmny abhishekasyādhvaryavasya vidyamānatvād ayam punarabhisheko bhavati |

2. sūyate | yaḥ pumān kshatriyaḥ san dikshate diksham prāpnoti | asya purushasya kshatram sarvesham prāṇinam kshatāt trāṇam sūyate | pravartate | tasmāt sa kshatriyo yadvabhīritād udetya, avabhīritakhyam karma samāptam kṛtvā, tato 'nūbandhyakhyayā kayācit paśusthānīyeshṭyā yagam kṛtvā, paścād udavasyaty udavasānīyakhyaieshtyā karmāvasānam karoti | atha tadānim enam kshatriyam udavasānīyeshṭau samāptayām punar api karmāṅgatvenartvijo 'bhisheceyuh |

3. tasyaite | tasya punarabhishekasyaite vakshyamāṇāḥ sambhārāḥ sampādaniyā dravyaviśeshāḥ purastād evopaklīptā abhisheka-kalāt prāg eva sampādita bhavyeuh | ke vastuviśeshāḥ sampādaniyāḥ | te 'bhiddhiyante | udumbarakāśṭhanirmitā kācid āsandī | tasyai tasyā āsandyāḥ satvārāḥ pādāḥ prādeśaparimitāḥ | tesham pādānam śirasy uparibhāge 'vasthitāni śirshaṇyāni | anyak tiryag avasthitāni kashṭhāny anūcyāni | tāni śirshaṇyānūcyāny aratnīparimitāni | prādeśadvayam aratnīḥ | vividham vayanam rajjūnām otaprotarūpeṇa samyojanam vivayanam | tac ca mauñjam muhijatrīṇanirmitam | Idṛṣyā āsandyā upary āstaraṇam vyāghracarma | dadhyādīpraksheparthaḥ praudha udumbarakāśṭhanirmitaḥ camasaḥ | tathā kācit sūkshmodumbaraśākhā | tasminn etasminn audumbare camase vakshyamāṇadadhyādidra-vyāny ashtātayāni | atra dvitayatritayādivat samkhyāyā avayave tayab iti sūtreṇa tayapratyayaḥ | ashtasamkhyāyā avayavā yesham dadhyā-dīnām tāny ashtātayāni | dīrghaḥ chāndasaḥ | tāni ca nishutāni nitarām sutāni prakshiptāni bhavanti | camase prakshepyāny ashta dravyāni kānti | tāny ucyante | dadhi madhu sarpir ity etāni trīṇi prasiddhāni | ātapayuktavarshabhavā ātapavarshyāḥ | tādṛṣya āpaḥ caturām dravyam | śashpāni syāmatrīṇāni pañcamam dravyam | tokmāny ānkurāni shashṭham dravyam | surā dūrveti dravyadvayam prasiddham || sampādītayā āsandyāḥ pratishṭhāpanam vidhatte |

4. tad yaishā | purā vediparigrahārtham sphyaena rekhātrayam kṛtam | dakṣiṇā prattcey udici ca | tatra devayajanadeśe yaishā vedeh sambandhiniḥ dakṣiṇā sphyaavartaniḥ sphyaasya rekhā bhavati, tatra tasyām rekhāyām etām āsandīm prācim prāgagrām avasthāpayet |

6.

1. vyāghracarmaṇā | uttarāṇy ūrdhvbhāge lomāni yasya carmaṇas tad uttaraloma | prācyām diśi grīvā yasya carmaṇas tat prācinagrivam | tādṛṣena vyāghracarmaṇā tam āsandīm āstṛipīyāt |

2. tam paścāt | pratishṭhāpitāyā āsandyāḥ paścādbhāge yajamānaḥ prāṇ upaviṣya dakṣiṇam yaj jānv asti tad ācya bhūmisprīṣṭam yathā bhavati tathā nyagbhūtam kṛtvā vāmaḥ jānūrdhva-mukham evāvasthāpyobhābhyām pāṇibhyām āsandīm ālabhya spṛiṣṭvā vakshyamāṇamantṛeṇābhimantrayet |

3. Agniḥ tvā | he āsandī tvām gāyatrī sayuk sahito 'gnir ārohatu | ushṇīḥ chandasā sahitaḥ Savitarohatu | evam somabṛihaspatimitrāvaruṇendraviśvedevā anusṭubādichandobhiḥ sahitaḥ tvām ārohanu | tān agnyādīn devān anu paścād aham ārohami | kimartham | rājyādisiddhyartham | rājyam deśādhipatyam | sāmrajyam dharmēṇa pālanam | bhaujyam bhogasamṛiddhiḥ | svārājyam aparā-nadhimatvam | vairājyam itarebhyo bhūpatibhyo vaiśiṣṭyam | etad uktam aihikam | athāmushmikam ucyate | pārameshṭhyam prajāpatilokaprāptiḥ | tatra rājyam aiśvaryam | mähārājyam tatratyebhya itarebhyā ādhikyam | ādhipatyam tān itarān prati svāmitvam | svāva-ṣyam apāratantryam | ātishṭhatvam cirakālavāsitvam |

6. caturuttaraiḥ | catvāry akṣarāṇy ekaikasmāc chandasā uttarāṇy adhikāni yesu gāyatrīyādiṣu jagatyanteshu chandassu tāni caturuttarāṇi |

7.

1. athainam | atha śāntivācanānantaram enam kshatriyam udumbaraśākhām antardhāya śirasy udumbaraśākhayā vyavadhānam kṛtvā camasasthair dadhyātibhir abhishecet |

6. atha kāmānbhedena vyāhṛitir darśayati |

bhūr iti | yo 'bhishekte mam evābhishicyamānam kshatriyam praty asāv annam adyān, nīrogo bhaved iticheṭ kāmāyeta | tam bhūr iti vyāhṛityābhishhecet | atha yo 'bhishektā putrapautrābhyām puru-shābhyām sahitaḥ imam kshatriyam praty annam adyād iti kāmāyeta | tadānim bhūr bhūva iti vyāhṛitidvayenābhishhecet | atha yo 'bhishektā putrapautraprapautrais tribhiḥ purushair yuktam imam kshatriyam ichet, purushatrayaparyantam ¹⁾ jīvitvā sukenannam adyād

1) Keine andere Erklärung ist möglich als die gegebene. annam adyād bezieht sich auf den König allein, und dvipurusham tripurusham sind Attribute zu enam, ihn von zwei oder drei Abkommen begleitet. Sagt man hotā tripurushaḥ, so bezeichnet dieses ihn mit seinen drei Gehülfen.

iti kāmayeta | athavā tam etam apratimaṃ svatulyakṣhatrīyāntara-
rahitam kuryām iti kāmayeta | tadānīm bhūr bhuvāḥ svar iti vyāhṛi-
titrayeṇābhishīcēt |

7. tad dhaikē | tad dha tasminn evābhisheke brahmavādināḥ
kecid evam āhuḥ | yā etā vyāhṛitayaḥ santy eṣā vyāhṛitirūpā sarvā-
ptir vai, sarvaphalasādhanaṃ | ato vyāhṛitibhir abhisheke saty asyābhi-
shicyamānasya parasmai parasya svasinād anyasya kṣhatrīyasyātisa-
rveṇa tadepekṣhāmātram atikramya kṛitsnenāpi mantrajātenābhisheca-
naṃ kṛitam bhavati | tad etad adhikābhishecanam ayuktam ity abhi-
pretya taṃ kṣhatrīyam etena devasya tvetyādīnā yajushābhishīcēt |
na tu vyāhṛitibhir iti teshāṃ pakṣaḥ || tam pakṣaṃ dūshayati |

8. tad u punaḥ | tad u tad api pūrvoktam matam punar anye
'bhijñāḥ paricakṣate | nirākurvanti | yaṃ kṣhatrīyam etābhir vyā-
hṛitibhir nābhishīcānty, eṣa kṣhatrīyo yad yasmāt kāraṇād asarveṇa
sampūrtirahitena vāco vākyena mantreṇābhishikto bhavati tasmād
ayaṃ svocitād āyushaḥ purā praitoḥ praitum martum īśvaraḥ sam-
artho bhavati | tasmād āyukṣhayaḥ etutvād ayaṃ pakṣo na yukta
iti Jābalāyaḥ putraḥ Satyakāmo maharṣir āha |

10. abhishekāṅgaṃ homaṃ vidhatte ||

athaitāni | athābhishekānantaram homa ucyaṭa iti śeṣaḥ | ījā-
nād yāgaṃ kṛitavataḥ kṣhatrīyād etāni vakṣyamāṇāni vyutkrāntāny
apagatāni bhavanti | tāni nirdiśyante | brahmakṣhatre etasya samīpe
vartamānaṃ jatidvayaṃ | ūrk kṣhīrādirasaḥ | annādyam odanādikam
tad etad ubhayaṃ | apām ośadhīnāṃ rasaḥ sārāḥ | apām rasaḥ
kṣhīrādi | ośadhīnāṃ raso 'nnādyam | brahmavarcasaṃ śrutādhyaya-
nasampattiḥ | irāpushṭir (vgl. dagegen 8, 12, 4) annasamṛiddhiḥ |
prajātiḥ putrotpādanam | tac ca sarvaṃ kṣhatrasya svarūpam | atya-
ntam apekṣhitatvāt | eteṣāṃ vyutkrāntau kṣhatrīyasya svarūpānir
eva bhavati | atho api cānnasyaudanasya raso rasasya kṣhīrāder,
ośadhīnāṃ annakāraṇānāṃ vrihiyavādīnāṃ kṣhatram pratishṭhā,
kṣhatrīya āśrayaḥ¹⁾ | tasmād ukto vyatikramaḥ kṣhatrīyasya na
yuktaḥ | tat tathā sati yady amū buddhisthe āhuti abhishiktasya
kṣhatrīyasya purastāj juhuyāt | tat tadānīm asminn abhishikte brā-
hmaṇajātiṃ kṣhatrīyajātiṃ tadupalakṣhitam annādikam ca sarvaṃ
avasthāpayati | brahma prapadye svāhā, kṣhatram prapadye svāhety
āhuti dvayaṃ (7, 22) juhuyād iti tatparyārthaḥ |

1) Aus dem nächsten Kapitel erhellt, dass kṣhatrarūpam bis
pratishṭhā den vorhergehenden Substantiven ebenbürtig zur Seite
stehen.

9.

1. atha | athābhishekapānānantaram bhūmāv udumbaraśākhām
avasthāpya, tām abhilakṣhya pratyavarohet |

2. upari | āsadyā upary eva svayam upaviṣṭaḥ prathamataḥ
padau bhūmāv avasthāpya pratyavarohasādhana bhūtam mantram
paṭhet |

5. etena | pratyavarūhyeti dirghaś cāndasaḥ | pūrvoktona pra-
tyavarohamantreṇa pratyavaruhya bhūmāv upastham āsanaviṣeṣaṃ
kṛitvā prāṇmukha āsīno namaskāramantram triḥ paṭhitvā varam ityā-
dimantreṇa vācam visṛijet | vāgvisargo laukikavyavahārāḥ | jītir jaya-
mātram | abhitaḥ sarveshu deśeshu jītir abhijītiḥ | prabaladurbalaśa-
trūṇāṃ tāratamyena vīdho jayo vijītiḥ | punaḥsatrutvarāhityāya
samyag jayaḥ samjītiḥ | etatsiddhyartham brāhmaṇāya varam gām
dadāmi |

7. atha yat | varam ityādimantreṇa vācam visṛijata iti yad
asti, tasmin mantrasvarūpe dadāmiti yad āha | etad eva vāksamba-
ndhi jitaṃ jayaḥ | yad eva vāco jitaṃ asti | pūjārtho jitaṃ iti di-
rghaḥ | tad vāgjayarūpam me madṛyam idaṃ karmānusthāuam anu-
sṛitya samtiṣṭhātāi | samāptam bhavatu | samyag avatishṭhātām iti
tasya mantrasya bhiprayaḥ |

9. samid asi | he kṣhīṭha tvam samid asi | samindhanasādhana-
nam asi | inkhatidhātor loṇmadhyamaikavacanam eṅkshveti | sa ca
gatyārthaḥ | usabdo 'uarthakaḥ | indriyapāṭavena śartrasāmartyena
ca sam v enkshva | samyojaya | Dafür wird sam meṅkshva, d. i. sam
mentsva zu lesen sein. inkshva für intsa, wie avāksam für avātsam |

11. adhāya | samidham prakṣhipya prāṇmukha udāṇmukho vā
padatrayam abhita utkrāmet | yadvā | prāṇ udāṇ ity antarālāvarti-
nīm aiśānīm diśam abhilakṣhyotkrāmet |

12. kṛiptiḥ | digviṣeṣam abhilakṣhya kriyamāṇa he padotkra-
maṇa, tvam diśāṃ kṛiptiḥ kalpanāṃ svādhīnatvasampādakam asi | ato
mayi devārtham kālpaṭa | kalpanasāmartyaṃ kuru | bahuvacanam
cāndasaṃ | Zu lesen ist: kṛiptir asi diśāṃ, diśo me kalpantām.

10.

4. abhivartena | abhivartenetyādīnā sūktenainam jayārthinam
uktakrameṇa dikṣhv āvartayet | athānantaram āvartamānam enam
sūktatrayeṇānvikṣeta | āṇuḥ ṣiṣāna ity apratirathaṃ sūktam | śāsa
itṭheti śāsasūktam | pra dhārā yantu madhuna iti sauparṇasūktam |

9. etya grihān | grihān praty āgatyā yo 'yaṃ grihyo grihe
vartamāna aupāsano 'gnis, tasya paścādbhāga upaviṣṭāyāsīnāyānvā-
rabdhāyopasprishṭvate kṣhatrīyāya tādrīṣasya kṣhatrīyasyānārtyaḍisi-

ddhyārtham pītvig adhvaryur antataḥ sarvaprayogānto kaṁsena kāṁsyapātreṇa caturgrīhitaḥ caturvāraṁ svīkṛitā aiन्द्रir indradevatākā vakshyāmanāis tribhir mantrais tatra ājyāhutiḥ prapadam yathā bhavati tathā juhuyāt | prapadam prakṣiṣṭam ¹⁾ padam | tathā cāhuḥ | pāda yasyās tu yāvanto yāvadaksharasammitāḥ | ṛicy adhyayanam eteshām prapadam tad vidur budhā iti | Zu 8, 11, 1: prakṣiptam padajātam yasminn uccāraṇe tad uccāraṇam prapadam |

12.

3. śīrshaṇye | āsandyām śayānasyendrasya śirodeśastham phalakam śīrshaṇyam | tac ca pādadeśāvasthitasya phalakasyāpy upalakṣhaṇam | ata eva śīrshaṇye iti dvivacanam ucyate | anūcye pārśvadvayavartini phalake | ṛigrūpā ye mantrāḥ santi, tān prācīnatānān prakṛatyagāyatatvena vistāritān dīrghatantuviśeṣhān akurvan | gīyāmānāni sāmāni tiraścīnavāyāns tiryaktvena vayanahetūn rajjuviśeṣhān akurvan | yajūnshy atīkāṣān rajjvantarālachidraviśeṣhān akurvan | yad yasaḥ kīrtidevatārūpaṁ tad āsandyā upary āstaraṇam | yā tu śīrṣh sampadabhimāni devatā tān upabarhaṇam śīrasa upadhānam akurvan |

5. tam etasyām | etasyām vedamayyām āsandyām āsīnam tam Indram prati viṣve sarve devāḥ parasparam idam abruvan | yathā loke vandino guṇakatbanena rājñāḥ kīrtim kurvanti | evam atrāpi guṇakīrtanam abhyutkroṣanam | tena rahito 'nabhyutkrushṭa Indro vīryam kartum naivārhati | kīrtim antareṇa pareśhām bhītyanudayat | tasmād abhita enam Indram abhyutkroṣāma, udghoṣhayāmeti vicārya tathāivāṅgīkṛitya tam Indram sarve devā abhyudakroṣan |

14.

1. athainam | atha prajāpatyabhishekānantaram enam Indram prācyām diṣy avasthitaḥ Vasavo devā ekatrinṣatsv ahasu pūrvoktair mantrair abhyāshīcan | An 31 Tage ist nicht zu denken, aber ebensovienig ist die Uebertragung mit "während sechs mit dem pañcaviṁśastoma gefeierten Tagen" zu rechtfertigen. Der pañcaviṁśa stoma kommt beim mahāvratā, nicht beim rajasūya vor. Ich vermuthet, es sind 6 × 25 Tage gemeint.

15.

1. samantaparyāyi | deśataḥ kālataḥ sarvavyāpi syāt | antāt samudratīraparyantam sārvaabhaumatvam deśavyāptiḥ | ā parārdhat | parārdhaśabdābhīdheyakālasamkhyāparyantam sārvaūyushatvam kāla-

1) Vielleicht prakṣiptam.

vyāptiḥ | evamvidho bhūtvā samudraparyantāyāḥ prithivyā eka eva rājastv ity anayechayācāryo mahābhīshekeṇa tam abhīshīcet |

16.

3. atha tataḥ | tata ācārya evam brūyāt | he paricārakās tokmakṛitāny aṅkuranīrmitāny ośadhidravyaṇi caturvidhāni sampādāyata | sūkṣhmabījārūpā vṛihayaḥ prauḍhabījārūpā mahāvṛihayaḥ |

20.

2. hiraṇyam | hiraṇyasyaiva samkhyā sahasranishkaparimitety arthaḥ | catuṣpaccabdena gavādikam abhidhīyate |

21.

3. Āsandiṣvati | Āsandiṣvān iti deśaviśeṣhasya nāmadheyam | tasmin deśe Janamejaya devebhyo devārtham yāgayogyam aṣvam babandha | kidṛiṣam aṣvam | dhānyādām dhānyam evātti | rukmiṇam | rukmaśabdena lalātagataṁ śvetalālāchanam upalakṣhyate | tadyuktam | haritavarṇā srag yasyāsau haritasrak | pushpamāleva haritavarṇo deham vyāpya vartata ity arthaḥ |

14. Kāmapreḥ | sarvakāmapūritasya |

22.

2. alopāṅgaḥ | yo 'yam aṅganāmako rājoktaḥ, so 'yam alopāṅgaḥ sampūrṇāvayava ity arthaḥ | mahad asyāṅgasaushṭhavam | sa kadācit svaktyābhishekakartary udamayanāmake purohite svārtham yāgam kurvāṇe sati tam praty evam uvāca |

4. yābhir gobhiḥ | Priyamedhasya putrāḥ Priyamedhā maharshaya udamayanāmaka aṅgarājapurohitam yābhir gobhir dakṣiṇārūpābhir ayājayan | tā gāvo vakshyanta iti śeṣhaḥ | badvam iti śatakoṭisamkhyāyā nāmadheyam | badvānām śatakoṭisamkhyānām gavām madhye pratidinam dve-dve sahasre madhyato madhyamdinasa-vane 'triputra Udamayo dattavān |

5. aṣṭāṣṭisahasraṇi | Vairocana Virocanasya putro 'ṅganāmako rājā svaktyapurohita udamayanāmake yajamāne yāgam kurvāṇe evayam āgatyāṣṭāṣṭisahasrasamkhyān aṣvān chetavarṇān praśṭīn prīṣṭhāvāhanayogyavayaskān niṣṛitya svaktyāṣvabandhanasthānān niṣārya prāyachat | dattavān |

6. deśād-deśāt | deśād-deśād digvijayakāle tattaddeśaviśeṣhāt samolhānām samyag ā samantād udhānām antānam ādhyaduhitṛiṇām ¹⁾

1) duhitṛiṇām im Texte zweisilbig, wie oben 7, 13, 8.

dhanikaputrīṇaṃ sarvāsāṃ daśasahasrāṇy ātreya 'ṅgarājapurohito dattavān | tās ca duhitaro nishkakaṇṭhya ābharāṇopetaṇṭhayuktāḥ |

7. daśa | āṅgarājasya purohito brāhmaṇa ātreya 'vacatnukanāmake deśe gajasahasrāṇi daśasaṃkhyākāni dattvā dānena śrāntaḥ saṃ pāṇikuṭān paricārakān prāpśat | preshitavān | he paricāraka yūyam dattety evam uktavān ity arthaḥ |

8. śa ta m | pratāmyati smaiva | glānim eva prāptavān |

23.

3. hiraṇyena | mṛigaśabdenātra gajā vivakṣitaḥ | mṛigavad iti bāhulyavivakṣayaḥ mṛigaśabdah | te ca gajā hiraṇyena parivṛitaḥ sarvābharāṇayuktāḥ, śarīrapuṣṭiṭyā varṇotkarṣeṇāpy atyantam kṛiṣṇaḥ pratibhāsante | śuklābhyām dantābhyām yuktāḥ | tādrīṣān gajān maṣṭgāraṇāmake deśe Bharato rāja dattavān | śa ta m ityādinā tatsaṃkhyocyate | badvaṃ vṛindam ity etau paryāyau | vṛindaśabdas ca śatakoṭīvacitvena gaṇitagranthakārair darśitaḥ | ekaṃ daśa ca śa taṃ ca sahasraṃ cāyutaniyute tathā | prayutakoṭyārbudam vṛindam sthānam sthānād daśaguṇam syād iti | tāni ca śatakoṭīrūpāni badvāni sapṭādhikaśatasamkhyākāni | tāvato gajān dattavān ity arthaḥ |

6. māyāṃ māyavattaraḥ | In der Parallelstelle S. P. 13, 5, 4, 12 lautet der Halbvers: Saudyumṇir atyashṭhād anyān amāyān māyavattaraḥ | māyino würde einen besseren Sinn geben.

24.

6. agnir vai | paropadravakārīṇī krodharūpā śaktir menir ity ucyate | yathāgner jvalā tadvat | ato yaḥ purohito 'sti so 'yam pañcavidhamenyupeto vaiṣvānarānāmāgnisamānaḥ |

25.

2. ayuvamāri | yasya rājña evam vidvān vedaśāstrokta prakāreṇa dharmādharmau bodhayitum abhijño brāhmaṇo rāṣṭragopo rājyaparipālanakṣamaḥ purohito bhavati | idṛīṣasyāryasya rājño rāṣṭram ayuvam kadācid api prithagbhāvarahitam bhavati | rāṣṭram aśthirāṃ na bhavattīty arthaḥ | athavāsya rāṣṭram ayuvamāri yuvarāṇārahitam bhavattīty arthaḥ | Diese zweite allein richtige Erklärung bedauere ich übersehen zu haben, und bitte im Texte ayuvamāry asya herzustellen: sein Reich vergeht nicht frühzeitig.

27.

1. purodhāyāi | paurohityārtham |

4. atha rājñāḥ purohitavaraṇamantrām āha |

bhūr bhuvah | bhūr bhuvah svar iti śabdair lokatrayābhīmāninyo devatā ucyante, prāṇavena paramātmā | ete sarve 'nugṛīḥṇantv ity abhiprāyaḥ | he purohita, aham amo dyulokarūpo 'smi | tvam tu sa bhūlokarūpo 'si | punar api sa tvam asy amo 'ham ity abhidhānam dārḍhyārtham | tasyaiva vyākhyānam dyaur aham prīthivi tvam iti | tathā sāmasyarūpo 'ham, rīksavarūpas tvam iti | tāv ubhāv āvām iba rāṣṭra ā samantāt purāṇi tadupalakṣhitagrāmāṇś ca saṃvāhāvahai | samyag vahanam purādinirvāham karavāvahai | tvam mama tanūḥ śarīram asi | ato madīyam tanvaṃ śarīram asmād aihikād āmuśmikāc ca mahābhayāt pāhi | rakṣa || anena mantreṇa rājñā kṛito yaḥ purohitas, tasya rājadattaviśṭarābhimantraṇam āha | yā ośadhīḥ etc.

28.

1. athātaḥ | atha paurohityavidhānānantaram yataḥ purohitena sampādyah śatrukshayo 'pekshito, 'taḥ karanād brahmaṇaḥ parimara etannāmakaḥ karmaviśeṣho 'bhidhiyata iti śeṣaḥ | brahmaśabdenātra vāyur vivakṣitaḥ | ayaṃ vai brahma yo 'yam pavata iti vakshyamāṇatvāt | tasya vāyoh parito vidyudādīnām maraṇaprakārah parimara ity ucyate | tadbhāvanārūpasya karmaviśeṣasya tad eva nāmadheyam | yaḥ pumān brahmaṇaḥ parimaram yadā manasā bhāvayaty, enam parita etasya parito 'vasthitāsu sarvāsu dikṣhu dveshaṃ kurvantaḥ śatravo mriyante | idāṇim enam dvishanto jātyā śatravaḥ sapatnāś te 'pi parito mriyante | tasmād etadvedanaṃ sampādantiyam |

9. ādityaḥ | ādityo yadāstam eti tadāyam agnim anupraviṣati | tad etat Taittirīyāḥ samāmuṣāt | agnim vā ādityaḥ sāyam praviṣati, tasmād agnir dūrān naktam dadṛīṣe, ubhe hi tejasi sampadyete (Tb. 2, 1, 2, 9) iti |

10. udvān | udvān agnir udvānam upaśamanam prāpnuvan agnir vāyum anupraviṣati | vāyor bāhulye dīpavināśadarṣanāt |

Wortverzeichniss.

akṣharapañkti 2, 24, 2

agnipranayana 1, 28, 1

agnisṭomasāman 4, 19, 3

agnihotra 5, 26, 1. 7, 2, 2

agnihotrī 5, 27, 1

agnyuddharaṇa 5, 26, 1

acyuta 2, 3, 12. 4, 31, 7

ajitapunarvānya 7, 22, 1

añjāsava 7, 17, 1

atikramaṇa 1, 26, 2

atichandas 5, 12, 1

atimārṣa 6, 28, 6

atirātra 3, 41, 2

ativāda 6, 33, 20

atīṣaṁsana 4, 6, 13, 6, 8, 7, 23, 10
 atīsarva 8, 7, 7
 atīkāṣa 8, 12, 3
 adri 7, 32, 4
 adhidaivata 2, 40, 11
 adhishavana carman 7, 32, 4
 adhishavane phalake 7, 32, 4
 adhyātma 2, 40, 11, 4, 6, 6
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athāta ārambhāṇiyā 6, 6
athāta iṣṭāpūrtasyāparijyāniḥ
7, 21
athāta aindro mahābhishekas 8, 12
athātaḥ paridhāniyā 6, 7
athātaḥ paṣor vibhaktis 7, 1
athātaḥ punarabhishekasyaiva 8, 5
athātaḥ purodhāyā eva 8, 24
athātaḥ stutasastrayor 8, 1
athātaḥ chandāṇsy eva 4, 3
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7, 25
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athāto 'hinasya yuktis ca 6, 23
athasmā audumbarīm āsandīm
8, 17
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athāha yad vaiśvadevam 6, 15
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adhvaryo ity āhvayate 5, 25
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āhūya tūṣṭiṁśaṁsam 2, 39
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tad āhuh kā svābhakṛitnām 2, 13
tad āhuh kiyatibhir 6, 2
tad āhuh samśaṁset 6, 26
tad āhuh sarpeṣt 2, 22
tad āhuh sūryo nāsisasyo 4, 10
tad āhur mahāvadaḥ 3, 33
tad āhur ya āhitagnir āgrayaṇ-
neshṭvā 7, 9
tad āhur ya āhitagnir upavasathe
mriyeta 7, 2
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tad āhur yasyāgnihotram 7, 5
tad āhur yasyāgnihotry 7, 3
tad āhur vācāpatniko 7, 10
tad u ha smāha saujāta 7, 22
tad yatraitāṇś camasān unnayeyus
7, 33
tad yatraitāṇś camasān sādāyeyus
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tam pitvija ūcus 7, 17
tasya vapam ukhidyā 2, 12

tasya ha viśvāmitrasyaikaṣatam
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devānām patnīḥ śaṁsati 3, 37
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devā vai yajñam atanvata 2, 11.
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devā vai yad eva yajñe 2, 31
devā vai vale gāḥ 6, 24
devā vai somasya rājño 2, 25
devāsura vā eshu lokeshu 1, 23.
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devebhyah prātīyāvabhyo 2, 15
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 punar vā etam ritvijo 1, 3
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 prajāpati yajño vā esha 4, 25
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 prajāpatir vai somāya rājñe 4, 7
 prajāpatir vai svām duhitaram
 3, 33
 prajāpatau vai svayam hotari 2, 16
 prathamam śaḥalam 4, 16
 prayajavad ananuyājam 1, 11
 pra vo devāyāgnaya 2, 35. 40
 prācyam vai diśi devāḥ 1, 13
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 prāñanām vā etad uktham 3, 3
 prāñā vā rituyājās 2, 29
 prāñā vai dvidevatyā anavānam
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 prāñā vai dvidevatyāḥ paśava
 2, 30
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 brahma vā ābavaḥ 2, 33
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 marutvatiyam pragātham 3, 19
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 yajñena vai devā ūrdhvā 2, 1
 yajño vai devebhya udakrāmat
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 yajño vai devebhya 'nnādyam
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yatrendram devatāḥ paryavṛiñjan
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 yathā vai puruṣa 4, 22
 yad vā eti ca preti ca 5, 16
 yad vai caturviṁśam 4, 14
 yad vai neti na preti 5, 18
 yad vai samānodarkam 5, 20
 yas tejo brahmavarcasam 1, 8
 yasyāgni hotry upavasīṣṭā 5, 27
 yasyai devatāyai havir 3, 8
 yā ta ūtir avamā 4, 32
 yo jāta eva prathamō 5, 2
 yo vā esha tapaty 3, 44
 yo vai yajñam havishpanktim
 2, 24
 yo ha vai trīn purohitāns 8, 27
 vajro vā esha yad vashaṭkaro 3, 6
 vāg vai devatā caturtham 5, 4
 vāg vai subrahmanya 6, 3
 vālakhilyāḥ saṁsati 6, 28
 viśvamtaro ha saushadmanah
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 viśve vai devā devatās 5, 1
 vṛiṣhasushmo ha vātāvata 5, 29
 vaiśvadevam saṁsati 3, 31
 vaiśvānariyenāgnimārutam 3, 35
 vyāghracarmanāṣṭripātī 8, 6
 śatam anūcyam āyushkāmsya
 2, 17
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 anuvākah 2, 21
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 thyam 1, 25
 śilpāni saṁsanti 6, 27
 śatpadam tūṣṇīm saṁsam 2, 41
 sam ca tve jagmur 5, 21
 sadyo ha jāto 6, 20
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 sa ya iched evamvit 8, 15
 sa vā esha paśur 2, 9
 sa vā esho 'gnir eva 3, 43
 sā yad dakṣhiṇena padā 3, 27
 sā vā eshāmpitāhutir 2, 14
 sukirtim saṁsati 6, 29
 somāya kṛitāya prohyamāṇāya
 1, 13
 somo vai rājā gandharveshv 1, 27
 somo vai rājāmushmīm loka 3, 25
 saurya vā etā devatā 3, 11
 stotriyam saṁsati 3, 24
 stotriyam stotriyāśnurūpam 6, 5
 srakve drapsasya 1, 20

svarasāmna upayanti 4, 19
 svargam vā etena lokam 1, 7
 svādush kilāyam 3, 38
 hariścandro ha vaidhasa 7, 13

havir ātithyam nirupyate 1, 15
 havirdhānābhyām prohyamāṇa-
 bhyām 1, 29
 hotrijapam japati 2, 38

2. Verzeichniss der erwähnten Verse.

a) Aus der Riksamhitā¹⁾.

akrandad agni stanayanu (7, 6)
 10, 45, 4
 akshānaho nahyatanota (7, 9) 10,
 53, 7
 aganna mahā namasā (5, 20) 7,
 12, 1
 agna ā yāhi vītaye (7, 6) 6, 16, 10
 agna indraḥ ca dāśusho (2, 37)
 3, 25, 4
 agnim vo devam agnibhiḥ (5, 18)
 7, 3, 1
 agnih prātneṇa manmanā (1, 4)
 8, 44, 12
 agnih śucivratatamaḥ (7, 7) 8,
 44, 21
 agniṇāgnih sam idhyate (1, 16)
 7, 6) 1, 12, 6
 agnim dūtam vṛiṇīmahe (4, 31)
 1, 12, 1
 agnim naro dīdhitibhir (5, 5) 7, 1, 1
 agnim manye pitaram (4, 7) 10, 7, 3
 agnir rishih pavamānah (2, 37)
 9, 66, 20
 agnir netā (3, 18. 4, 29. 31. 5,
 1. 4. 6. 12. 16. 18. 20) 3, 20, 4
 agnir vṛitṛāṇi jāñghanad (1, 4. 25)
 6, 16, 34
 agnir hotā gṛihapatiḥ (4, 7. 5, 8)
 6, 15, 13
 agnir hotā no adhvare (2, 5)
 4, 15, 1
 agnir hotā ny asīdad (7, 9) 5, 1, 6
 agniśomā havishah (2, 10) 1, 93, 7
 agne jushasa prati harya (1, 30)
 1, 144, 7
 agne naya supathā (1, 9) 1, 189, 1

agne patnir ihā vaha (6, 10) 1, 22, 9
 agne marudbhiḥ (3, 38) 5, 60, 8
 agne mṛiḥ (5, 19) 4, 9, 1
 agner gūyatri (8, 6) 10, 130, 4
 agner vayam prathamasyā (7, 16)
 1, 24, 2
 agne viśvebhiḥ svantika (1, 28)
 6, 15, 16
 agne hañsi (1, 15) 10, 118, 1
 ātjano hi pavamānā (8, 11) 9,
 110, 3
 āñjanti tvām adhvare (2, 2) 3, 8, 1
 āñjanti yam prathayanto (1, 19)
 5, 43, 7
 additir dyaur (3, 31) 1, 89, 10
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 21) 5, 82, 4
 adhā yathā nah (7, 6) 4, 2, 16
 adhi dvayor (1, 19. 29) 1, 83, 3
 adhuksat pipyushim (1, 22) 8,
 72, 16
 anasvo jāto anabhiṣur ukthyo
 (5, 2) 4, 36, 1
 anu hi tvā (8, 11) 9, 110, 2
 antas ca prāgā (1, 30) 8, 48, 2
 apa tyam vṛiñnam (5, 4) 6, 51, 13
 apa prāca indra (6, 22. 8, 10)
 10, 131, 1
 apasyam gopām (1, 19) 1, 164, 31
 apasyam tvā manasā cekitānam
 (1, 21) 10, 183, 1
 apāḥ pūrveshām (4, 4) 10, 96, 3
 apāma somam (8, 20) 8, 48, 3
 apūrvyā purutumāny (5, 19) 6, 32, 1
 apo devir (2, 20) 1, 23, 18
 apratito jayati (8, 26) 4, 50, 9

1) Die Anzahl der verwendeten Verse erhellt entweder aus dem Text oder dem Commentar.

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 abhi tyam mesham (5, 17) 1, 51, 1
 abhi tvā deva savitar (1, 16. 22.
 5, 17. 7, 16) 1, 24, 3
 abhi tvā pūrvapitaya (4, 29. 5, 18)
 8, 3, 7
 abhi tvā vṛishabhā (8, 20) 8, 45, 22
 abhi tvā śura (4, 10. 29. 5, 1. 7.
 16. 18. 20. 8, 2) 7, 32, 22
 abhivartena havisha (8, 10) 10,
 174, 1
 abhūd ushā ruṣatpaśur (2, 18)
 5, 75, 9
 abhūr eko (5, 13) 6, 31, 1
 amūr yā upa (2, 20) 1, 23, 17
 ameva naḥ (6, 12) 2, 36, 3
 ambayo yanty (2, 20) 1, 23, 16
 ambitame (5, 4) 2, 41, 1
 ayam venasā (1, 20. 3, 30) 10, 123, 1
 ayam soma indra tubhyam sunva
 a tu (5, 20) 7, 29, 1
 ayam ha yena (5, 12) 8, 76, 4
 ayam jāyata (5, 12) 1, 128, 1
 ayam te astu (4, 3) 3, 44, 1
 ayam devāya (5, 17) 1, 20, 1
 ayam agnir urushyaty (1, 28)
 10, 176, 4
 ayam iha (1, 18) 4, 7, 1
 ayam u shya pra (1, 28) 10, 176, 3
 arā ived (7, 9) 5, 58, 5
 arūrucad (1, 21) 9, 83, 3
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 astu sraushat (5, 12) 1, 139, 1
 asmā id u pra tavase (6, 18) 1, 61, 1
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 aham bhuvam vasunah (5, 21)
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 ā cikitāna (5, 4) 5, 66, 1
 ā jātam (1, 16) 6, 16, 42
 ā te pitar (3, 34) 2, 33, 1
 ā te suparṇā (7, 9) 1, 79, 2
 ātmanvan nabho (1, 22) 9, 74, 4
 ā tvā ratham (3, 15. 4, 29. 5, 16.
 8, 1) 8, 68, 1
 ā tvā vahantu (4, 3. 6, 9) 1, 16, 1
 ā dadhikrah (7, 33) 4, 38, 10
 ā daśabhir (1, 22) 8, 72, 8
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 ā devānām api (1, 9. 7, 8) 10, 2, 3
 ā devo yātu (5, 5) 7, 45, 1
 ā dhūrshv asmai (4, 3) 7, 34, 4
 ā dhenavaḥ payasā (2, 20) 5, 43, 1
 ā na indro dūrād (4, 30) 4, 20, 1
 ā nūnam aśvinor (1, 22) 8, 9, 7
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 ā no niyudbhīh (5, 16) 7, 92, 5
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 ā bhāty agnir (1, 21) 5, 76, 1
 ā mitre (5, 1) 5, 72, 1
 ā yam haste (1, 16) 6, 16, 40
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 ā yāhi vanasā (5, 17) 10, 172, 1
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 ā va indram (7, 16) 1, 30, 1
 āvarvritatir (2, 20) 10, 30, 10
 ā vām ratho niyutvān (5, 12) 1,
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 ā viśvadevam (1, 9. 4, 32. 5, 5. 19)
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 ā viśvavārā (5, 20) 7, 70, 1
 ā vo vahantu (6, 12) 1, 85, 6
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 ā satyo yātu (5, 21. 6, 18) 4, 16, 1
 ā sute sīncata (1, 22) 8, 72, 13
 āham sarasvatīvalor (6, 7. 23)
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 āham pitṛin (3, 37) 10, 15, 2
 ichanti tvā somyāsaḥ (6, 18. 19)
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 ilayās tvā pade (1, 28) 3, 29, 4
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 idam hy anv ojasā (4, 6) 3, 51, 10
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 shnur āsit | yajamānāya pari-
 grihya devān dīkshayedam ha-
 vir ā gachatam nah || agniḥ ca
 vishno tapa uttamam mahā
 dīkshāpālāya vanatam hi śakra |
 viṣvair devair yajñiyaiḥ samvi-
 dānau dīkshām asmai yajamā-
 nāya dhattam || 1, 4. Āsv. 4, 2, 3
 abhi tyam devam savitāram (1, 19,
 5, 13) Āsv. 4, 6, 3. Ts. 1, 2,
 6, 1. Vs. 4, 25. Sv. 1, 464.
 Av. 7, 14, 1
 adityā ha jaritar (6, 35) Av. 20,
 135, 6. Āsv. 8, 3, 25

sutrāmāṇam prithivīm (1, 9) 10,
 63, 10
 surūpakṛitnum (3, 30) 1, 4, 1
 sushumā (5, 12) 1, 137, 1
 sūyavasād (1, 22, 5, 27, 7, 3) 1,
 164, 40
 sūryo no divas (4, 9) 10, 158, 1
 sed agnir agnir (1, 10) 7, 1, 14
 sed agnir yo vanushyato (1, 10)
 7, 1, 15
 soma girbhish tvā (1, 4) 1, 91, 11
 soma yas te (1, 4, 13) 1, 91, 9
 somo jigāti (1, 30) 3, 62, 13
 stirpam barhir (5, 12) 1, 135, 1
 stushe janam (5, 8) 6, 49, 1
 srakve drapsasya (1, 20) 9, 73, 1
 svadasva havyā (2, 9) 3, 54, 22
 svar na vastor (7, 6) 7, 10, 2
 svasti nah pathyasu (1, 9, 10) 10,
 63, 15
 svastir id dhi (1, 9) 10, 63, 16
 svādishṭhaya (8, 8, 20) 9, 1, 1
 svādush kilāyam (3, 38) 6, 47, 1
 svādor itthā (5, 7) 1, 84, 10
 haṇsah śucishad (4, 20) 4, 40, 5
 havir havishmo (1, 22) 9, 88, 5
 havish pāntam (5, 8) 10, 88, 1
 hiṇkṛipvatī (1, 22) 1, 164, 27
 hinotā no (2, 20) 10, 30, 11
 hiranyakeṣo (7, 9) 1, 79, 1
 hiranyapānim (5, 19) 1, 22, 5
 hotā devo (1, 30) 3, 27, 7
 hotāram citraratham (1, 17) 10, 1, 5

ā yasmin sapta vāsava (1, 22) Āsv.
 4, 7, 4. Ts. 1, 6, 12, 2. Tā.
 1, 8, 7
 ā yāhi tapasā janeshv agne pā-
 vako arcishā | upemām sushṭu-
 tim mama || ā no yāhi tapasā
 janeshv agne pāvaka dīdyat |
 havyā deveṣhu no dadhat ||
 (7, 8) Āsv. 3, 12, 27
 imā āpāḥ śivatamā 8, 7, 13
 iyam pitre rāshṭry (1, 19) Āsv.
 4, 6, 3. Av. 4, 1, 2
 iha gāvah pra (8, 11) Av. 2,
 127, 12
 ud asthād (5, 27, 7, 3) Āsv. 3,
 11, 2. Tb. 1, 4, 3, 1

upa drava payasā (1, 22) Āsv.
 4, 7, 4. Av. 7, 73, 6
 upasrijan dharuṇam (5, 22) Āsv.
 8, 13, 2
 ritāvanam vaisvānaram (5, 19)
 Āsv. 8, 10, 3. Sv. 2, 1058. Ts.
 1, 5, 11, 1. Vs. 26, 6. Av. 6,
 36, 1
 etā asvā (6, 33) Āsv. 8, 3, 13.
 Av. 20, 129, 1
 esha brahmā (4, 3) Āsv. 6, 2, 6.
 Sv. 1, 438. Tb. 2, 4, 3, 10
 tapto vām gharma (1, 22) Āsv.
 4, 7, 4. Av. 7, 73, 5
 tvam agne vratabhric (7, 8) Āsv.
 2, 12, 14. Tb. 2, 4, 1, 11
 damūna devah (3, 29) Āsv. 6,
 18, 2. Av. 7, 14, 4
 dosho agād (5, 13, 21) Āsv. 8,
 1, 18. Sv. 1, 177. Av. 6, 1, 1
 nānā hi vām (8, 8) Āsv. 3, 9, 4.
 Tb. 1, 4, 2, 2
 pra dhārā yantu madhuna 8, 10
 brahma jajñanam (1, 19) Āsv. 4,
 6, 3. Sv. 1, 321 etc.
 bhadrā abhi (1, 13) Āsv. 4, 4, 2.
 Ts. 1, 2, 3, 3. Av. 7, 8
 mahān mahi astabhāyad (1, 19)
 Āsv. 4, 6, 3. Ts. 2, 3, 14, 6
 mahim u shu (1, 9) Ts. 1, 5, 11, 5.
 Vs. 21, 5. Av. 7, 6, 2
 yad atra śishtam (7, 33, 8, 20)
 Tb. 1, 4, 2, 3
 yad adya dugdham (5, 27, 7, 3)
 Āsv. 3, 11, 7. Tb. 1, 4, 3, 3
 yad usriyāsv ahutam (1, 22) Āsv. 4,
 7, 4. Av. 7, 73, 4

c) yajus, nivid, praisha u. s. w.

aṇsur aṇsush te (1, 28) Āsv. 4,
 5, 6. Ts. 1, 2, 11, 1. Vs. 5, 7
 agniḥ sushamit 2, 34, dritte nivid
 agnir deveddhaḥ 2, 34, erste
 nivid
 agnir manviddhaḥ 2, 34, zweite
 nivid
 agnish tvā gayatryā 8, 6
 agne vthi 1, 22
 ajaid agnir (2, 5) Āsv. 3, 2, 10.
 Tb. 3, 6, 5
 atūrto hotā 2, 34, achte nivid

yayor ojasā (7, 5) Āsv. 5, 20, 6.
 Tb. 2, 8, 4, 5. Av. 7, 25, 1
 yasmād bhīṣhā (5, 27, 7, 3) Āsv.
 3, 11, 1. Tb. 3, 7, 8, 1
 yābhīr indram abhyashīcat 8, 7
 yo devānām iha (2, 22) Āsv. 5, 2, 8
 vi yat pavitram dhishanā ata-
 nvata gharman socratāḥ pra-
 vaṇeshu bibhṛatāḥ | samudre
 antar āyavo vicakṣhaṇam trir
 ahno nāma sūryasya manvata ||
 1, 20. Āsv. 4, 6, 3
 viṣvasya devī (4, 10) Āsv. 6, 5, 18
 viṣvā āsā (1, 22) Āsv. 4, 7, 4.
 Vs. 38, 10, Ta. 4, 9, 2
 vaisvānaro ajñanad agnir no na-
 vyasim matim | kshmayā vṛi-
 dhāna ojasā || (5, 17, 7, 9) Āsv.
 2, 15, 2
 vaisvānaro na ūtaya (5, 21) Āsv.
 8, 11, 4. Ts. 1, 5, 11, 1. Vs.
 18, 72. Av. 6, 35, 1
 vṛatāni bibhṛad (7, 8) Āsv. 3,
 12, 14. Tb. 2, 4, 1, 11
 sam na edhi (7, 33). Vgl. Rv.
 8, 48, 4
 śivena mā cakshushā (8, 6). Ts.
 5, 6, 1, 2. Av. 1, 33, 4
 samiddho agnir aśvinā (1, 22)
 Āsv. 4, 7, 4. Tb. 2, 6, 12. Vs.
 20, 55. Av. 7, 73, 2
 samiddho agnir vṛishanā (1, 22)
 Āsv. 4, 7, 4. Av. 7, 73, 1
 sāvīr hi deva (1, 30) Āsv. 4, 10, 1.
 Tb. 2, 7, 15, 1. Av. 7, 14, 3
 svāhākṛitah sucir (1, 22) Āsv. 4,
 7, 4. Av. 7, 73, 3

adhvaryo indrāya 2, 20, nigada
 adhvaryo ṣoṇsāvom 3, 12
 adhvaryo ṣoṇsāvom 3, 12
 anv enam mātā 2, 6. Vs. 6, 9
 a tishṭhasvaitam te diṣam 3, 10
 a devo devān vakshaṭ 2, 34,
 zehnte nivid
 imam devā abhyutkroṣata 8, 12
 isham ūrjam anvārabhe 5, 24
 iha rameha ramadhvam (5, 22)
 Vs. 8, 51
 uktham vāci 3, 12

upahūtā vāk 2, 27
 esha vasuḥ 2, 27. Ts. 3, 2, 10, 2
 eshtā rāya (1, 26) Āsv. 4, 5, 7.
 Tb. 1, 2, 11, 1. Vs. 5, 7
 ojaḥ saha ojaḥ 3, 8
 kṛiptir asi diśām 8, 19
 kshatram prapadye 7, 22
 tūrnir havyavāt 2, 39, neunte
 nivid
 divaṃ tritīyaṃ devān 7, 5
 devasya tvā savituh 8, 7. 13
 daivyāḥ samitāra (2, 6) Āsv. 3,
 3, 1. Tb. 3, 6, 6
 narāṣaṣapītasya 7, 34
 nāgner devatāyā emi 7, 24
 nendrad devatāyā emi 7, 23
 pītā mātariṣva (2, 38) Āsv. 5, 9, 1.
 Ts. 5, 6, 8, 6
 punar na indro 7, 21
 punar no agnir 7, 21
 prajāpater vibhān 7, 26. Ts. 1, 6, 5, 1
 pranir yajūnām 2, 34, sechste
 nivid.
 pratitishthāmi dyavapṛithivyoh
 8, 9
 prācyāṃ tvā diśi 8, 19
 prāṇaṃ yacha 2, 21
 predam brahma 3, 11
 brihaḥ ca te ratham̐taram̐ 8, 17

brahma prapadye 7, 22
 bhūr agnir jyotir 2, 31. 32. 37,
 tūshṇīṃsa
 mukham asi 2, 22
 yakshad agnir devo devān 2, 34,
 elfte nivid.
 yad ihonam akarma 5, 24
 yām ca rātrim 8, 15
 rathir adhvarāṇām 2, 34, siebente
 nivid
 varam dadāmi 8, 9
 vashatkāra mā mām 3, 8
 vasavas tvā gayatreṇa 8, 12
 vāg ojaḥ 3, 8
 vācaspate vidhe 5, 25. Ta. 3, 1, 1
 śaṅsāmōdaivom 3, 12
 śoṅsāvom 3, 12
 samid asi sam 8, 9
 so adhvarā karati jātavedaḥ 2, 34,
 zwölfte nivid
 somasyāgne vihi 3, 5
 harivān indro dhānā 2, 24, yājyā
 havir agne vihi 2, 24, yājyā
 hutam havir madhu (1, 22) Āsv.
 4, 7, 4
 hotā devavṛitah 2, 34, vierte nivid
 hotā manuvṛitah 2, 34, fünfte
 nivid
 hotā yakshad 6, 14, praisha.

d) gāthā.

anenasam enasā 5, 30
 asandivati dhanyādam 8, 21
 na mā martyaḥ 8, 21
 prātaḥ-pratar anṛitam 5, 31
 brihadratham̐tarābhyām 5, 30
 marutaḥ pariveshṭāro 8, 21

yam nv imam 7, 13, 2
 yajet sautrāmaṇyām 7, 9
 yad asya pūrvam 3, 43
 yathā ha vā sthūriṇaikena 5, 30
 yābhir gobhir udamayam 8, 22
 hiraṇyena parivṛitān 8, 23

3. Namenverzeichniss.

a) Dichter von vedischen Hymnen.

Die Angaben über diese stimmen mit der Anukramanikā überein. Dieses Verhältniss ist dergestalt aufzufassen, dass die in den einzelnen Brāhmaṇa zerstreuten Nachrichten von den Verfassern dieser Liste zusammengestellt wurden.

Apratiratha als Verfasser von X, 103 (8, 10).
 Arbuda Kādraveya sarparishir mantrakṛit X, 94 (6, 1).
 Kakshivat I, 120 (1, 21).
 Kavasha Ailūsha X, 30 (2, 19).
 Gaya Plāta X, 63 (5, 2).
 Gṛitsamada II, 12 (5, 2).
 Gauriviti Śaktya X, 73 (3, 19. 8, 2).
 Nabhaka VIII, 40. 41 (6, 24).
 Nabhanedishṭha Mānava X, 61. 62 (5, 14. 6, 27).
 Nodhas I, 61 (6, 18).
 Paruccheṇa I, 128. 129. 130. 133. 135. 137. 139 (5, 12. 13).
 Prajāvat Prajāpatya X, 183 (1, 21).
 Baru X, 96 (6, 25).
 Bṛihaddiva X, 120 (4, 14).
 Bharadvāja III, 49. VI, 16. 18. 22 (6, 18. 8, 3).
 Vasishṭha VII, 19, 23 (6, 18).
 Vāmādeva IV, 19. 20. 22. 23 (6, 18).
 Vimada X, 21 (5, 4).
 Viśvāmitra III, 30. 31. 34. 36. 38. 48 (6, 18).
 Śaryāta Mānava X, 92 (4, 32).
 Sarparājñi X 189 (5, 23).
 Sukirti Kakshivata X, 131 (5, 15).
 Hiraṇyastūpa Āṅgīrasa I, 32 (3, 24).

b) Namen von Weisen, Königen u. s. w.

Agni 6, 34 (einer der Āṅgīras)
 7, 34
 Ajigarta Sauyavasi rishi, mit seinen drei Söhnen Śunahpucha, Śunahsepa, Śunolāṅgula 7, 15
 Atyarāti Janam̐tapi (arāja) 8, 23
 Aṅga Vairocana, ein König, der von Udamaya Ātreya gesalbt wurde 8, 22
 Abhyagni Aitasayana, ein Sohn von Aitasa 6, 33
 Amitratapana Śushminah Śaibya tödtet Atyarāti 8, 23
 Avatsāra 2, 24
 Ashtaka, ein Sohn von Viśvāmitra 7, 17
 Asitamrigāḥ, eine Priesterfamilie aus dem Geschlechte von Kasyapa, vertrieben bei einem Opfer des Janamejaya die Bhū-

tamriga aus dem von ihnen angemassen Amte 7, 27
 Āmbashṭhya, von Parvata und Nārada zum König gesalbt 8, 21
 Udamaya Ātreya, purohita von Aṅga Vairocana 8, 22
 Uddālaka Āruṇi 8, 7
 Upāvi Jānasruteya I, 25
 Rishabha, ein Sohn von Viśvāmitra 7, 17
 Aikādaśaksha Mānūtantavya, ein König 5, 30
 Aitasa 6, 33
 Kasyapa salbt Viśvakarman Bhāvāna 8, 21
 Kapileya-bābhraṇāḥ, zwei Familien, stammen von Śunahsepa ab 7, 17
 kumārī gandharvagrihṭa 5, 29

Kuṣikāḥ, die Söhne von Viṣvā-
mitra 7, 18
Kratuvid Jānaki 7, 34
Gāthinah und Gāthinah, die Söhne
von Viṣvāmitra 7, 18
Girija Bābhṛavya 7, 1
Gauṣṭa 6, 30
Cyavana Bhārgava salbt Śāryāta
Mānava 8, 21
Janamejaya Pārikshita 4, 27. 7,
27. 34. 8, 11, 21
Jahnu, der Stammvater von Aji-
garta 7, 18
Tura Kāvasheya 4, 27. 7, 34. 8, 21
(salbt Janamejaya)
Dīrghatamas Māmateya salbt Bha-
rata 8, 22
Durmukha Pāñcāla, ein König,
8, 23
Devabhāga Śrautarishi 7, 1
Devarāta Vaiṣvāmitra, Adoptiv-
name von Śunahṣepa 7, 17
Nagarin Janasruteya 5, 30
Nagnajit Gāndhāra 7, 34
Nārada 7, 13. 34. 8, 21
Parvata 7, 13. 34. 8, 21
Priyavata Somāpa 7, 34
Praiymedhah, die Abkömmlinge
des Priyamedha 8, 22
Bābhru Daivavṛidha 7, 34
Bulila Āsvatara Āsvi 6, 30
Bṛihaduktha rishi 8, 23
Lāṅgalāyana Brahman Maudgalya
5, 8
Bharata Dauhshanti 8, 22
Bhṛma Vaidarbha 7, 34
Bhūtavirāḥ, eine Priesterfamilie
7, 27
Bhrigu Vāruṇi 2, 20. 3, 34
Madhuchandas, ein Sohn von Vi-
śvāmitra 7, 17
Marutta Āvikshita Kāmapri, von
Saṃvarta Āngirasa gesalbt 8, 21
Maitreya Kaushārava 8, 28
Yudhāmsraushti Auḡrasainya, von
Parvata und Nārada gesalbt 8, 21

Rāma Mārgaveya 7, 27
Rēpu, ein Sohn von Viṣvāmitra
7, 17
Rohita, ein Sohn von Hariṣca-
ndra 7, 14
Vasishṭha, salbt Sudās Paijavana
8, 21.
Vasishṭha Satyahavya 8, 23
Viṣvakarman Bhauvana, gesalbt
von Kasyapa 8, 21
Viśvamtara Saushadmana, ein
König 7, 27
Viśvarūpa Tvāshṭra, von Indra
getötet 7, 28
Vṛiddhadyumna Ābhipratāriṇa,
ein König 3, 48
Vṛishasushma Vātāvata Jātūka-
rṇya 5, 29
Śatanika Sātrajita, von Soma-
sushman Vajaratnāyana gesalbt
8, 21
Śāryāta Mānava, von Cyavana
Bhārgava gesalbt 8, 21
Śucivriksha Gaupalāyana 3, 48
Śunahpucha, Śunahṣepa, Śunolā-
ngūla, Söhne von Ājigarta 7, 15
Śyāparṇāḥ, eine Priesterfamilie
7, 27
Saṃvarta Āngirasa salbt Marutta
Āvikshita 8, 21
Satyakama Jabāla 7, 34
Sanasruta Arimḍama 7, 34
Sarpir Vatsi 6, 24
Sahadeva Sārājaya 7, 34
Sutvan Kairisi Bhārgāyana, ein
König 8, 28
Sudās Paijavana, gesalbt von
Vasishṭha 7, 34. 8, 21
Somaka Sahadevya 7, 34
Somasushman Vajaratnāyana,
salbt Śatanika Sātrajita 8, 21
Saujāta Arālhi 7, 22
Saubala 6, 24
Hariścandra Vaidhasa Aikshvāka,
König 7, 13
Hiranyadat Baida 3, 6

c) Namen von Völkern, Ländern, Flüssen u. s. w.

Andhra, ein Volk 7, 18
Arbudodāsarpani 6, 1
Avacatnuka 5, 22

Uttarakuru 8, 14
Uttaramadra 8, 14
Uṣinara, ein Volk 8, 14

Aurva 6, 33
Kurukshetra 7, 30
Kurupañcalāḥ 8, 14
Gaṅgā 8, 23
Parisāraka, ein Ort an der Sara-
svati 2, 19
Pundra, ein Volk 7, 18
Pulinda, ein Volk 3, 18

Mashnāra, Ortsname 8, 23
Mūṭiba, ein Volk 7, 18
Yamunā 8, 23
Vasa, ein Volk 8, 14
Vṛitraghna, nach dem Scholiasten
der Name eines Ortes 8, 23
Śabara ein Volk 7, 18
Śarasvati 2, 19¹⁾

d) Einzelnes.

Chandogāḥ 5, 2

śruti, im Sinne von heiliger
Schrift 7, 9

4. Anmerkungen.

a) Handschriften.

Für den Text sind folgende Handschriften verglichen worden:

- a) Berlin Chambers 45. Saṃvat 1830.
- b) — — 62. Jünger als die vorhergehende.
- c) — — 77. 78. Saṃvat 1840.
- d) India Office Library 1977. Śaka 1736.
- e) — — — 697. Saṃvat 1852—54.
- f) Eine Handschrift, die Dr. Hoernle in Calcutta mir zu leihen
die Güte hatte. Saṃvat 1820—36.
- g) Eine Handschrift im Besitz des Indian Government in Bom-
bay, mit dem Commentar zusammen gebunden, von Śaka 1747.
- h) Eine Handschrift der Pariser Bibliothek, D. 197. 198, von
mehreren Schreibern zu verschiedenen Zeiten gefertigt.
- i) Eine Abschrift von einer Telugu-Handschrift in der Tanjore
Palace Library, welche Dr. Burnell für mich in Nāgari-Schrift um-
schreiben liess. Ich benutze diese Gelegenheit für diesen Freund-
schaftsdienst ihm meinen Dank auszusprechen.
- k) Die Editio princeps von Martin Haug. Bombay 1863.
Zu erwähnen ist, dass die Handschriften des Commentars den
Text entweder theilweise (Anfang und Ende der einzelnen Paragra-
phen) oder in einzelnen Adhyāya vollständig wiedergeben.

1) sarvacaru in 6, 1 wird von dem Scholiasten als ein Orts-
name, in PW. als der Name eines Mannes erklärt. Ich ergänze
yajñe.

Für den Commentar von Śaṅkara standen mir folgende Handschriften zu Gebote:

a) India Office 2991. Śaka 1771.

b) — — 1836. 1836a auf Europäischem Papier zu Anfang dieses Jahrhunderts geschrieben.

c) India Office 1353. Der achte Adhyāya. Śaka 1583.

d) Die oben unter g. genannte Handschrift der indischen Regierung zu Bombay. Wasserzeichen von 1823.

e) Eine mir von Professor Max Müller geliehene Handschrift (Aa), der Schrift nach aus dem Ende des siebzehnten Jahrhunderts, ist bis jetzt das beste Exemplar der zweiten Klasse.

f) Eine ganz moderne Handschrift in Teluguschrift, ebenfalls Müller angehörig, den Text und Commentar enthaltend, ist von mir nur bei schwierigen Stellen herbeigezogen worden.

g) Ein Fragment des ersten Buches, welches von Anfang bis 1, 16, 40 reicht, eine ganz vorzügliche Handschrift, im Besitz von M. Müller. Diese mir von Müller aus freien Stücken angebotenen Handschriften sind mir von vielem Nutzen gewesen, und es gereicht mir zu besonderer Freude ihm für das Darlehn meinen Dank zu sagen.

h) Eine Abschrift der beiden ersten Adhyāya aus der oben mit i. bezeichneten Handschrift, von Burnell mir freundlichst zugesendet.

Die Handschriften des Commentars zerfallen in zwei Klassen. Die erste ursprüngliche ist durch c. und g. vertreten. Die zweite enthält manche Lücken, Auslassungen und Verderbnisse, und dieser gehören alle übrigen von mir gesehenen Handschriften an. Zu dieser zählen auch die beiden Handschriften von Haug, die sich gegenwärtig in der Staatsbibliothek in München befinden. Zwei Stellen mögen zur Probe von der Beschaffenheit der beiden Klassen dienen. Der Commentar zu 1, 16, 40 ist nach g. mitgeteilt. In den anderen Handschriften lautet er:

athavā smṛtiṣu abrahmaṇatvena pratipādito yo sti so yam abrahmaṇoktaḥ | tad yathā | abrahmaṇas tu śat prokṭa iti Śātātapo bravīt | ādyaḥ tu rājabhṛityaḥ syād dvitīyaḥ krayavikrayā | tṛtīyo bahuyāyākhyas caturtho 'śrautayājakaḥ | pañcama grāmayājī ca shashṭho brahmabandhuḥ smṛtaḥ |

Der Commentar zu 1, 10, 2 lautet in der B-Klasse wie folgt: tāsū pūrvoktāsv ṛikṣu padam pādah tasmin pāde prokṭa Maruto devānāṃ vaiśyā antarikṣhe nivasanti enaṃ yajamānaṃ ni vā roddhoḥ svargagamaṇaṃ niroddhūṃ vā vi vā mathitoḥ viśeṣeṇa mathitum aloḍayitum vināṣayitum vā te Marutaḥ īśvaraḥ samarthāḥ. In g. hingegen heisst es nach nivasanti: yo yajamānas tebhyaḥ yady anivedya svargaṃ lokam gachati enaṃ yajamānaṃ etc.

Von Lesarten im Texte ist schlechterdings nicht die Rede. Abgesehen von unbedeutenden orthographischen Eigenheiten sind die Fehler des überlieferten Textes allen Handschriften gemeinsam und werden vom Commentar bestätigt. Hiezu tritt der Umstand, dass alte Handschriften des Textes fehlen, und die vorhandenen nach dem gestaltet zu sein scheinen, welcher Śaṅkara vorlag. In der Ausreutung dieser Fehler bin ich vielleicht etwas zu furchtsam verfahren, aber mit wenigen Ausnahmen schien es mir rathsamer, diese in den Anmerkungen hervorzuheben. Vielleicht gelingt es künftigen Forschern in Indien, die mit eben so vieler Ausdauer wie Bühler arbeiten, den älteren Commentar von Govindasvāmin zu entdecken.

In der Abtheilung der Kapitel in Paragraphen bin ich Śaṅkara durchgängig gefolgt und habe nur selten Veranlassung gefunden, von ihm abzuweichen. Im Grossen und Ganzen ist er in diesem Commentare ein zuverlässiger Führer und zeigt eine eingehende Kenntniss des Rituals. Selbst in der Erklärung der eingestreuten vedischen Verse verfährt er mit mehr Einsicht als im R̥gveda. Von Schriften citirt er namentlich Āśvalāyana, Āpastamba, Baudhāyana, die Taittirīyasaṃhitā und das Taittirīyabrahmaṇa. Am Schlusse vieler Kapitel in den zwei ersten Pañcika gibt er Auszüge aus dem Jaiminiyamālāvistara, die für unseren Zweck von keinem besonderen Werthe sind.

b) Grammatisches.

Verlängerung von Vokalen: atī tu tam arjātai (ist an der gehörigen Stelle um einen Nachdruck zu bezeichnen) 3, 42. vy ū muñcante 6, 23. nī viva nardet 6, 32. Im Inlaut: uttaravedinābhi 1, 23, 23. 29. 33. samāvajjāmbhyaṃ 3, 27 (neben samāvajjāmbhiḥ). pratyavarūhya 8, 9. pariśeṣa 7, 5.

Vor ṛi wird ein ā gekürzt: prathama ṛik 3, 35. pita ṛibhūn 6, 12. yatha ṛishabham 6, 18. yatharīṣi 2, 4. Kurzes a mit ṛi wird der Regel nach in ar zusammengezogen, so pancartavaḥ 1, 1. nartuyājānām 2, 29. narchet 5, 23. Daneben findet sich asya ṛicām 3, 7. nāma ṛik 3, 23. eva ṛicā 4, 7. ca ṛishayaḥ 1, 27. 2, 13. Śrautarīṣir 7, 1. sarparīṣiḥ 6, 1. In einer gāthā (7, 17) bharatarīṣhabha, obgleich bharatarīṣhabha zu sprechen ist.

an vor einem folgenden Vokal wird gewöhnlich in av aufgelöst. Ausnahmen davon sind: Agvīnā udajayatām 4, 8. 9. Aṣvīnā ūcatuḥ 7, 16. dvā ubhayoḥ 8, 5. Vergleicht man damit im Aitareyāranyaka asṭāv-asṭā udyante 1, 3, 5. aindraṇā ūru 1, 5, 1. karpā upaṣṛiṇyāt 3, 2, 4. tā ūnatiriktāu 1, 4, 2. pakāśashakāra upāptāu 3, 2, 6, so ergibt sich daraus die Regel, dass vor einem folgenden u das v

fortgelassen wird. Diese Regel findet sich in allen anderen Brahmana durchgängig beobachtet.

k für t in der Verbindung ts findet sich in avāksam 1, 28 (vielleicht mit einem Wortspiele: die ich früher bei den Gandharven keine Rede war), sam v eñkshva 8, 9.

Befremdlich ist das linguale n in brahmaivāsmā etat purogavam akar | na vai 1, 13, 30 und in mahānagat 1, 27.

s bleibt vor k in yaśas kīrti 7, 23, 24.

r steht für l in urūka 2, 7. roman 2, 9. bahura 2, 18. śithira 3, 31.

Das Geschecht ist nicht beachtet in: īśvaro hotāram yaśo 'rtoḥ (für īśvaram), tad dha tat parān (für parāk) 3, 46 (dreimal), yad vichandāḥ 5, 4, etad bhrātrivyaḥ sāma 4, 2.

Die Zahl ist nicht berücksichtigt in īśvaro (für īśvarā) hāsyā vitte devā arantōḥ 3, 48.

āpo steht für apāḥ in ātapavarshyā āpo 'bhyāntya 8, 17. tanvaḥ für tanuḥ 1, 24. stomebhiḥ für stomaiḥ 4, 15.

Feminina auf a, i, r, u, ū haben im Gen Abl. sg. ai, wie in allen anderen Samhitā und Brahmana mit Ausnahme des Rīgveda. So apūtāyai vāco vaditārāḥ 7, 27. abhibhūtyai rūpam 8, 2. gāyātryai ca jagatyai ca 4, 27. ishvai samṣityai 1, 27. Daneben findet sich asyāḥ 1, 23. pratishthāyāḥ 3, 14. gāyātryāḥ, jagatyāḥ 6, 32. Nirṛityāḥ 4, 10. pathyāyāḥ svastēḥ 1, 9. vedēḥ 6, 3, 7, 27 u. s. w.

Im Locativ der Feminina auf i haben wir āhutyām, kīrtyām, yonyām und daneben ishtāu. bhūmyām 8, 8. bhūmau 8, 9. Im Dativ sind mir nur die Formen auf ai begegnet.

Der Locativ von Stämmen auf an hat meistens keine Endung, namentlich wenn ein Adjectiv mit ihnen verbunden ist. samāne 'han 3, 47. caturviṃśe 'han 6, 23. ātman, śīrshan, parame vyoman, sāman. Aber auch dvitīye 'hani 4, 31. 32. tṛitīye 'hani 5, 2.

Contrahirte Instrumentale sind jagatkāmā 6, 15. mitrakṛityā 3, 4.

Ein Superlativ mit doppelter Endung ist balishthātama 3, 44 (balishthā 2, 36. 7, 16), analog dem śreshthātama in Ts. Tb.

Bei den Zahlwörtern finden sich folgende Unregelmässigkeiten: trayastrīṣatya 6, 32. śaṭtrīṣatam ekapadāḥ 7, 1. In einem ungehörigen Casus stehen catuḥśashtīm kavacina āsuh 3, 48. parṇasarah śashtīs trīṇi ca śatāny āhṛitya 7, 2.

Eigenthümliche Formen beim Pronomen sind: kaḥ svit so 'smākāsti vīrah in der Prosa 7, 27. Der gute alte Nominativ yuvam steht 2, 22, während anderweitig nur āvām gebraucht wird. so für sa steht in der gāthā 5, 30 des Metrums willen. enat findet sich 7, 22 zweimal als Nominativ gebraucht: tad enat prītam kshatrād

gopāyati. Ebenso steht in Kaushītakibr. 22, 1 tasmād enau prathamau śasyete.

Beim Verbum bemerke ich zunächst den häufigen Mangel des Augments, den ich ausserdem, aber in seltneren Fällen, nur im Kaushītakibrāhmaṇa bemerkt habe. tān ikshataiva 3, 21. nyubjan 7, 30. kalpayishan 3, 30. uccakrāmat 7, 1¹⁾. prajānayan 2, 38. anvavayuh 6, 14. pratyuttabhnuvan 4, 18. samsthāpayan 2, 31. visraṇsata 3, 27. viharanta 2, 36. An unrechter Stelle steht das Augment in udaprapat 3, 33, wo indessen wahrscheinlich udapatat zu lesen ist.

Das Bestreben, die Verben der zweiten Hauptklasse in die normale erste Conjugation hinüberzuziehen, zeigt sich in abhiprānet, abhyapānet 2, 21, pratirundhet 6, 34. abhyahanat 4, 2. nihnavē 7, 17. nihnavate 1, 26²⁾. nihnavante findet sich auch in Āśvalāyana 4, 5, 7. 8, 13, 27.

Nachahmungen von vedischen Formen sind duhe (für dugdhe) 6, 3. īse (für ishte) 7, 16. šere (für šerate) 5, 28, 7. 15. smasi, vīdmasi, gṛiṇotana, sthana, baddhvāya in Gāthās.

Das gebührende n fehlt in den Participien vadatyāḥ 6, 27. 32. śocatyāḥ 3, 36. sishāsatyāḥ 4, 17.

Der Potential lautet auf i statt e, wie vielfach in anderen Brāhmaṇa, in kāmayīta 3, 45 (kāmayeta 3, 33). āhvayīta 4, 7 (āhvayeta 2, 33). vyāhvayīta 3, 19. 6, 21.

Als Bindevokal bei der Wurzel grah findet sich ai statt i in paryagrahaisham 6, 24. pratyajagrabbhaisham 6, 35. Diese Wurzel hat mehrfach ihr altes bh bewahrt. So in gṛibhīta 2, 1. samagṛibhṇat 3, 26. nigrabhītri 2, 7.

Beachtenswerth ist die Form tāshṭi (2, 4) von taksh nach der zweiten Conjugation, von der Spuren auch im Rīgveda erhalten sind. Sie lehrt, dass in Rv. X, 180, 1 vi śatrūn talhi mit tad nichts gemein hat.

Das Perfectum von dhṛi lautet, ebenso wie in Ts. Tb. Aitareyār. Tāṇḍya, immer dādharma, von bhr findet sich 5, 25 bībhāya.

Das periphrastische Perfect wird stets mit kṛi zusammengesetzt, nur 7, 17 steht amantrayām āsa.

Der Conjunctiv ist nicht selten: tishthāsi 2, 2. carāti 7, 15 (an unrechter Stelle des Metrums wegen). kṛiṇavātha 2, 7. prajānātha 1, 7. juhavātha 5, 32. asat 2, 8. atikrāmāt 1, 24. vidhyāt 6, 33. alu-lobhayishat 1, 24. pratishthāt 4, 25. apaharāt 5, 30. gachān 2, 12. nirhaṇan 8, 6. śayāsai 2, 2. arjātai 3, 42. samgachātai 1, 24. samti-

1) Jedoch ist hier wahrscheinlich uccakrāma zu lesen.

2) Dieses hätte ich in nihnavate verändern sollen.

shṭhatai 8, 9. haratai (?) 5, 34. asyāthāḥ 6, 30. Für das in 3, 42 mehrfach wiederholte arjasi war arjāsi oder arjasva zu erwarten.

Beachtenswerthe Desiderativa sind jiyūshita von jiv 7, 29. didasitha, Perfectum von dā, 8, 21. Iṣṣitavyam von labh 2, 3. kalpayishan 3, 30, wo wegen des unmittelbar vorübergehenden vāci ursprünglich vielleicht cikalpayishan stand.

Von besonderen Infinitivformen sind folgende zu bemerken: āsade 'cikṣipat 1, 29. purā nābhyā apīśasaḥ 2, 6.

In Verbindung mit īśvara, ā, purā stehen Infinitive auf toḥ. So abhyupaitoḥ 7, 29. aitoḥ, paraitoḥ 8, 7. pratyetoḥ 6, 30. anṛiṇākartoḥ 1, 14. arantoḥ 3, 48. glāvo janitoḥ 1, 25. vāco rakshobhāsho janitoḥ 2, 7. ni vā roddhor vi vā mathitoḥ 1, 10. avarshṭoḥ 3, 18. pratyavahartoḥ 7, 33. hiṁsitoḥ 1, 30. ā śartrāṇām āhartoḥ 7, 2. purā vācāḥ pravāditoḥ 2, 15.

Der Infinitiv auf tavai findet sich zweimal: tam praharati vadhām yo 'sya śṛityas tasmai startavai 2, 1. tenedaṁ sarvam etavai kṛitam 5, 15.

Das Absolutiv auf am ist eigenthümlich verwendet 7, 9: ya ahitāgnir jive mṛitaśabdāṁ śrutvā (für śṛiṇuyāt). Ein anderer grammatischer Schnitzer steht 2, 7: te 'bhitāḥ paricaranta ait (für āyan) paṣum.

Das Adverb paścā findet sich nur vor Vokalen: paścāstam 1, 7. paścāchāvākāḥ 2, 36. paścēva 2, 36. 3, 2. paścāṅgirasah 4, 17.

ā ist einmal mit dem Accusativ verbunden: ā daṣamam ahar ā dvāv atirātrau 4, 24. āntam 3, 45 muss als ein Compositum aufgefasst werden.

iva steht hin und wieder in der Bedeutung von eva. So: priśhṭhata ivāgntidhram kṛitvā 1, 30. yadi ha vā api bahava iva yajante 2, 2. so 'je jyoktamām ivāramata 2, 8.

Das prohibitive mā wird immer mit dem Aorist verbunden. Ausgenommen sind mā bibhṭa 2, 16. mā yātayan 7, 13.

hanta kommt im Ganzen elfmal vor und zwar überall beim Imperativ. Wenn das letztmal 7, 16: hantāham upadhāvāmi steht, so liegt es nahe upadhāvāmi zu schreiben, und so liest in der That die andere Recension.

Zu Ende eines Tatpurusha findet sich 1, 15 das richtige manushyarāja, befremdlich ist manushyarājñam 8, 26.

Eigenthümliche Constructionen sind: asvāḥ sveto rūpaṁ kṛitvā 6, 35 ¹⁾. Indro vā etābhir mahān ātmānaṁ niramimīta 5, 7. paśur vai niyamānaḥ sa mṛityum prāpaśyat 2, 6.

1) Vgl. Ts. 6, 1, 3, 1 kṛiṣṇo rūpaṁ kṛitvā. Tb. 1, 1, 3, 3 ākhu rūpaṁ kṛitvā.

Tautologisch ist: puro dīpyamānā bhṛājamānāḥ 2, 11. asāv imām abhyunatty abhijighrati 1, 7. dvishantam apadhāhate 'dharam pādāyati 1, 13.

Conditionalsätze stehen öfter ohne beigesetzte Partikel, wie ganz gewöhnlich im Deutschen. prāyaṇīyam iti nirvapanti prāyaṇīyam iti caranti: prayanty evāsmāl lokāt 1, 11. pāvamānīshu sāmagāḥ stuvata, āgneyaṁ hotājyaṁ śaṁsati: katham asya pāvamānyo anuṣastā bhavanti 2, 37. vashaṭkaroti: devapātreṇaiva tad devatā tarpayati 3, 5. āhvayate 'tha nividam dadhāti: brahmaṇy eva tat kshatram anuniyunakti 2, 33. adhiyann upahanyād: anyam vivaktāram ichet 3, 35.

Grammatische Ungehoheiten sind: apāhata 4, 25 (zweimal) für das oft vorkommende apāghnata. apinahyus für apinehus 6, 1. niḥśāna für niḥśyāna 7, 16. ajāyethāḥ für ajāyathāḥ 8, 15. avapadyeyam statt avapadyeya 8, 23. vṛiṇīyam statt vṛiṇīya 8, 15. niniyoja für niyuyoja 7, 16. vyapanayitum für vyapanetum oder vyapanāyayitum 7, 5. pariśriyeto für pariśriyete 1, 29. prajighyati, prajighyatu 8, 28. jāgriyāt für jāgriyāt 8, 28. āsanāyāparitāḥ statt āsanāyāparitāḥ oder āsanāyayā paritāḥ 7, 15. sāmnāhuka für sāmnāhuka 7, 14. iti ha smā ākhyāya für iti ha smāsmā ākhyāya 7, 13.

Grammatische Kunstausdrücke sind: kurvat für die Gegenwart 4, 31. kṛita für die Vergangenheit 5, 1. karishyat für die Zukunft 4, 29. Die Buchstaben wurden schon damals durch kara bezeichnet, denn wir haben akāra, ukāra, makāra 5, 32. varṇa ist ein Buchstabe, akshara eine Silbe. Das Masculinum hieß vṛishan, das Femininum yoshā 6, 3. Vgl. Aitareyāranyaka 1, 2, 4 und öfter im Ś. P.

c) Vermischte Bemerkungen.

Pañcika I.

1, 1. Agnir vai | "Agni ist der unterste der Götter, Vishṇu der oberste, zwischen beiden befinden sich alle anderen Gottheiten". Agni ist der dem Menschen zunächst liegende Gott, Vishṇu, als die Sonne darstellend, der fernste. Rv. IV, 1, 5: sa tvam no Agne 'vamo bhavoti nedishṭho asyā ushaso vyushtau. Ś. P. 3, 1, 3, 1. apaḥ praṇīyāgnāvaishṇavam ekādaśakapālam puroḍaṣam nirvapaty. Agnir vai sarvā devatā, Agnau hi sarvābhyo devatābhyo juhvaty. Agnir vai yajūśyāvarārdhyo Vishṇuḥ parārdhyas. tat sarvāḥ caivaitad devatāḥ parigrihya sarvaṁ ca yajñam parigrihya dīksha iti. tasmād āgnāvaiśhṇava ekādaśakapālāḥ puroḍaṣo bhavati. Vgl. 5, 2, 3, 6 | Kaush. 7, 2. āgnāvaiśhṇavam ekādaśakapālam puroḍaṣam nirvapaty. Agnir vai devānām avarārdhyo Vishṇuḥ parārdhyas. tad yaś caiva devānām avarārdhyo yaś ca parārdhyas, tābhyam evaitat sarvā devatāḥ pari-

grihya salokatām āpnoti | Ts. 5, 5, 1, 4. āgnāvaishṇavam ekādaśakapālaṃ nir vapati dīkshishyamāno. 'gniḥ sarvā devatā, Viṣṇur yajño. devatāḥ caiva yajñam cārabbate. 'gnir avamo devatānām, Viṣṇuḥ paramo. yad āgnāvaishṇavam ekādaśakapālaṃ nirvapati, devatā evobhayataḥ parigrihya yajamāno 'va runddhe |

1, 4. Agnir vai sarvāḥ | Ts. 6, 2, 2, 6. devāsuraḥ saṃyattā āsan, te devā bibhyato 'gnim praviṣan, tasmād āhur: Agniḥ sarvā devatā iti | Tb. 3, 2, 8, 10. te devā Agnau tanuḥ saṃnyadadhata | tasmād āhuḥ: Agniḥ sarvā devatā iti |

2, 3. āhūtayaḥ | Zur Erläuterung werden von āhuti zwei Etymologien gegeben. Die Spenden sind Einladungen der Götter, oder die Bahnen auf denen die Götter zu dem Rufe des Opfernden kommen (ā utayaḥ). Solche scheinbare Ableitungen sind in den Brāhmaṇa häufig und dienen entweder zur Begründung oder Veranschaulichung einer bestimmten theologischen Ansicht, drücken jedoch keineswegs die grammatische Ueberzeugung des Sprechenden aus. Vgl. Roth zu Nirukta S. 221.

3, 5. ājyam | Ts. 6, 1, 1, 4. ghṛitaṃ devānām, mastu pitṛiṇām, nishpakvam manushyāṇām, tad vā etat sarvadevatyaṃ yan navantam. yan navantīnābhyāṅkte, sarvā eva devatāḥ prīṇati, etc.

3, 9. 10. śuddham | Ts. 6, 1, 2, 1. bahiḥ pavayitvāntaḥ prapādayati, manushyaloka evainam pavayitvā pūtaṃ devalokam prapayati |

3, 11. yoniḥ | Ts. 6, 2, 5, 5. garbho vā esha yad dīkshito, yonir dīkshitavimitaṃ. yad dīkshito dīkshitavimitāḥ pravased, yathā yoner garbhah skandati tādrig eva tat |

3, 15. 16. vāsasā | Ts. 6, 1, 3, 2. garbho vā esha yad dīkshita, ulbam vāsah. praprute, tasmād garbhāḥ prāvṛita jāyante |

3, 19. mushṭi | Ts. 6, 1, 4, 3. mushṭi kurute, vācam yachati, yajñasya dhṛityai |

4, 5. tat-tan nādrityam, das verdient keine Beachtung. Dieses ist in unserem Brāhmaṇa die stehende Redensart für die Beseitigung abweichender Ansichten. Sie findet sich ausserdem 1, 11. 2, 3. 22. 23. 26. 3, 18. 37. 4, 7. 9. 22. Seltener gebraucht wird: tat tathā na kuryāt 3, 32. 6, 9. 21. Am derbsten ist: avidyayaiva tad āhuḥ 1, 11. Die entsprechenden Formeln im K. sind: na tad ādriyeta, atha nādriyeta, na tathā kuryāt. Das S. P. braucht na tathā kuryāt, na tathā brūyāt. Die Ts. hat zuweilen: tat tathā na kāryam.

4, 9. etad vai etc., sehr oft. Nirukta 1, 16. Der Zusatz yajusha vā findet sich freilich erst im Gopatha, z. B. 7, 6. Dass Yaska das Aitareya Br. kannte, obwohl er es nicht genau citirt, erhellt aus 4, 27: pañcartavaḥ saṃvatsarasyeti ca brāhmaṇam hemantaṣīrayoḥ

samāsena = 1, 1. ibid. sapta ca vai śatāni viṣṇatiḥ ca saṃvatsarasyaḥ horātrāḥ = 2, 17. 8, 22: yasyai devatāyai havir grihitam syāt tam manasā dhyāyēd vashaṭkarishyan = 3, 8. Der Zusatz manasā findet sich nur in Gopatha 8, 4. Dieses liest freilich: tam manasā dhyāyan vashaṭkuryāt |

6, 7. satyasamhitāḥ | S. P. 1, 1, 1, 4. satyam eva devā anṛitam manushyāḥ |

6, 8. vicakṣaṇavatīm | Gopatha 7, 23. Das ganze Kapitel nach dem Aitareya. — Tb. 1, 1, 4, 2. cakshur vai satyam | adrāṣg ity āha | adarṣam iti | tat satyam | S. P. 1, 3, 1, 27. satyam hi vai cakshus. tasmād yad idāni dvau vividamānāv eyātām: aham adarṣam aham asrausham iti; ya eva brūyāt: aham adarṣam iti, tasme eva grad dadhyāma | Ait. Br. 2, 40.

7, 2. prāṇo vai | Kaush. 7, 5. prāṇiyeṇa vai devāḥ prāṇam āpnuvann udayaniyenodānaṃ, tatho evaitad yajamānaḥ prāṇiyeṇaiva prāṇam āpnoty udayaniyenodānaṃ. tau vā etau prāṇodānāv eva yat prāṇiyeṇa yadayaniye. tasmād ya eva prāṇiyeṇa yartvijas ta udayaniyasya syuḥ, samānu himau prāṇodānu |

7, 3. yajño vai | Ts. 6, 1, 5, 1. devā vai devayajanam adhyavasāya diṣo na prajānan, te 'nyo 'nyam upādhavan: tvayā prajānāma tvayeti. te 'dityāṃ sam adhriyanta: tvayā prajānāmeti. sābravid: varam vṛipai, matprāyaṇā eva vo yajñā madudayanā asann iti. tasmād ādityaḥ prāyaṇiyo yajñānām āditya udayaniyaḥ. pañca devatā yajati, pañca diṣo, diṣām prajāñatyai. atho pañcakṣharā pañktiḥ, pañkto yajño, yajñam evāva runddhe. pathyām svastim ayajan, prācīm eva tayā diṣam prajānann, Agniṃ dakṣiṇā, Somena prācīm, Savitrodicitm, Adityordhvām. pathyām svastim yajati, prācīm eva tayā diṣam prajāñati. pathyām svastim iṣṭvāgnishomau yajati, cakshuḥ vā ete yajñasya yad Agnishomau, tābhyām evānu paśyaty. Agnishomāv iṣṭvā Savitāram yajati, savitṛiprasūta evānu paśyati. Savitāram iṣṭvāditiṃ yajati | S. P. 3, 2, 3, 1 ffg. — Kaush. 7, 6. prāṇiyeṇa ha vai devāḥ svargam lokam abhiprayāya diṣo na prajāñus. tān Agnir uvāca: mahyam ekam ājyāhutiṃ juhutāham ekam diṣam prajāñasyāmti. tasmā ajuhavuh, sa prācīm diṣam prajāñāt. tasmāt prācīcam Agnim prapayanti, prāg yajñas tāyate prācīca u evāsminn āsina juhvaty, esha hi tasya dik prajāñātā | athābravit Somo: mahyam ekam ājyāhutiṃ juhutāham ekam diṣam prajāñasyāmti. tasmā ajuhavuh, sa dakṣiṇāṃ diṣam prajāñāt. tasmāt somam kritam dakṣiṇā parivahanti, dakṣiṇā tishṭhann abhishṭauti, dakṣiṇā tishṭhan parivahati, dakṣiṇā tishṭhann abhishṭauti, dakṣiṇā tishṭhan paridadhāti, dakṣiṇo evainam āsina abhishuṇvanti, esha hi tasya dik prajāñātā | athābravit Savitā: mahyam ekam ājyāhutiṃ juhutāham

ekām diṣam prajñāsyāmti. tasmā ajuhavuh, sa pratiṣṭiṃ diṣam prajānat. tad asau vai Savita yo 'sau tapati, tasmād enam pratyāñcam evāhar-ahar yantam paśyanti na prāñcam, eshā hi tasya dik prajānata | athābravit pathyā svastir: mahyam ekām ajyāhutiṃ juhutāham ekām diṣam prajñāsyāmti. tasyā ajuhavuh, sodiṣṭiṃ diṣam prajānād. vāg vai pathyā svastis, tasmād udiṣyāṃ diṣi prajānatatārā vāg udyata, udañca u eva yanti vācam śikshitum, yo vā tata āgachati tasya suśrūshanta iti ha smāhaishā hi vāco dik prajānata | athābravid Aditir: mahyam ekām annasyāhutiṃ juhutāham ekām diṣam prajñāsyāmti. tasyā ajuhavuh, sordhvāṃ diṣam prajānād. iyaṃ vā Aditis, tasmād asyām ūrdhvā oshadhaya ūrdhvā vanaspataya ūrdhvā manushyā uttishṭhanty, ūrdhvo 'gnir dīpyate, yad asyāṃ kimcordhvam eva tad āyattam, eshā hi tasyai dik prajānata | ibid. 8. pathyāṃ svastim prathamām prāyaṇīye yajaty athāgnim atha Somam atha Savitāram athāditim etc.

10, 2 Marutaḥ | Kaush. 7, 8. Maruto ha vai devaviṣo 'ntarikshabhājānā īśvarā yajamānasya svargam lokam yato yajñavaiśasam kartos. tad yat svastimatyāḥ pathimatyāḥ pāritavatyāḥ pravatyo nītavatyo bhavanti, nainam Maruto devaviṣo hiṃsanti | Ts. 6, 1, 5, 3: Aditim iṣṭvā mārutim ṛcam anv āha. Maruto vai devānām viṣo, devaviṣam khalu vai kalpamānam manushyaviṣam anu kalpate. yan mārutim ṛcam anvāha, viṣam kliptyai |

11, 1. prayājavat | Ts. 6, 1, 5, 3. brahmavādino vadanti: prayājavad ananūyājam prāyaṇīyaṃ kāryam, anūyājavat aprayājam udayantiyam iti. ime vai prayājā, amī anūyājāḥ, saiva sū yajñasya saṃtatis. tat tathā na kāryam. ātmā vai prayājāḥ prajānūyājā. yat prayājān antariyād ātmānam antar iyad, yad anūyājān antariyād prajām antariyād. yataḥ khalu vai yajñasya vitatasya na kriyate, tad anu yajñāḥ parā bhavati, yajñam parābhavantam yajamāno 'nu parā bhavati. prayājavad evanūyājavat prāyaṇīyaṃ kāryam, prayājavad anūyājavat udayantiyam: nātmanam antareti na prajām, na yajñāḥ parā bhavati na yajamānāḥ. prāyaṇīyasya nishkāsa udayantiyam abhi nir vapati, saiva sū yajñasya saṃtatir. yāḥ prāyaṇīyasya yājyā yat tā udayantiyasya yājyāḥ kuryāt, parāṇ amuṃ lokam ā rohet, pramāyukaḥ syād. yāḥ prāyaṇīyasya puronuvākyaḥ, tā udayantiyasya yājyāḥ karoty, asminn eva loka prati tishṭhati |

13, 1. somāya kritāya | Kaush. 7, 10.

13, 35. triḥ prathamām | Ts. 2, 5, 7, 1. triḥ prathamām anv āha trir uttamām, yajñasyaiva tad barsam nahyaty aprasrañsaya |

14, 1. anyatarāḥ | Ts. 6, 2, 1, 1. yad ubhau vimucyātithyam grihṇīyād yajñam vi chindyād, yad ubhāv avimucya yathānāgatāyāti-

thyam kriyate tādṛg eva tad. vimukto 'nyo 'naḍvān bhavaty avimukto 'nyo, 'thatithyam grihṇāti yajñasya saṃtatyai | Ś. P. 3, 4, 1, 4.

15, 2. somo vai rājā | Ts. 6, 2, 1, 2. yāvadbhir vai rājānucarair āgachati, sarvebhyo vai tebhya ātithyam kriyate, chandāṃsi khalu vai somasya rājño 'nucarāṇi |

16, 1. 20. agnaye | Ts. 6, 3, 5, 3. agnaye mathyamānāyānu brūhty āha, kande-kanda evainam kriyamāṇe sam ardhayati. gayatriḥ sarvā anv āha, svenaivainam chandasā sam ardhayati |

16, 2. abhi tvā etc. | Kaush. 8, 1.

18, 1. yajño vai | Gopatha 7, 6 aus dem Aitareya.

19, 1. brahma | Kaush. 8, 4.

19, 11. daṣa | = Ts. 6, 1, 1, 8.

20, 1. srakve | Kaush. 8, 5.

21, 1. gaṇānām | Kaush. 8, 5.

21, 15. jāgataḥ | Ts. 6, 1, 6, 2. sā paṣubhiḥ ca dikshaya cāga-chat, tasmāḥ jagati chandasām paṣavyatamā |

21, 17. arūrucat | Kaush. 8, 6.

22, 2. upa hvaye | Kaush. 8, 7.

23, 1. devāsuraḥ | Kaush. 8, 8. upasado 'surā eshu lokeshu puro 'kurvatāyasmayim asmin rajatām antarikshaloke hariṇim hādo divi cakrire | Ś. P. 3, 4, 4, 3. devāḥ ca vā asurāḥ cobhaye prajāpatyāḥ paspridhire. tato 'surā eshu lokeshu puraḥ cakrire, 'yasmayim evāsmiṇ loka rajatām antarikshe hariṇim divi etc. | Ts. 6, 2, 3, 1. teshām asurāṇām tisraḥ pura āsann, āyasmay avamātha rajatātha hariṇi. tā devā jetum nāsaknuvan, tā upasadaivājigishan. tasmād āhur yaḥ caivam veda yaḥ ca nopasada vai mahāpuram jayanti etc.

24, 6. te Varuṇasya | tānūnaptra ist ein Gelöbniss, durch welches, unter Berührung von Opferschmalz (ājya), die 16 ritvij und der Opfernde sich verpflichten, einander keinen Harm zuzufügen. Ts. 1, 2, 10, 2. Āśvalāyana 4, 5, 8. Kātyāyana 8, 1, 23—26. Latyāyana 5, 6, 6. Ś. P. 3, 4, 2, 9. Ts. 6, 2, 2, 1: devāsuraḥ saṃyatta āsan. te devā mitho vipriyā āsan, te 'nyo 'nyasmai jyaishṭhyāyātishṭhamānāḥ pañcadhā vy akrāmau: Agnir Vāsubhiḥ, Somo Rudrair, Indro Marudbhir, Varuṇa Ādityair, Brihaspatir Viśvair devais. te 'manyantāsorebhyā vā idam bhrātṛivyebhyo radhyāmo yan mitho vipriyāḥ smo; yā na imāḥ priyās tanuvās tāḥ samavadyāmahai, tābhyāḥ sa nir ṛchād yo naḥ prathamō 'nyo 'nyasmai druhyād iti. tasmād yaḥ satānūnaptrigām prathamō druhyati sa ārtim ārchati |

25, 2. ishūm | Ts. 6, 2, 3, 1. ta ishūm sam askurvātāgnim antkam, Somam śalyam, Viśhṇum tejanam | Ś. P. 3, 4, 4, 14.

25, 4. caturaḥ | Kaush. 8, 9. trin agre stanān atha dvāv athai-

kam | Ts. 6, 2, 5, 2. caturō 'gre stānan vratam upaity atha trīn atha dvā athaikam |

25, 15. Upāvi Jānaśruteya bat in einem Theile eines gewissen Brāhmaṇa, welcher über die upasad handelte, die folgende Aeusserung gethan. Vgl. §. P. 4, 1, 5, 15. tad adas tad divākīrtyanām brāhmāṇe vyākhyāyate | 3, 2, 4, 1. tad dhishṇyānām brāhmāṇe vyākhyāyate | Ebendaselbst 5, 1, 1, 5. 7 heisst dieser Weise Aupāvi.

26, 1. devavarma | Ts. 2, 6, 1, 5. yat prayājānūyājā ijjante, varmaivaitad yajñāya kriyate varma yajamānāya bhrāṭṛivyābbihbhūtyai |

26, 3. krūram | Ts. 6, 2, 2, 4. ghṛitam vai devā vajram kṛitvā somam aghnan etc.

27, 1. somo vai | §. P. 3, 2, 4, 3. — Ts. 6, 1, 6, 5. tam somam āhriyamāṇam gandharvo Viśvāvasuḥ pary amuṣṇāt. te devā abruvan: strikāmā vai gandharvā, striyā nish kriṇāmeti. te vācam striyam ekahāyanīm kṛitvā tayā nir akrīṇan | ibid. 6, 1, 10, 4.

28, 2. pra devam | Kaush. 9, 2.

29, 3. pretām | Kaush. 9, 3.

29, 16. rarātyām | Dieses ist der Accusativ. Es gibt zwei Formen des Femiins, rarātyā und rarāṭi. Lāṭyāyana 1, 9, 9. Kaush. 18, 4. Kāṭyāyana 8, 3, 26. Āṣvalāyana 4, 9, 4. 13, 4.

30, 2. sāvīr hi | Kaush. 9, 5.

30, 6. somo jigāti | Kaush. 9, 6.

Pañcika II.

1, 1. yajñena | Ts. 6, 3, 4, 7. yajñena vai devāḥ suvargam lokam āyan. te 'manyanta: manushyā no 'nvābhavishyanti. te yūpena yopayitvā suvargam lokam āyan, tam ṛishayo yūpenaivānu prājānan, tad yūpasya yūpatvam. yād yūpam minoti, suvargasya lokasya prājñatyai |

1, 3. vajro vai | Kaush. 10, 1.

1, 8. bilvam jyotiḥ | Ts. 2, 1, 8, 1. bailvo yūpo bhavaty. asau vā Ādityo yato 'jāyata, tato bilva udatishṭhat. | Vgl. auch das ṛisū-
kta 6. Der bilva heisst auch ṛivṛiksha, ṛiphalā.

1, 10. tejo vai brahmavarcasam | Ts. 3, 5, 7, 2. devā vai brahmann avadanta, tat parṇa upāṣṇīnot. — brahma vai parṇaḥ | Er wird auch brahmavṛiksha genannt.

2, 1. añjanti | Kaush. 10, 2.

3, 8. yajamānaḥ | Ts. 6, 3, 4, 9. devā vai samsthite some pra srucō 'haran pra yūpaṁ. te 'manyanta: yajñaveśasam vā idam kurma iti. te prastaram srucām nishkrayanam apaṣyan, svaram yūpasya |

3, 9. sarvābhyah | Wer die Einweihung beim Somaopfer vollzieht, widmet sich dadurch allen Göttern. Kaush. 10, 3. Der Ge-

weichte fällt in den Mund von Agni und Soma. Wenn er desshalb am Vorabend ein dem Agni und Soma bestimmtes Thier darbringt, so kauft er sich selbst los. Ts. 6, 1, 11, 6. purā khalu vāvaisha medhayātmanam ārabhya carati yo dikshito. yad agnishomīyam paṣum ālabhata, ātmanishkrayaṇa evāsya sa, tasmāt tasya nāṣyam |

3, 10. dvirūpaḥ | Kaush. 10, 3. tam āhur: dvirūpaḥ syāc chuklam ca kṛishṇam cāhorātrayo rūpeṇa, śuklam vātha lohitaṁ vāgnishomayo rūpeṇeti | §. P. 3, 3, 4, 23. sa vai dvirūpo bhavati, dividevatyo hi bhavati. devatayor asamade kṛishṇasāraṅgaḥ syād ity āhur etc.

3, 11. tad āhuḥ | Ts. 6, 1, 11, 6. atho khalv āhur: Agnishomābhyam vā Indro Vṛitram ahann iti. yad agnishomīyam paṣum ālabhate, vātraghna evāsya sa, tasmād v āṣyam |

4, 1. āpṛibhiḥ | Kaush. 10, 3. §. P. 3, 8, 1, 2.

4, 4. prāṇa vai | §. P. 9, 2, 3, 44. prāṇa vai samidhaḥ, prāṇa hy etam samindhate |

5, 1. paryagnaye | Kaush. 10, 3. §. P. 3, 8, 1, 6.

6, 1. daivyaḥ | Tb. 3, 6, 6, 1. Āṣvalāyana 3, 3, 1. — Kaush. 10, 4. daivyaḥ samitāra uta ca manushyā ā rabhadhvam upa nayata medhyā dura āśāsāna medhapatibhyām medham iti. tad dhaika āhur: yajamāno vai medhapatir iti. ko manushya iti brūyād, devataiva medhapatir iti. shadviṇṣatir asya vaṅkṛaya iti. parṣava u ha vai vaṅkṛayaḥ etc. |

7, 1. asnā | §. P. 11, 7, 4, 2.

7, 11. adhriguḥ | Tb. 3, 6, 6, 4. adhriguḥ cāpāpaḥ cobhau devānām samitārau |

8, 1. purusham | §. P. 1, 2, 3, 6—9.

10, 1. Manotāyayai | Kaush. 10, 6.

11, 3. tam vai | Ts. 3, 1, 3, 2. yarhi paṣum āpṛitam udañcam nayanti, tarhi tasya paṣuṣrapaṇam haret |

15, 1. devebhyah | Kaush. 11, 1.

16, 1. Prajāpatau | Kaush. 11, 4.

19, 1. ṛishayaḥ | Kaush. 12, 3. mādhyamāḥ Sarasvatyaṁ satram āsata, tad dhāpi Kavasho madhye nishasāda. tam hema upodur: dāsyā vai tvam putro 'si, na vayan tvayā saha bhakshayishyāma iti. sa ha kruddhaḥ pradravan Sarasvatīm etena sūktena tushṭāva, tam heyam anveyāya. tata u heme nirāgā iva menire, tam hānvāṇṛityo-cur: ṛishe namas te astu, mā mā hiṅsis, tvam vai naḥ ṛeshṭho 'si yam tveyam anvetiti tam ha jāpayam cakrus, tasya ha krodham vininyuh |

20, 1. hinotā naḥ | Kaush. 12, 1.

20, 10. aveḥ | Ts. 6, 4, 3, 4.

21, 1. giro vai | Kaush. 12, 4.

24, 1. havishpañktim | Ts. 6, 5, 11, 4. brahmavādiṇo vada-
nti: naraḥ na yajushā pañktir āpyate, 'tha kiṃ yajñasya pañktatvam
iti. dhānāḥ karambhāḥ parivāpāḥ puroḍaṣāḥ payasya, tena pañktir
āpyate, tad yajñasya pañktatvam | Kaush. 13, 2. atha havishpañktya
caranti, paṣavo vai havishpañktiḥ, paṣūnām evāpyai. tāni vai pañca
haviṁśhi bhavanti: dadhi dhānāḥ saktavaḥ puroḍaṣāḥ payasyeti |

25, 1. devā vai | Ś. P. 4, 1, 3, 11.

26, 1. te vā ete | Kaush. 13, 5.

29, 1. prāṇa vai | Kaush. 13, 9. prāṇa vā rituyājas. tad yad
rituyājais caranti, prāṇān eva tad yajamāne dadhati. sa vā ayam tre-
dhā vihitaḥ prāṇaḥ: prāṇo 'pāno vyāna iti. shaḥ pituneti yajanti, prā-
ṇam eva tad yajamāne dadhati. catvāra pitubhir ity, apānam eva tad
yajamāne dadhati. dvir pitunety upariśtād, vyānam eva tad yajā-
māne dadhati sarvayutvāyāsmiṇ loka 'mṛitatvāyāmushmiṇs. tathā ha
yajamānāḥ sarvam āyur āsmiṇ loka ety, āpnoty amṛitatvam akshitim
svarge loka. te vā ete prāṇa eva yad rituyājas, tasmād anavānam
yajanti prāṇānām samṭatyai, samṭatā iva hime prāṇā. nānuvashaṭku-
rvanti. prāṇa vā rituyājāḥ, samsthānuvashaṭkaro: net purā kalāt prā-
ṇān samsthāpayanti. yukta iva hime prāṇāḥ | Ts. 6, 5, 3, 2. ritunā
preshyati shaḥ kṛitva āha, shaḥ vā ritava, ritūn eva priṇāty. ritubhir
iti catuṣ, catuṣpada eva paṣūn priṇāty. dvīḥ punar ritunāba, dvi-
pada eva priṇāti etc. | Gopatha 8, 7 nach Aitareya.

30, 1. prāṇa vai | Ts. 6, 4, 9, 3. prāṇa vā ete yad dvideva-
tyāḥ paṣava ida. yad idam pūrvam dvidevatyebhya upahvayeta, pa-
subhiḥ prāṇān antar dadhita, pramāyukaḥ syād. dvidevatyan bha-
kshayitveḍam upa hvayate, prāṇān evātman dhitvā paṣūn upa hva-
yate |

31, 1. tato vai devāḥ | Kaush. 14, 1.

35, 2. prathame pade | Kaush. 14, 2.

36, 1. devāsuraḥ | Ts. 6, 3, 1, 1. devā vai yajñam parajaya-
nta, tam āgnidhrāt punar apājayan, etad vai yajñasyāparajitam yad
āgnidhrām. yad āgnidhrād dhishṇiyan viharati, yad eva yajñasyāpa-
rajitam tata evainam punas tanute |

37, 1. devarathaḥ | Kaush. 14, 4.

Pañcika III.

5, 1. devapatram | Gopatha 8, 1 nach Aitareya.

6, 1. vajro vai | Gopatha 8, 2 nach Aitareya.

7, 1. trayo vai | Gopatha 8, 3 nach Aitareya.

8, 1. yasyai devatāyai | Gopatha 8, 4 besteht aus diesem
Paragraphen und dem letzten des vorhergehenden Kapitels.

8, 2. vajro vai-veda | Gopatha 8, 5.

8, 9. vāk | Gopatha 8, 6.

12, 1. devaviṣaḥ | Kaush. 14, 3. Ts. 3, 2, 9. Gopatha 8, 10
nach Aitareya.

13, 4. nijasya wird von Weber mit allem Recht als das absol.
caus. von ni jas erklärt. Als er sie mit Wasser besprengt hatte,
glaubte er ihre Gluth verlöscht zu haben.

14, 1. Agnir vai | Kaush. 15, 5.

15, 1. Indro vai | Ts. 2, 5, 3, 6. Indro Vṛitram hatvā parām
paravātam agachad, aparādham iti manyamānas. tam devatāḥ prai-
sham aichan. so 'bravīt Prajāpatir: yaḥ prathamō 'nuvindati tasya
prathamam bhāgadheyam iti. tam pitaro 'nv avindan, tasmāt pitṛi-
bhyāḥ purvedyūḥ kriyate | Ś. P. 1, 6, 4, 1. Indro ha yatra Vṛitrāya
vajram prajāhāra, so 'baliyān manyamāno nāstṛishṭitva bibhyan ni-
layām cakre. sa parāḥ parāvato jagāma |

20, 1. Indro vai | Kaush. 15, 2.

21, 1. Indro vai | Ts. 6, 5, 5, 3. Indro Vṛitram ahan. tam
devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tan
mahendrasya mahendratvam. sa etam mahendram uddhāram ud aha-
rata Vṛitram hatvānyāsu devatāsv adhi. yan mahendro gṛihyata,
uddhāram eva tam yajamāna ud dharate 'nyāsu prajāsv adhi |

21, 2. sa mahān bhavati stōrt den Satzbau.

23, 1. ṛik ca vai | Gopatha 8, 20. 21 nach Aitareya.

24, 1. stotriyam | Kaush. 15, 4. — Gopatha 8, 22.

25, 1. somo vai | Ś. P. 4, 3, 2, 7. Ts. 6, 1, 6, 2. Tāndya 8, 4, 1.

29, 1. te devāḥ | Kaush. 16, 1. 3.

33, 1. Prajāpatir vai | Ś. P. 1, 7, 4, 1. Prajāpatir ha vai
svām duhitaram abhi dadhyau divam voshasam vā: mithun y enayā
syām iti. tam sam babhūva. tad vai devānām āga āsa: ya ittham
svām duhitaram asmākam svasāram karoti. te ha devā ūcur yo
'yam devaḥ paṣūnām iṣṭe: atisamdhām vā ayam carati ya ittham
svām duhitaram asmākam svasāram karoti, vidhyemam iti. tam Ru-
dro 'bhyāyatyā vivyādha |

35, 1. vaiśvānariyeṇa | Kaush. 16, 7.

38, 1. svāduḥ | Kaush. 16, 8.

39, 5. sudhāyam | ein wohl gepflegtes Ross gibt Behagen.
Dieses Sprüchwort kehrt 3, 47 wieder. Ts. 5, 5, 10, 7. sudhāyam ha
vai vājī suhito dadhati |

40, 8. dakṣhāyapañcikaḥ | Ueber diesen und den idādadhā
vgl. Āṣvalayana 2, 14, 7. 11. Kaush. 4, 4. 5. athāto dakṣhāyapañ-
cikaḥ. dakṣhāyapañcikenaiṣṭhyān phalgunyam paurṇamāsyam prayu-
nkte. mukham vā etat samvatsarasya yat phalguni paurṇamāsi, ta-

smāt tasyām adīkshītāyanāni prayujyante. 'tho Daksho ha vai Pārva-
tir etena yajñeneshtvā sarvān kāmān āpa, tad yad dākshāyānyajñena
yajate sarveshām eva kāmānām āptyai. nāsane kāmam āpeti somam
rājānām candramasam bhakshayāmiti manasā dhyāyann aṣṇiyāt. tad
asau vai somo rājā vicakṣaṇaṣ candramās, tam etam aparapakṣam
devā abhishupvanti. tad yad aparapakṣam dākshāyānyajñasya vra-
tāni carati, devānām api somapitthe 'sanity. atha yad upavasathe
'gnishomiyam ekādaśakapālam puroḷaṣam nirvapati, ya evāsau soma-
syopavasathe 'gnishomiyas tam eva tenāpnoty. atha yat prātara āmā-
vasyena yajata, aindram vai sutyam ahas, tat sutyam ahar āpnoty.
atha yad amāvāsyāyām upavasatha aindrāgnam dvādaśakapālam puro-
ḷaṣam nirvapaty, aindrāgnam vai sāmataḥ tritīyasavanam, tat tritīya-
savanam āpnoty. atha yan maitrāvaruṇi payasyā, maitrāvaruṇi vā
anūbandhya, tad anūbandhyām āpnoti. sa esha somo haviryajñān anu-
pravṛtṣas, tasmād adīkshito dīkshītavrato bhavati || 4 || Ts. 2, 5, 4, 3.

Athāta ilādadhaseyēlādadhenaishyann etasyām eva paurṇamāsyām
prayunkte, tasya uktam brāhmaṇam. sa esha paśukāmasyānnādyakā-
masya yajñas, tena paśukāmo 'nnādyakāmo yajeta. tatra tathaiva
vratāni carati, dākshāyānyajñasya hi samāsah || 5 ||

44, 1, yo vā eshaḥ | Gopatha 9, 10 aus dem Aitareya.

45, 7. Statt anutsāram schlage ich vor anutsāram zu lesen. Sie
schlichen dem Opfer mit dem und jenem Brauche nach, wie man
dem Wilde von Fleck zu Fleck näher zu kommen sucht. Deshalb
soll er die Sprüche ganz still hersagen.

49, 1. agnīṣṭomam | Aehnlich das Tāṇḍya 8, 8, 1. devā vā
agnīṣṭomam abhijityokthāni nāśaknuvann abhijetum. te 'gnim
abruvāḥ: tvayā mukhenedam jayāmeti. so 'bravit: kim me tataḥ
syād iti. yat kāmāyasa ity abruvan. so 'bravit: maddevatyāsuktāni
pranayāni iti | tasmād āgneyīṣṭhukthāni pranayanti | tasmād u gāya-
trīṣu, gāyatrachandā hy Agniḥ | te 'gnim mukham kṛtvā sākama-
śvenābhyakrāman. yat sākamaśvenābhyakrāmaḥ, tasmāt sākamaśvam
| tasmāt sākamaśvenokthāni pranayanty, etena hi tāny agre 'bhyaḥayan
| sa Indro 'bravit: kaṣ cāham cedam anvavaishyāva ity. aham ceti
Varuṇas. tam Varuṇo 'nvatīṣṭhad, Indra āharat, tasmād aindrāva-
ruṇam anuśasyate | sa evābravit: kaṣ cāham cedam anvavaishyāva
ity. aham ceti Bṛihaspatis. tam Bṛihaspatir anvatīṣṭhad, Indra
āharat, tasmād aindrābārhaspatyam anuśasyate | sa evābravit: kaṣ
cāham cedam anvavaishyāva ity. aham ceti Viṣṇus. tam Viṣṇur anva-
tīṣṭhad, Indra āharat, tasmād aindrāvaishṇavam anuśasyate |

50, 1. te vā asurāḥ | Kaush. 16, 11.

Pañcika IV.

1, 1. devā vai | Kaush. 17, 1. Der dvādaśāha wird dort in
den Kapiteln 17—27 behandelt.

1, 5. tad āhuḥ | Gopatha 9, 19 nach Aitareya.

5, 1. ahar vai devāḥ | Gopatha 10, 1 nach Aitareya.

6, 4. prathamena | Gopatha 10, 2.

6, 8. pavamānavat | Gopatha 10, 3.

15, 1 jyotiḥ | Vgl. hiezu und dem Anfang des folgenden Ka-
pitels Ts. 7, 4, 11, 1.

17, 1. gavām ayanena | Ts. 7, 5, 1. 2. Hier ist selbst in
gedankenloser Weise das prāvartanta hinüber genommen, obgleich
na prāvartanta allein richtig ist. Sayana erklärt: tāsām gavām śi-
rassv aśraddhayaḥ śṛṅgāni na prāvartanta | notpannānti arthaḥ |
Ein Nothbehelf wäre aśraddhayaḥ śṛṅgāni zu lesen. Uebrigens hat
auch das Tāṇḍya 4, 1 dieselbe Lesart: gāvo vā etat satram āsata,
tāsām daśasu māssu śṛṅgāny ajāyanta. tā abruvann: arāṣṭmottīṣṭhā-
mopaśā no 'jāateti. tā udatīṣṭhan | tāsām tv evābruvann: āsamahā
evemau dvādaśau māsau, samvatsaram āpayāmeti. tāsām dvādaśasu
māssu śṛṅgāni prāvartanta, tā sarvam annādyam āpnuvāḥ, tā etās
tūparās. tasmāt tā sarvān devādaśa māsaḥ prerate, sarvam hi tā
annādyam āpnuvan |

17, 5. Ādityaḥ | Ś. P. 12, 2, 2, 9. athādityaḥ ca ha vā Aṅgi-
rasaḥ cobhaye prajāpatyā aspardhanta: vayam pūrve svargaṁ lokam
eshyāmo vayam pūrva iti. tā Ādityaḥ caturbhiḥ stomaiḥ caturbhiḥ
prīṣṭhāir laghubhiḥ sāmabhiḥ svargaṁ lokam abhy aplavanta. yad
abhyaplavanta, tasmād abhiplavā. anvañca ivāṅgirasah | Die Āditya
erreichten den Himmel hintendrein, etwa sechzig Jahre später.

17, 6. 7. ākshyanti | Ś. P. 12, 2, 3, 1. ākshyanti ahāni sind,
glaube ich, stättige umwandelbare Tage. ākshyanti für ākshiyanti,
wie in Av. X, 5, 45 ākshyati für ākshiyati zu lesen ist.

18, 5 ffg. tasya vai. Vgl. Tāṇḍya 4, 5, 8. trayāḥ purastāt tra-
yaḥ parastād bhavanti | devā vā Ādityasya svargal lokād avapādād
abibhayus, tam etaiḥ stomaiḥ saptaśaśair adṛiṇhan. yad ete stomā
bhavanti, Ādityasya dhṛityai | catuśtriṇṣā bhavanti. varshma vai
catuśtriṇṣo, varshmapaivainam sammimate | tasya parācīnatīpadād
abibhayus, tam sarvaiḥ stomaiḥ paryārshan, viśvajidabhiḥ jidbhyām.
vīryam vā etau stomau, vīryeṇaiva tad Ādityam paryārshanti dhṛityai |

27, 5. imau vai lokau | Tāṇḍya 7, 10, 1. imau vai lokau
sahastām, tau viyantāv abrūtām: vivāham vivahavahai, saha nāv
astv iti | tayor ayam amushmai syaitam prāyachan, naudhasam asāv

asmai | tata enayor nidhane viparyakrāmatām. devavivāho vai śyai-
tanaudhase |

Pañcika V.

3, 1. vāg iti | Ś. P. 6, 3, 1, 43.

6, 5. vāmam hi paśavaḥ | Ts. 5, 3, 8, 1. chandañsi vai devā-
nām vāmam paśavo, vāmam eva paśūn ava runddhe |

9, 1. devakshetram | Kapitel 9—11. 12, 1—4 sind in das
Gopatha 11, 10. 11 hinübergenommen.

14, 2. Nābhānedishtham | Ts. 3, 1, 9, 4. Manuḥ putrebhyo
dayam vy abhajat, sa Nābhānedishtham brahmacaryam vasantam nir
abhajat. sa āgachat, so 'bravit: kathā mā nir abhāg iti. na tvā nir
abhaksham, ity abravīd, Āngirasa ime satram āsate, te suvargam
lokam na pra jānanti. tebhya idam brāhmaṇam brūhi, te suvargam
lokam yanto ya esham paśavas tāns te dāsyantīti. tad ebhyo 'bravit,
te suvargam lokam yanto ya esham paśava āsan tām asmā adadus.
tam paśubhiḥ carantaṁ yajñavāstau Rudra āgachat, so 'bravīn: mama
vā ime paśava ity. adur vai mahyam imān, ity abravīn. na vai tasya
ta īṣata, ity abravīd, yad yajñavāstau hīyate mama vai tad iti |

22, 5. śrīr vai | Ts. 7, 3, 1, 1. sa yo vai daśame 'hann avi-
vākya upahanyate, sa hīyate. tasmai ya upahatāya vyāha, tam evā-
nvārābhyā sam ānute. 'tha yo vyāha sa hīyate, tasmād daśame
'hann avivākya upahatāya na vyucyam |

26, 6. raudram | Gopatha 3, 12. Ś. P. 11, 5, 3, 5.

29, 1. Vṛishaḡushmah | Kaush. 2, 9. udite hotavyā3m anudita
iti mīmāṃsante. sa ya udite juhōti, pravāsata evaitan mahate devā-
yātithyam karoty. atha yo 'nudite juhōti, saṁnihitāyaivaitan mahate
devāyātithyam karoti. tasmād anudite hotavyam. tad dhāpi Vṛisha-
ḡushmo Vātavataḥ pūrvesham eko jirṇiḥ sayāno rātryām evobhe
āhuti hūyamāne drisṭvovāca: rātryām evobhe āhuti juhvātīti. rā-
tryām hīti. sa hovāca: vaktā smo nvai vayam amum lokam paretya
pitṛibhyo, 'tho enan na sraddhātaro, yad v evaitad ubhayedur agni-
hotram ahūyatānyedur vāva tad etarhi hūyate rātryām evety. etad
eva kumārī gandharvagrīhitovāca: rātryām evobhe āhuti juhvātīti.
rātryām hīti. sā hovāca: saṁdhau juhuyāt etc.

31, 1. yathā kumārāya | Ś. P. 2, 2, 1, 1.

32, 1. Prajāpatih | Chāndogyaopanishad 4, 17. Ś. P. 11, 5, 8.

33, 3. tad dhaitat | Gopatha 3, 2, 3.

34, 1. yad grahan | Gopatha 3, 3, 4.

Pañcika VI.

1, 1. devā ha vai | Kaush. 29, 1. atha yatra ha tat sarvacarau
devā yajñam atānvata, tām hārbudāḥ Kādraveyo mādhyamdina upo-

dāsrīpyovācaika vai va iyam hotrā na kriyate grāvastotriyā, tām vo
'ham karavāṇy, upa mā hvayadhvam iti. te ha tathety ūcus, tam
hopajuhvire. sa etā grāvastotriyā abhirūpā apaśyat: praithe vadantu
pra vayam vadāmeti pravādatsu, pra hi te vadanty. atha yatra bṛi-
had-bṛihad iti: bṛihad vadanti madireṇa mandineti, tatra: vi shū mu-
ñca sushuvusho manisham iti vimuñcatsu. tā vai caturdaśa bhavanti.
daśa vā āṅgūlayaḡ catvāro grāvāḡa. etad eva tad abhisampadyante.
tā vai jagatyō bhavanti, jāgataḡ vai grāvāṇō. 'tha yat trisṭubhā pa-
ridadhāti, teno mādhyamdine trisṭub upāptā. sa vai tishṭhann abhi-
shṭauti, tishṭhantīva vai grāvāḡaḡ. sa vā ushṇishy apinaddhaksho
'bhitusṭāva, tasmād vā apy etarhy ushṇishy eva grāvṇō 'bhisṭauty.
atho khalv āhuḡ: cakshurhā ha sa sarpa āsa, tad ṛitvijo visham api-
yāya. sa etāḡ pāvamānīr vishāpavadanīr abhitusṭāva. tad yad pā-
vamānīr vishāpavadanīr abhisṭauti, yajñasyaiva śāntyai yajamānānām
ca bhishajyāyai |

5, 1. stotriyam | Die Kapitel 5—8 werden im Gopatha 10,
11—14 annectirt.

10, 1. athāha | Gopatha 7, 20.

11, 6. abhitṛiṇṇavatībhiḡ | Gopatha 7, 21.

12, 1. yad aindrārbbhavam | Gopatha 7, 22.

17, 1. yaḡ ḡvaḡstotriyaḡ | Gopatha 10, 11.

18, 1. tām vā etān | Von hier bis zum Schluss des Adhyāya
sind ganze Stücke in Gopatha 11, 1—16 geplündert.

30, 7. Bulilāḡ | In Ś. P. 4, 6, 1, 9 heisst dieser Weise Bu-
dila Āśvatarāśvi.

33, 1. aitaḡapralāpam | Kaush. 30, 5. Etaḡo ha vai munir
yajñasyāyur adarṣat, sa ha putrān uvāca: putrakā yajñasyāyur ada-
rṣam, tad abhilapishyami, mā mā driptam mandhvam iti. te ha tathety
ūcus. tad dhāpilalāpa. tasya ha jyesṭhāḡ putro 'bhisṛipyā mukham
apijagrāhādṛipad vai naḡ piteti. tam hovācāpanaśya 'dhik tvā jā-
lmastu, pāpishṭhām te prajāḡ karomi. yad vai me jālma mukham
nāpyagrāhishyaḡ, satāyusham ḡam akarishyam sahasrāyusham puru-
sham iti. tasmād Aitaḡāyanā Ājāneyāḡ santo Bhṛigūṇām pāpishṭhāḡ,
pitṛā hi śaptāḡ svayā devatayā svena prajāpatinā |

34, 1. Ādityaḡ | Kaush. 30, 6. ādityāṅgirasīr upasamṡānsaty.
Ādityāḡ ca ha vā Āngirasaḡ cāspardhanta: vayam pūrve svargam lo-
kam eshyāma ity Ādityā, vayam ity Āngirasaḡ. te 'ngirasa Āditye-
bhyāḡ prajighyuh: ḡvaḡsutyā no, yajayata na iti. teshām hagnir dūta
āsa. ta Ādityā ūcur: athāsmākam adyasutyā, teshām nas tvam eva
hotā, sa Bṛihaspatir brahmāyāsyā udgātā. Ghora Āngiraso 'dhvaryur

1) apanasya, apalasya meine beiden Hss.

iti. tān ha pratyācacakshire, tam otābhiḥ ṣiṣikshus, tad eṭā abhivādanti. te 'svam śvetam dakshipā ninyur, etam eva ya esha tapati. tata u ha Ādityāḥ svar īyuh | Ausführlicher erzählt wird diese Sage in Ś. P. 3, 5, 1, 13.

36, 14. udācārya asit ist fehlerhaft.

Pañcika VII.

1, 1. athataḥ | Gopatha 3, 18.

2, 1. tad āhuḥ | Das prāyaścitta wird in Ś. P. 12, 4, 1 ff. erörtert. Noch ausführlicher behandelt denselben Gegenstand das vierzehnte Buch des Kauṣikasūtra.

10. Die Quelle dieses Kapitels ist bisher unbekannt, das folgende ist eine Corruption von Kaush. 7, 11, welches auf S. 236 abgedruckt ist.

13, 1. Hariṣcandraḥ | Die Sage von Śunahṣepa ist in der Recension des Śāṅkhāyanaśrautasūtra von Fr. Streiter, Berlin 1861, recht brav behandelt worden.

33, 5. śam naḥ | Gopatha 8, 6.

Pañcika VIII.

5, 1. athataḥ | Kapitel 5—20 sind von Emil Schönborn, Berlin 1863, gedruckt und übersetzt worden.

21, 3. Āsandivati | Diese gāthā findet sich auch Ś. P. 13, 5, 4, 2 mit der schlechteren Lesart: abadhnād aśvam sārāṅgam.

21, 10. na mā | Ś. P. 13, 7, 1, 15. na mā martyaḥ kaś cana dātum arbati, Viśvakarman Bhauvana manda āsitha | upamañkshyati syā salilasya madhye, mṛishaisha te saṅgarāḥ Kasyapāya |

21, 15. Marutaḥ | Ś. P. 13, 5, 4, 6 mit der Lesart: Āvikshitasāgnih kshatā |

23, 5—7. Ś. P. 13, 5, 4, 11 ff.

Verbesserungen.

1, 4 vor agnir lies 8 statt 7.

1, 7 vor Somam lies 9 statt 5.

1, 10, 1 vor Tā ist 1 ausgelassen.

1, 30, 7 lies rājani statt rājani.

1, 30, 4 lies svena statt svepa.

2, 7, 12 lies samitṛibhyaḥ statt samitṛibhyas.

2, 9, 8 das Komma hinter esha zu streichen.

2, 16, 3 lies prātaranuvākaḥ statt prataranuvākāḥ.

2, 18, 3 lies catushpāda statt chatushpāda.

2, 23, 7 lies utpūtam statt utpūtam.

2, 24, 7 lies bhārativān statt bhārativan.

2, 25, 2 lies evojjeshyāmiti statt evojjeshyāmiti.

2, 36, 6 lies 'syāchāvākīyām statt 'syāchākīyām.

3, 31, 14 lies evainam statt evainam.

3, 48, 9 lies śaśvad dhāsyā statt śaśvaddhāsyā.

4, 3, 4 lies esha statt esha.

4, 4, 11 lies tritīyasavanād statt tritīyasavanād.

4, 22 Unterschrift lies aṣṭādaśādhyāye statt aṣṭādaśa 'dhyāye.

6, 18, 1 lies vā tvām statt va tvām.

6, 20, 13 lies 'har-ahaḥ statt ahar-ahaḥ.

6, 24, 11 lies caturtham statt caturtham.

6, 27 zu Schluss lies 15 statt 4.

6, 30, 8 hinter dadhikrā ist der Punkt abgesprungen.

7, 21, 3 hinter pūtam ist dāt ausgefallen.

7, 34, 2 lies mā- statt mā.

8, 3, 5 lies kshatriyayajñāḥ statt kshatriyajñāḥ.

8, 6 Linie 4 vor tām lies 2.

8, 7, 10 lies prajātiḥ, statt prajātiḥ.

8, 13, 4 lies Marutaḥ statt Mārutaḥ.

8, 23, 6 lies māyavattaraḥ statt māyāvattaraḥ.

8, 25, 2 lies ayuvamāry asya statt ayuvam āryasya.

S. 251 2, 1 lies sa ca statt ca sa.

S. 256 7, 11 lies mukhyadeva statt mukhyadevā.

S. 260 16, 6 lies trir statt tvir.

S. 307 6, 3 lies pītavatyāḥ | statt pītavatyāḥ.

S. 365 25, 4 lies dvididham statt dvididham.

S. 371 31, 2 lies sambhavata statt sambhavata.

S. 378 4, 1 lies sāmñāyārūpam statt sāmñāyarūpam.

S. 385 16, 2 lies āprīṇanam statt āprīṇanam.

Verbesserungen zum R̥igveda.

I, 42, 5 lies pūshann. IX, 110, 3 lies rānhamāṇaḥ. IX, 114, 3 pada lies nāna-sūryāḥ. X, 13, 2 pada lies su-asasthé.

In dem Verzeichniss der Versanfänge fehlt:

asme indra sāca sute 8, 97, 8.

tam īlīshva ya āhuto 8, 43, 22.

tvām agne pitaram 2, 1, 9.
 mahāñ asi mahisha 3, 46, 2.
 mā no asmin maghavan 1, 54, 1.
 yad agne divija 8, 43, 28.
 sa vāyū indram 9, 7, 7. Sv. 2, 484.
 sa vāvaśāna iha 3, 51, 8.
 stomāsas tvā gauriviter 5, 29, 11.

Störende Fehler in demselben Verzeichniss finden sich in: adi-
 dyutat 6, 11, 4. — abhivṛitya. — aram kshayāya. — asādi vṛito. —
 ā gha tvāvān. — ā tv etā. — ād u me. — indraṣ ca vāyav (zwei-
 mal). — ishkrītir nāma. — uchanti yā kṛiṇoshi. — ud agne tava
 tad. — urum yajñāya cakrathur u. — eva vasva indrah. — esha su-
 vānaḥ — kṛiṇota dhūmam. — tad vo vāja 4, 36, 3. — tava vāyav.
 — divyā apo. — dṛiṣāno. — nakish tam karmaṇā. — na te sakha.
 — nāham indrāṇi. — pari shya suvāno akshā. — pāvakayā yaṣ cita-
 yantya. — pivoannāñ. — pra pūtās. — pra-prā vo. — pra vartaya.
 — bhadra te agne. — yat tvā deva. — yat puruṣheṇa havishā. —
 yuvam bhujyum bhuramāṇam. — yenā sūrya. — yo vām aṣvinā ma-
 nasō. — sa na indrāya yajyave. — sa no madānām 9, 104, 5. — sa
 ṣuṣhmī 9, 18, 7. — sākamjānām. — subhāgān no. — S. 673, 6 lies
 mahāvisha. — S. 688 tac chaṃ yor ist ein selbstständiges sukta.

Zur Entgegnung.

Herr Ludwig hat mir die Ehre erwiesen, meiner in der Vorrede
 zum dritten Bande seines Rigveda S. XXII zu erwähnen. Die Stelle
 lautet:

Aber sehn wir, wie wir von jemand ganz andern, von Professor
 Aufrecht kritisiert werden; I. 84, 16. soll ich nicht verstanden haben,
 und mit 'die priester' die frage 'wer etc.' beantwortet haben. Darum
 werde ich Herr Ludwig genannt, was in Prof. Aufrechts augen eine
 strafe zu sein scheint. Zum glück ist diese unverdiente strafe nur
 eine leichte, die ich noch dazu in guter gesellschaft abbüße. Aber
 verdient habe ich sie nicht. Es war mir allerdings sehr schwierig den
 leser aufmerksam zu machen, dasz 'die priester' nicht antwort auf
 wer? sein soll. Da übrigens es offenbar ist, dasz man über die 'gā
 ṛtasya', nicht über 'wer' einer aufklärung bedarf, da letzteres sich
 von selbst beantwortet (obwol wir uns hierin geirrt haben), wenn

man weisz, was unter erstem zu verstehn, so begnügten wir uns,
 ein 'denn' einzuschieben, was für den aufmerksamen leser in der tat
 genug ist. Denn fñrt man das ganze ausz, so heiszt es: 'wer be-
 schäftigt die rinder [die priester]? der einsichtige, denn wer ihre
 narung mert wird leben.' oder von wem gilt disz, wem nur kann
 man es zumuten, dasz er priester beschäftigt? denn es ist ja sein
 eigener vorteil, also vom verständigen. Dieses 'denn' hat eben nur
 so einen sinn. Herr Aufrecht, wie wir ihn nunmer in gerechter
 widervergeltung nennen, beantwortet aber seinerseits die frage 'wer'
 falsch; nicht 'irgend ein gottesfürchtiger' sondern die einsichtigen
 sind gemeint, die, die ihren eigenen vorteil richtig zu beurteilen
 wissen. Also auch wenn ich die frage in Aufrechts sinne beantwortet
 hätte, konnte ich kein 'denn' einschieben. Vgl. die folgende strophe.

Herrn Ludwig's Uebersetzung von I, 84, 16. 17 ist die folgende:

16 wer spannt heute an die stange der ordnung¹⁾ die kräftigen,
 grimmigen, schwer zu beugenden rinder? | die pfeile im rachen²⁾
 haben, die ins herz schieszen, die heilbringenden? [die priester,
 denn] wer ihre narung fördert, der wird leben.

17 wer flieht, wird geschädigt, wer fürchtet? [der böse;] wer
 glaubt an Indra? wer glaubt, dasz er nahe? [der fromme.] | wer
 [andererseits] spricht seinen segn über samen und gesunde, über
 den reichthum, ihn selber und die leute? [Indra.]

Raden, Russ, am meisten aber
 Schwindelhaber, Dippelhaber.

1) Also dhury ṛitasya.

2) Die Priester haben Rachen.